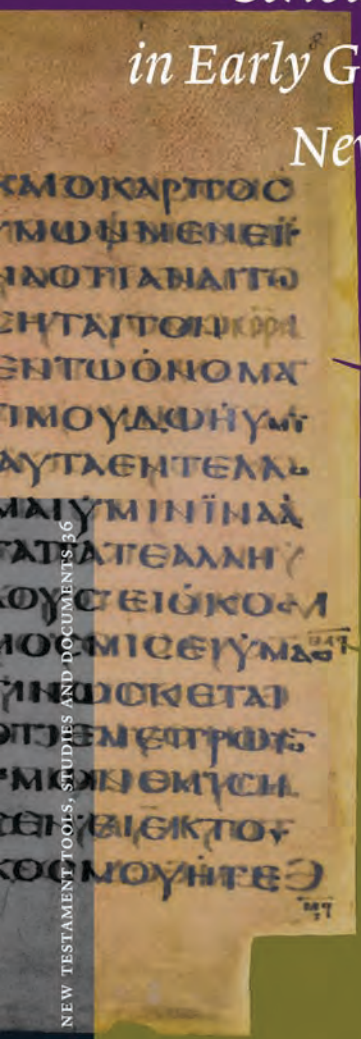
Scribal Habits in Early Greek New Testament Papyri



JAMES R. ROYSE

NEW TESTAMENT TOOLS, STUDIES AND DOCUMENTS 36

BRILL

Scribal Habits in Early Greek New Testament Papyri

New Testament Tools, Studies and Documents

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VOLUME 36

Scribal Habits in Early Greek New Testament Papyri

By

James R. Royse

BRILL

LEIDEN • BOSTON
2008

This book is printed on acid-free paper.

A C.I.P. record for this book is available from the Library of Congress.

ISSN: 0077-8842
ISBN: 978 90 04 16181 8

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PRINTED IN THE NETHERLANDS

To the Memory of Jack Finegan

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PREFACE

The present study is based on a dissertation of the same title submitted to the faculty of the Graduate Theological Union in 1981 for the degree of Th.D. A few comments are thus in order about the history of this work and its relation to the dissertation.

My decision to build upon Colwell's study of scribal habits in the early papyri was made in consultation with Jack Finegan (1908–2000), with whom I first studied New Testament textual criticism. Dr. Finegan retired prior to my actually writing the dissertation, but continued to encourage my work. My dissertation committee eventually had five members: Wilhelm Wuellner (1927–2004), Irving Alan Sparks, Eldon Jay Epp, Edward C. Hobbs, and Victor Roland Gold. To each of them I must express my gratitude for their encouragement of the work which finally appears here, and indeed for their support of my academic work in general. Dr. Sparks was, although not a member of the GTU faculty, the *de facto* chairman of my committee, and made numerous helpful suggestions concerning the methodology adopted here. Dr. Wuellner encouraged my Th.D. studies (as well as my earlier M.Div. work), and provided much assistance throughout the research. Each of the committee members made suggestions and corrections to earlier versions of this work, and, although specific acknowledgement is usually not to be found here, the overall work has benefited from their careful reading of the dissertation.

I must express my regret that, despite many acts of encouragement, there has been this delay in preparing the work for publication. Shortly after my dissertation was completed, I was encouraged to revise my dissertation for publication and began to collect materials for its revision. Dr. Sparks, who had succeeded to the editorship of Studies and Documents, early on suggested that forum for publication, but my own delays outlasted his tenure. Fortunately for me the subsequent editor, Dr. Epp, has also been encouraging and patient. He has, moreover, made many helpful suggestions concerning formatting and manner of presentation, and provided a number of bibliographical references.

In the meantime, Dr. Epp had accepted an invitation from Brill to merge Studies and Documents with their long-standing series, New Testament Tools and Studies, to form New Testament Tools, Studies, and Documents. This new series, which continues two well-known series of New Testament textual studies, is published under the co-editorship of Dr. Epp

and Dr. Bart D. Ehrman. I am honored and pleased that the present volume has been accepted as the initial work in the new series. And this acceptance is an especially pleasing turn of events since I had published my earlier work on Philo with Brill. The relationship with this distinguished scholarly publisher has been extremely smooth for the present book as well, and the publishing process has progressed rapidly and efficiently. Indeed, it would have moved even more quickly had I not felt the need, once again, to attempt to take account of relevant publications, and thus to revise the work still further. But such revision must come to an end at some point, and I trust that the current position is auspicious. Of the staff at Brill I would particularly like to thank Loes Schouten, Ivo Romein, and Renee Otto, for their courtesy and efficiency in dealing with all the challenges that the production of this work has posed.

For publication I have retained the basic form of the dissertation, but have thoroughly revised the contents throughout. This revision has included checking yet again the evidence of the six papyri studied, as well as the citations in the critical editions utilized here. Some errors in the dissertation are here silently corrected, while more often discussions are extended to take account of subsequent publications. While the main lines of argument in the dissertation remain, the evidence and the conclusions based on it have often been revised. One result is that the lists of singular readings and of corrections are slightly different here than in the dissertation, and the classification of the readings has been revised. In particular, I have included in the lists of singular readings an indication of the classification(s) of each reading, and have made my treatment of the singulars in each papyri more consistent. On occasion I have called explicit attention to a change, but more often I have not. The task of tracing the scribal history of this work from the dissertation to the present form (with some subsidiary publications along the way) will be left to others. Thus, without at all wishing to disavow the dissertation, I intend this publication to supersede it.

One favorable aspect of the delay is that the technological means at my disposal for producing the work have improved greatly. I was pleased in 1980–81 to be able to use an IBM Selectric typewriter with both Greek and Latin elements, to interchange continually the elements, and to write by hand letters from Hebrew (such as the ubiquitous א) and other languages. The days of using such antique hardware for a work such as this seem now to lie closer to the days when one used papyrus for the writing material than to the present. The years of revision of the dissertation have permitted me to transfer the text into various forms, and I have produced the final version using Nota Bene 8.0c running on a PC with a 1.91 GHz CPU (already outmoded hardware, I fear). Indeed, the ability to edit the text freely without laborious re-typing has perhaps made it possible for

me to complete this work, and there can be no doubt that the accuracy of the work has been enhanced by such means. (Of course, having studied so long the errors of others, and having found errors in my dissertation and in earlier drafts of this work, I can hardly doubt that errors remain here.)

Furthermore, there have been many publications that have resulted in improvements to the text. A few additional pieces of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{66}$ have—*mirabile dictu*—come to light. And among the new editions are: the 27th edition of Nestle-Aland (corrected 2001); the IGNTP edition of Luke; the IGNTP volume on the Greek papyri of John; Swanson's editions of the Gospels, Acts, Romans, and Galatians; Comfort and Barrett's *The Text of the Earliest New Testament Greek Manuscripts* (revised); the first four fascicles of the *Editio Critica Maior*; and the three volumes so far published of *Das Neue Testament auf Papyrus.* The study presented here could doubtless be much enhanced if the latter series were complete. But rather than delaying yet further, I will hope to return to revise the lists of singulars here in the light of future volumes and other relevant material. In any case, apart from $\mathfrak{P}^{47}$ in Revelation and the remains of $\mathfrak{P}^{45}$ in Matthew, Mark and Acts, all our material is covered in either the IGNTP or the NTP volumes, and all six of the papyri along with their corrections are treated in the Comfort and Barrett volume. Finally, there have been yet further studies relevant to our topic, and I have also incorporated references to older studies that I had overlooked. Naturally, I have not attempted to refer to every book or article that says something germane to the topics and readings discussed here. But I have attempted to take account of the works specifically devoted to the six papyri or to the topic of scribal habits; yet even within such limits I would not wish to claim completeness.

My research has been facilitated throughout by the resources of the libraries of the Graduate Theological Union and the University of California, Berkeley, and by the Document Delivery Services of San Francisco State University. Toward the end of my project I was fortunate to be able to utilize on several occasions the resources of the Ancient Biblical Manuscript Center in Claremont, California, with its extensive collection of microfilms, many of which are on loan from the International Greek New Testament Project, and I wish to thank the center's (then) Director, Michael B. Phelps, for his courtesy and assistance during my work there. I was also able to verify some citations by the examination of manuscripts in the British Library (London), the Bodleian Library (Oxford), the Bibliothèque Nationale (Paris), the Record Office for Leicestershire (Leicester), the Lambeth Palace Library (London), the University of Michigan Library (Ann Arbor), and the Biblioteca Vallicelliana (Rome). Further citations were confirmed from microfilms or photographs in the Institut für neutestamentliche Textforschung (Münster), where I appreciated

the cordial assistance of the (then) Director, Barbara Aland, along with her colleagues, Klaus Wachtel, Michael Welte, and Klaus Witte, and (then) doctoral student Kyoung Shik Min. To the staff of all these institutions I am very grateful for their kind help. And I would like to thank my wife, Marguerite Gee Royse, for her help in preparing the manuscript for publication.

This work is dedicated to the memory of Dr. Jack Finegan. As noted earlier, it was while studying and discussing New Testament textual criticism with him that the plan for this work was first developed, and my work on it was first encouraged. Moreover, my interest in the primary sources of our knowledge of the transmission of the text of the New Testament has been decisively stimulated by Dr. Finegan's own knowledge of these sources and by his commitment to their use in his research and teaching.

James R. Royse
Berkeley
March 1, 2007

SIGLA

In general, the symbols for manuscripts, versions, and Fathers as well as other abbreviations follow the conventions of Nestle-Aland[27]. There are, though, a few exceptions. First, I have generally followed Tischendorf's conventions for designating the correctors of manuscripts. Second, I enclose the symbol *pc* in parentheses to indicate that the few unspecified witnesses cited in some edition may have already been explicitly cited. E.g., at John 5:19 von Soden cites 1071 and 1321 as agreeing with 𝔓[66] in reading εαν (*post* γαϱ), while Aland's *Synopsis* cites 𝔓[66] *pc*; it is uncertain whether the further evidence is only 1071 and 1321, or includes additional witnesses, so I cite 𝔓[66] 1071 1321 (*pc*). Or, again, at John 1:27 Nestle-Aland[25] (before 𝔓[75]) cites 𝔓[66] 472 as reading ικανοc, while Nestle-Aland[26] and Nestle-Aland[27] cite 𝔓[66] 𝔓[75] *pc*; is the latter a slightly shorter way of referring to 472 (which is also cited by von Soden), or are further witnesses included? Note that the parentheses here do not, as elsewhere, indicate partial support for the cited reading.

In the lists of singular and asterisked readings for the papyri (Appendix A), each variation unit is located by referring one and asterisked of the variant readings to the Textus Receptus, indicated by ϛ. More precisely, this information is taken from Tischendorf's edition, who uses this symbol for Robert Stephanus's edition of 1550; I have confirmed these readings from F.H.A. Scrivener, ed., Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum. Textus Stephanici A.D. 1550*. (Cambridge: Deighton, Bell, 1877). In most (but not all) places, of course, the reading of ϛ will be the reading designated as the Majority text in Nestle-Aland[27] (i.e., as 𝔐), or the Koine or Byzantine reading elsewhere. And occasionally I have used ϛ[e] for the Elzevier edition of 1624, cited from Tischendorf. Moreover, I have used simply "my dissertation" to signal references to my "Scribal Habits in Early Greek New Testament Papyri" (Th.D. diss., Graduate Theological Union, Berkeley, California, 1981).

I have found it more perspicuous to cite readings using the lunate sigma (ϲ, Ϲ) instead of the usual forms (σ, ς, Σ). And in order to avoid the confusion of switching back and forth among the forms, I have extended this practice to the writing of all sigmas, with rare exceptions (such as for the manuscript 042), even in quoted material. I have similarly converted the various sigla for the papyri (e.g., "P66," "P[75]," "p[45]") to the standard convention with "𝔓" and a superscript numeral.

In the list of singular and asterisked readings, one will find each reading categorized under one or two (or more) headings: addition, harmonization to context, etc. Furthermore, there is an index of the discussions of each such reading. I have attempted to minimize the complexity of the notes by avoiding unnecessary cross-references to discussions that can be easily found by such means. For example, if a reading is both an addition and a harmonization to context, I have not supplied footnotes at each discussion to the other one; but the reader will often find complementary information at each point. Similarly, cross-references to related discussions of another reading are generally given simply by citing the other reading; the reader can then easily find the place or places where that reading is discussed.

Standard Lexicographical and Grammatical Works

These are designated as follows:

Bauer, *Wörterbuch*	Walter Bauer. *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur*. 6., völlig neu bearbeitete Auflage im Institut für neutestamentliche Textforschung/Münster unter besonderer Mitwirkung von Viktor Reichmann, herausgegeben von Kurt Aland und Barbara Aland; Berlin and New York: Walter de Gruyter, 1988.
BDF	Friedrich Blass and Albert Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Trans. and ed. Robert W. Funk. Chicago: The University of Chicago Press, 1961.
LSJ	Henry George Liddell and Robert Scott. *A Greek-English Lexicon*. 9th ed., revised by Henry Stuart Jones. Oxford: Clarendon Press, 1940. *A Supplement*, ed. E.A. Barber. Oxford: Clarendon Press, 1968.
Moulton, *Grammar* 1	James Hope Moulton. *A Grammar of New Testament Greek*. Vol. 1: *Prolegomena*. 3rd ed. Edinburgh: T. & T. Clark, 1908.
Moulton and Howard, *Grammar* 2	James Hope Moulton and Wilbert Francis Howard. *A Grammar of New Testament Greek*. Vol. 2: *Accidence and Word-Formation*. Edinburgh: T. & T. Clark, 1929.
Robertson, *Grammar*	A.T. Robertson. *A Grammar of the Greek New Testament in the Light of Historical Research*. 4th ed. Nashville: Broadman Press, 1923.
Turner, *Grammar* 3	Nigel Turner. [James Hope Moulton, *A Grammar of New Testament Greek*.] Vol. 3: *Syntax*. Edinburgh: T. & T. Clark, 1963.
Turner, *Grammar* 4	Nigel Turner. [James Hope Moulton, *A Grammar of New Testament Greek*.] Vol. 4: *Style*. Edinburgh: T. & T. Clark, 1975.

Editions

Critical editions of the Greek New Testament are commonly referred to by the following designations:

ECM	Barbara Aland, Kurt Aland, Gerd Mink, Holger Strutwolf (for Installment 4), and Klaus Wachtel, eds. *Novum Testamentum Graecum. Editio Critica Maior*. 4: *Catholic Letters / Die Katholischen Briefe*. Installment 1: *James / Der Jakobusbrief*. Installment 2: *The Letters of Peter / Die Petrusbriefe*. Installment 3: *The First Letter of John / Der Erste Johannesbrief*. Installment 4: *The Second and Third Letter of John, The Letter of Jude / Der Zweite und Dritte Johannesbrief, Der Judasbrief*, Stuttgart: Deutsche Bibelgesellschaft, 1997, 2000, 2003, 2005.
IGNTP	Luke = American and British Committees of the International Greek New Testament Project, ed. *The New Testament in Greek. The Gospel according to St. Luke*. Part One: Chapters 1–12. Part Two: Chapters 13–24. Oxford: Clarendon Press, 1984–1987.
	John = W.J. Elliott and D.C. Parker, eds. *The New Testament in Greek* 4: *The Gospel according to St. John*. Edited by the American and British Committees of the International Greek New Testament Project. Vol. 1: *The Papyri*. Leiden, New York, and Cologne: Brill, 1995.
Kilpatrick	George D. Kilpatrick, ed. *Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ*. 2d ed. London: British and Foreign Bible Society, 1958.
Legg	S.C.E. Legg, ed. *Novum Testamentum Graece secundum Textum Westcotto-Hortianum: Evangelium secundum Marcum*. Oxford: Clarendon Press, 1935. *Novum Testamentum Graece secundum Textum Westcotto-Hortianum: Evangelium secundum Matthaeum*. Oxford: Clarendon Press, 1940.
Nestle-Aland	Nestle-Aland[27] (references to other editions give the edition explicitly).
Nestle-Aland[27]	Barbara Aland; Kurt Aland; Johannes Karavidopoulos; Carlo M. Martini; and Bruce M. Metzger, eds. *Novum Testamentum Graece*. 27th ed. of Nestle-Aland; 8th, corrected, printing, expanded with 𝔓[99]–𝔓[116]. Stuttgart: Deutsche Bibelgesellschaft, 2001.[1]

[1] Most of my study, of course, has been done with earlier editions and printings. I have attempted to update my references appropriately, but suspect that some reflections on what I found at various times in Nestle-Aland[25], Nestle-Aland[26], the first (1993) printing of Nestle-Aland[27], or the fifth (1998) printing of Nestle-Aland[27] may be ascribed incorrectly to the eighth (2001) printing of Nestle-Aland[27]. But the latter is what I have attempted to follow, unless I state otherwise.

Nestle-Aland[26]	Kurt Aland; Matthew Black; Carlo M. Martini; Bruce M. Metzger; and Allen Wikgren, eds. *Novum Testamentum Graece*. 26th ed. of Nestle-Aland.[2] Stuttgart: Deutsche Bibelstiftung, 1979.
Nestle-Aland[25]	Eberhard Nestle, Erwin Nestle, and Kurt Aland, eds. *Novum Testamentum Graece*. 25th ed. of Nestle-Aland. Stuttgart: Württembergische Bibelanstalt, 1963.
NTP	Winfried Grunewald and Klaus Junack, eds. *Das Neue Testament auf Papyrus*. 1: *Die Katholischen Briefe*. ANTF 6. Berlin and New York: Walter de Gruyter: 1986.
	Klaus Junack; Eberhard Güting; Ursula Nimtz; and Klaus Witte, eds. *Das Neue Testament auf Papyrus*. 2: *Die Paulinischen Briefe*, 1: *Röm., 1. Kor., 2. Kor*. ANTF 12. Berlin and New York: Walter de Gruyter: 1989.
	Klaus Wachtel and Klaus Witte, eds. *Das Neue Testament auf Papyrus*. 2: *Die Paulinischen Briefe*, 2: *Gal, Eph, Phil, Kol, 1 u. 2 Thess, 1 u. 2 Tim, Tit, Phlm, Hebr*. ANTF 22. Berlin and New York: Walter de Gruyter: 1994.
Swanson	Reuben Swanson, ed. *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus*. 7 vols. *Matthew, Mark, Luke, John, Acts, Galatians, Romans*. Vols. 1–5: Sheffield, England and Pasadena, Calif.: Sheffield Academic Press and William Carey International University Press, 1995–1998. Vols. 6–7: Wheaton, Ill. and Pasadena, Calif.: Tyndale House and William Carey International University Press, 1999 and 2001.
Synopsis	Kurt Aland, ed. *Synopsis Quattuor Evangeliorum*. 14th ed. Stuttgart: Deutsche Bibelgesellschaft, 1995.
Tischendorf	Constantin Tischendorf, ed. *Novum Testamentum Graece*. 8th ed. 2 vols. Leipzig: Giesecke and Devrient, 1869–1872.
Tregelles	Samuel Prideaux Tregelles, ed. *The Greek New Testament*. 7 vols. (Vol. 7 edited by F.J.A. Hort and A.W. Streane.) London: Samuel Bagster and Sons, and C.J. Stewart, 1857–1879.
UBSGNT	UBSGNT[4] (references to other editions give the edition explicitly).

[2] One learns from Rykle Borger, "NA[26] und die neutestamentliche Textkritik," *TRu* 52 (1987), something of the variations among the various printings of the 26th edition (see 12–13 for an overview). According to Borger, 37–38, the attribution of the conjecture at Acts 16:12 to Turner is a mark of the first three printings, and I find the same attribution in my own copy (purchased at the British and Foreign Bible Society in London on Jan. 22, 1980). According to Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (tr. Erroll F. Rhodes; 2d ed., revised and enlarged; Grand Rapids: Eerdmans, 1989) 222, the seventh and later printings are preferable, although the reference there to "typographical errors" hardly applies to the example at Acts 16:12 or to other examples cited by Borger. Since this edition is now in any case superseded by the 27th edition, I have not thought it worthwhile to attempt to distinguish the evidence of the various printings, and have simply cited my own copy.

UBSGNT[4]	Barbara Aland; Kurt Aland; Johannes Karavidopoulos; Carlo M. Martini; and Bruce M. Metzger, eds. *The Greek New Testament*. 4th ed., 2d printing. New York, London, Edinburgh, Amsterdam, and Stuttgart: United Bible Societies, 1994.
UBSGNT[3]	Kurt Aland; Matthew Black; Carlo M. Martini; Bruce M. Metzger; and Allen Wikgren, eds. *The Greek New Testament*. 3d ed. New York, London, Edinburgh, Amsterdam, and Stuttgart: United Bible Societies, 1975.
UBSGNT[2]	Kurt Aland; Matthew Black; Carlo M. Martini; Bruce M. Metzger; and Allen Wikgren, eds. *The Greek New Testament*. 2d ed. New York, London, Edinburgh, Amsterdam, and Stuttgart: United Bible Societies, 1968.
von Soden	Hermann Freiherr von Soden, ed. *Die Schriften des neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, Part 2: *Text und Apparat*. Göttingen: Vandenhoeck und Ruprecht, 1913.

Other editions and collations are:

Brooke and McLean	A.E. Brooke, N. McLean, and H.S. Thackeray, eds. *The Old Testament in Greek*. 3 vols. (incomplete). Cambridge: Cambridge University Press, 1906–1940.
Clark	Kenneth W. Clark, ed. *Eight American Praxapostoloi*. Chicago: The University of Chicago Press, 1941.
Comfort and Barrett	Comfort, Philip W., and Barrett, David P., eds. *The Text of the Earliest New Testament Greek Manuscripts*. Rev. ed. Wheaton, Illinois: Tyndale House Publishers, 2001. Revision of: *The Complete Text of the Earliest New Testament Manuscripts*. Grand Rapids: Baker, 1999.[3]

[3] Much of the work reported here had, of course, already been done when I received the first edition of this work (1999). We find there yet further editions of all six of our papyri, as well as very helpful material on the corrections in these papyri. (And it is a convenient collection of material on many other early manuscripts.) I have attempted to take account of Comfort and Barrett's evidence, and have checked my lists of singular readings and corrections against their texts, noting the discrepancies and citing their reports on especially doubtful readings. I should also report that through the courtesy of Dr. Comfort I received an advance copy of the revised edition of their work, and have attempted to revise my references to the earlier edition in order to take account of the changes there, although I am far from confident that I have found all of the relevant places. Without attempting to compare the two works in detail, I will observe that I have found the revised edition to have improved readings and notes at many places; matters of detail will be found in connection with my later discussions of readings.

The original edition was the subject of much discussion (often conducted in a highly acrimonious manner) in the Society of Biblical Literature's electronic *TC-List: Biblical Textual Criticism*. Useful comments about some of the readings of the six papyri studied here can be found in the following (cited in chronological order), to which I refer in connection with specific readings: Maurice A. Robinson, "A Caution regarding Comfort and Barrett," *TC-List: Biblical Textual Criticism*, May 18, 1999; David P. Barrett, "A Reply to Criticisms of Comfort/Barrett," *TC-List: Biblical Textual Criticism*, July 13, 1999; D.C. Parker, review of *The Complete Text of the Earliest New Testament Manuscripts*, ed. Philip W. Comfort and

Göttingen LXX	Alfred Rahlfs, etal., eds. *Septuaginta. Vetus Testamentum Graecum*. Göttingen: Vandenhoeck & Ruprecht, 1931ff. (For books found both here and in Brooke and McLean, I have followed the sigla of the Göttingen LXX.)
Horner, Bohairic	George W. Horner, ed. *The Coptic Version of the New Testament in the Northern Dialect, otherwise called Memphitic and Bohairic*. 4 vols. Oxford: Clarendon Press, 1898–1905.
Horner, Sahidic	George W. Horner, ed. *The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sahidic and Thebaic*. 7 vols. Oxford: Clarendon Press, 1911–1924.
Vetus Latina	Hermann Josef Frede, ed. *Epistula ad Ephesios. Vetus Latina*, 24/1. Freiburg: Herder, 1962–1964.
	———, ed. *Epistulae ad Philippenses et ad Colossenses. Vetus Latina*, 24/2. Freiburg: Herder, 1966–1971.
	———, ed. *Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos. Vetus Latina*, 25. Freiburg: Herder, 1975–1991.
	Walter Thiele, ed. *Epistulae Catholicae. Vetus Latina*, 26/1. Freiburg: Herder, 1956–1969.
Wordsworth and White	John Wordsworth, Henry Julian White, and H.F.D. Sparks, eds. *Novum Testamentum Domini Nostri Iesu Christi Latine*. 3 vols. Oxford: Clarendon Press, 1889–1954.
Zohrab	Havhann Zohrapian [Zohrab], ed. *Astuatsashunch' matean hin ew nor ktarants'*. Introduction by Claude Cox. Delmar, N.Y.: Caravan, 1984. (Reprint of 1805 edition.)

Editions, collations, and photographs are regularly cited for the following manuscripts:

ℵ 01	Constantin Tischendorf, ed. *Novum Testamentum Sinaiticum sive Novum Testamentum cum epistula Barnabae et fragmentis Pastoris*. Leipzig: F.A. Brockhaus, 1863.
	F.H.A. Scrivener, ed. *A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament*. Cambridge: Deighton, Bell, and Co.; London: Bell and Daldy, 1864.
	Kirsopp Lake, ed. *Codex Sinaiticus Petropolitanus. The New Testament. The Epistle of Barnabas and the Shepherd of Hermas. Preserved in the*

David P. Barrett, *TC: A Journal of Biblical Textual Criticism* [http://purl.org.TC] 4 (1999); David P. Barrett, "Reply to Parker's review," *TC-List: Biblical Textual Criticism*, August 5, 1999; D.C. Parker, "Re: reply to Parker's review," *TC-List: Biblical Textual Criticism*, September 2, 1999.

The revised edition (2001) has been reviewed by Maurice A. Robinson in *TC: A Journal of Biblical Textual Criticism* [http://purl.org.TC] 6 (2001).

I might take this opportunity to correct Comfort and Barrett's systematic citation (149 of the 1st ed., 160 of the rev. ed., etc.) of my dissertation as a "Ph.D. diss."; in fact it was for the Th.D. Further, I note that they cite my work only for $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$, but not for $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, or $\mathfrak{P}^{72}$.

Imperial Library of St. Petersburg. Now Reproduced in Facsimile from Photographs by Helen and Kirsopp Lake. With a Description and Introduction to the History of the Codex. Oxford: Clarendon Press, 1911.

A 02 Frederic G. Kenyon, ed. *The Codex Alexandrinus (Royal MS. 1 D V—VIII) in Reduced Photographic Facsimile*. Vol. 1: *New Testament and Clementine Epistles*. London: British Museum, 1909.

B 03 Constantin Tischendorf, ed. *Novum Testamentum Vaticanum*. Leipzig: Giesecke and Devrient, 1867.

Carlo M. Martini, ed. *Novum Testamentum e codice Vaticano graeco 1209 (Codex B) tertia vice phototypice expressum*. Vatican City: Bibliotheca Apostolica Vaticana, 1968.

D 05 F.H.A. Scrivener, ed. *Bezae Codex Cantabrigiensis, Being an Exact Copy, in Ordinary Type, of the Celebrated Uncial Graeco-Latin Manuscript of the Four Gospels and Acts of the Apostles*. Cambridge: Deighton, Bell, and Co., 1864.[4]

Codex Bezae Cantabrigiensis Quattuor Evangelia et Actus Apostolorum complectens Graece et Latine. Cambridge: Cambridge University Press, 1899.

D 06 Constantin Tischendorf, ed. *Codex Claromontanus*. Leipzig: F.A. Brockhaus, 1852.

F 010 F.H.A. Scrivener, ed. *An Exact Transcript of the Codex Augiensis, a Graeco-Latin Manuscript of S. Paul's Epistles, Deposited in the Library of Trinity College, Cambridge. To Which is added a Full Collation of Fifty Manuscripts Containing Various Portions of the Greek New Testament in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, the British Museum, &c*. Cambridge: Deighton, Bell, and Co., 1859.

G 012 Alexander Reichardt (introduction by). *Der Codex Boernerianus der Briefe des Apostels Paulus (Msc. Dresd. A 145^b)*. Herausgegeben von der Königlichen Öffentlichen Bibliothek zu Dresden. Leipzig: Karl W. Hiersemann, 1909.

I 016 Henry A. Sanders, ed. *The New Testament Manuscripts in the Freer Collection*. Part 2: *The Washington Manuscript of the Epistles of Paul*. University of Michigan Studies, Humanistic Series 9. Ann Arbor: University of Michigan Press, 1918.

N 022 H.S. Cronin, ed. *Codex Purpureus Petropolitanus: The Text of Codex N of the Gospels edited with an Introduction and an Appendix*. TS, vol. 5, part 4. Cambridge: Cambridge University Press, 1899.

W 032 Henry A. Sanders, ed. *The New Testament Manuscripts in the Freer Collection*. Part 1: *The Washington Manuscript of the Four Gospels*. University of Michigan Studies, Humanistic Series 9. Ann Arbor: University of Michigan Press, 1912.

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[4] See the additions and corrections to this in D.C. Parker, *Codex Bezae: An Early Christian Manuscript and its Text* (Cambridge: Cambridge University Press, 1992) 287–299.

Sanders, Henry A., ed. *Facsimile of the Washington Manuscript of the Four Gospels in the Freer Collection*. Ann Arbor: The University of Michigan, 1912.

Θ 038 Gustav Beermann and Caspar René Gregory, eds. *Die Koridethi Evangelien*. Leipzig: J.C. Hinrichs, 1913.

157 Herman C. Hoskier, ed. "Evan. 157 (Rome. Vat. Urb. 2)." *JTS* 14 (1912–1913): 78–116, 242–293, 359–384.

700 Herman C. Hoskier, ed. *A Full Account and Collation of the Greek Cursive Codex Evangelium 604 (with Two Facsimiles) [Egerton 2610 in the British Museum]*. London: David Nutt, 1890.

892 J. Rendel Harris, ed. "An Important MS of the New Testament." *JBL* 9 (1890): 31–59.

1241 Kirsopp Lake, ed. "Codex 1241." In *Six Collations of New Testament Manuscripts*, ed. Kirsopp Lake and Silva New. HTS 17. Cambridge: Harvard University Press, 1932. 95–140.

1739 Kirsopp Lake; J. de Zwaan; and Morton S. Enslin, eds. "Codex 1739." In *Six Collations of New Testament Manuscripts*, ed. Kirsopp Lake and Silva New. HTS 17. Cambridge: Harvard University Press, 1932. 141–219.

In general, references to Greek manuscripts follow Kurt Aland's *Kurzgefaßte Liste*,[5] as continued and emended in Aland's "Die griechische Handschriften des Neuen Testaments."[6] Still further changes may be found in the list of manuscripts in subsequent editions of Nestle-Aland. Citations found in Tischendorf or von Soden have been converted (silently, except for the occasional explicit discussion of some problem) to the currently standard system using the tables found in Aland's *Kurzgefaßte Liste*.[7] The citations in Hoskier follow the older system found in Tischendorf, and are similarly converted.[8] Nestle-Aland[27] occasionally designates manuscripts in

[5] *Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments*. [Vol. 1: *Gesamtübersicht*. Subtitle not in 2d ed.] ANTF 1. Berlin: Walter de Gruyter, 1963; 2d ed., in Verbindung mit Michael Welte, Beate Köster und Klaus Junack, 1994.

[6] In *Materialien zur neutestamentlichen Handschriftenkunde*, ed. Kurt Aland (ANTF 3; Berlin: Walter de Gruyter, 1969) 1–53.

[7] 1st ed., 321–349 = 2d ed., 377–405. These tables are virtually unchanged; note that the misprint of "ε 1429" for "ε 1492" at the upper right corner of p. 341 in the first edition remains at p. 397 of the second edition. Following the results of Supplementary Note 1, I have cited Scrivener's "c" and "e" (which are reported in Tischendorf and von Soden) respectively as 1890 and 1896.

The major discrepancy that I noted in these tables concerns von Soden's A^4, which is said (*Kurzgefaßte Liste*, 1st ed., 345 = 2d ed., 401) to be 053. However, 053 contains only Luke 1:1–2:40, while von Soden regularly cites A^4 in John (see von Soden, *Die Schriften, Untersuchungen*, 250 [there called A^{10}; corrected to A^4 at 2143]). In fact, A^4 in John is 2768; see Aland, "Die griechischen Handschriften," 7 and 29, as well as *Kurzgefaßte Liste*, 2d ed., 208 n. 5 (on 2768). This is the manuscript sometimes cited as X^b (cf. Tischendorf, *Novum Testamentum Graece* 3:449–450). See also the comments of Elliott, review of *Kurzgefaßte Liste*, by Kurt Aland, *NovT* 39 (1997) 87.

[8] See also J.K. Elliott, "Manuscripts of the Book of Revelation Collated by H.C. Hoskier,"

a way that differs from that found earlier, but follows what is now found in the second edition of Aland's *Kurzgefaßte Liste* (see Nestle-Aland, 4* = 46*). These designations were already available in Appendix I to Nestle-Aland, 684–718: "Codices Graeci et Latini," and have been followed here. For our purposes the relevant changes are the following, where one number has now been subsumed under a different number:

Old	New
074	064
0110	070
0113	T (029)
0121a	0121
0121b	0243
0124	070
0125	T (029)
0139	T (029)
0180	070
0191	070
0202	070
1r	2814
2ap	2815
4ap	2816
7p	2817
36a	2818[9]
60r	2821 (Camb. Dd 9.69)

The citation of Old Latin witnesses in the Pauline letters is occasionally inconsistent in Nestle-Aland:

Nestle-Aland Appendix	Nestle-Aland Text	Here
ar (61)	a	ar
mon (86)	m	mon

And I have occasionally used further symbols for Old Latin witnesses as found in the UBSGNT (e.g., ph for 063 in Acts, and comp for 109 in Hebrews). Finally, I have occasionally used "cov" for the Coptic dialect "V," as cited in the ECM.[10]

One should further note that not all the "constant witnesses" in Nestle-Aland[26] are included in the "consistently and frequently cited witnesses" in Nestle-Aland[27]. This means that occasionally one can supplement citations in the later edition with those in the earlier edition. E.g., at John 1:27 the

JTS, n.s. 40 (1989) 100–111, who provides some corrections to Hoskier's own table. The table which I had constructed for my own purposes agrees with Elliott's list, which however should now be updated by replacing Gregory "1" with "2814."

[9] Note, though, that 36 is still cited at, e.g., Acts 4:30 and 16:12.

[10] See Installment 2, p. B61.

omission of εγω is supported by 𝔓66* 𝔓75 ℵ C L *f*13 33 565 *al* aur* q in Nestle-Aland27, while Nestle-Aland26 cites 𝔓66* 𝔓75 ℵ C L 063 *f*13 33 565 *al* aur q. Thus, besides the correction of the citation of aur (verified in the Itala edition), the later edition deletes the reference to 063; since Aland and Aland classify 063 as having the Byzantine text, this is perhaps not a serious loss.[11] However, I noted an apparently more significant loss occurring between the 3d edition and the 4th edition of the UBSGNT. At John 6:64 the omission of τινες εισιν οι μη πιστευοντες και by 𝔓66* finds support in UBSGNT3 from 1344* e sys.c boms vid, and we are told (Introduction, xix–xx) that 1344 is among those manuscripts that "have been cited systematically because they exhibit a significant degree of independence from the so-called Byzantine manuscript tradition," and have been especially collated for the edition. Yet in UBSGNT4 1344 is not among the manuscripts cited, and accordingly the evidence for the omission is 𝔓66* e sys.c, as in Nestle-Aland25. (In Nestle-Aland26, Nestle-Aland27, and Synopsis13, the evidence is 𝔓66* *pc* e sys.c; it is tempting to think that the "*pc*" in these editions refers precisely to 1344*. Of course, the removal of the reference to the Bohairic manuscript is presumably just a correction.) The evidence of 1344 is cited in both editions of Metzger's *Textual Commentary* (1st ed., 215 = 2d ed., 184), although the second edition goes with UBSGNT4, the reader of which may be puzzled by the citation of 1344 in the *Textual Commentary*. However, in fact 1344* does not quite agree with 𝔓66*.[12]

Similarly, at Acts 13:33 UBSGNT3 but not UBSGNT4 cites 056 and 0142 for τω δευτερω ψαλμω γεγραπται. And the Gothic version is not mentioned at all in UBSGNT4, and thus its evidence at 1Cor 15:10d is cited in UBSGNT3 only.

See chapter 3 for the conventions that are followed in the citation of the singular readings of the papyri. For the singular readings and for the corrections cited in Appendix A and Appendix B, in general all available evidence from Greek continuous-text manuscripts is cited, as can be seen from the use of "*rell*." Occasionally, minor variations from less important manuscripts are ignored, in which case "*rell*" will not be found, but only "*pm*."[13] Usually most (at least) of the versional and Patristic evidence can be taken as agreeing with the reading cited with "*rell*" (or "*pm*"). In general, readings not found in Greek continuous-text manuscripts are not cited, although occasionally they are included when they seem to have some relevance for the reading involved. The intention, of course,

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11 *The Text of the New Testament*, 119.

12 See further chapter 7, n. 281.

13 This occurs most often with evidence taken from Hoskier's edition of Revelation or from the IGNTP edition of Luke, where many minor variations are reported. In such cases, major manuscripts such as ℵ A B C etc. (in general the witnesses in the higher levels in Nestle-Aland) can be assumed to agree with the reading found in *pm* unless otherwise stated.

is to present all the evidence that may be relevant to understanding the singular readings and corrections studied here, but not to obfuscate the textual phenomena with tangential evidence. However, I have tried to err on the side of inclusion. At the very least I have intended to include the evidence that one would find cited in Nestle-Aland[27], so that an overview of the evidence is given.[14] When a reading has limited support, I have tried to cite all the evidence I could find, as long as its citation seemed reasonably justified. Naturally sometimes (especially for versional evidence and Patristic evidence) the evidence cited in various editions (particularly the older ones) is often doubtful; but as far as possible I have confirmed the evidence.

Additional Sources

Occasionally I have been able to check readings through microfilms; most of these were consulted at the Ancient Biblical Manuscript Center (ABMC) in Claremont, California, which contains both its own holdings as well as many microfilms on loan from the International Greek New Testament Project.[15] Further microfilms (and photographs) were consulted at the Institut für neutestamentliche Textforschung (INTTF) in Münster.[16] I am also very grateful to Bruce Morrill, who lent me his personal copy of a microfilm of 1739, which was very helpful in resolving questions and confirming readings in connection with 𝔓[46]. And I have also verified some readings by use of the manuscripts themselves.[17] All citations from

[14] Thus, for example, when a reading in the Gospels is cited with "*rell*," support from manuscripts such as E F G H M R S U V Λ Π is not cited, since they are not among the manuscripts specially cited in Nestle-Aland (see 16*–17* = 58*–59*), although I have cited them for readings not cited with "*rell*." And when such a reading is found in almost all witnesses, only the evidence for dissenting readings is cited.

[15] There I consulted microfilms (or facsimiles) of the following manuscripts: ℵ (01), A (02), B (03), D (06), E (07), F (09), F (010), G (011), G (012), K (017), K (018), L (019), M (021), N (022), P (025), T (029), W (032), X (033), Δ (037), Θ (038), Λ (039), Ψ (044), 0142, 0243, 1, 2, 6, 13, 28, 33, 69, 71, 81, 88, 104, 118, 124, 131, 138, 157, 174, 185, 206, 209, 213, 230, 346, 348, 349, 440, 472, 489, 517, 522, 543, 547, 565, 579, 700, 713, 726, 788, 826, 828, 892, 983, 1006, 1071, 1175, 1187, 1241, 1242, 1245, 1253, 1319, 1321, 1344, 1346, 1355, 1359, 1365, 1424, 1443, 1505, 1542, 1563, 1582, 1611, 1773, 1827, 1845, 2053, 2344, 2643.

[16] These were microfilms (or photographs) of the following manuscripts: 𝔓[72], A (02), N (022), Γ (036), Ξ (040), 0218, 0250, 0278, 81, 104, 124, 181, 247, 429, 621, 629, 788, 915, 935, 1022, 1067, 1241, 1245, 1346, 1424, 1668, 1758, 1775, 1778, 1857, 1876, 1890, 1896, 866b = 1918, 2014, 2020, 2034, 2036, 2038, 2051, 2072, 2074, 2080, 2138, 2147, 2344, 2400, 2814, *l*844.

[17] British Library: 81, 699, 700, 892, Vulgate W; Bodleian Library: 53, 378, 522, 2015, Aeth. c. 1 (Ullendorff 40), Aeth. c. 2 (Ullendorff 41); Bibliothèque Nationale (Paris): D (06), L (019), 36, 37, 296, 467, 579, 2047, 2344, éth. 32 (via microfilm), éth. 33, éth. 34, éth. 35, éth. 36, éth. 37, éth. 40, Abbadie éth. 2, Abbadie éth. 47, Abbadie éth. 82, Abbadie éth. 95, Abbadie éth. 112, Abbadie éth. 173; Lambeth Palace Library: Lambeth MS. 1255; the Record Office for

microfilms, photographs, or manuscripts are noted in the text. Naturally, I did not attempt a systematic examination of any of these materials.

At one time I had hoped to include a systematic listing of the discrepancies found in the various editions, with a report on how I had tried to resolve them. But keeping track of these minutiae proved too time-consuming. I would say simply that I have devoted much time to making the citations of textual data as accurate as possible, and have done what could be done to ensure that the cited readings are correct. Naturally I have not attempted to go over all the ground covered in the editions. But I have frequently confirmed the readings of the major manuscripts by the use of published facsimiles or collations. The handling of the mass of data found in von Soden's apparatus has been a challenge. My impression, for what it is worth, is that von Soden's positive citations of a reading from a manuscript are almost always accurate, but that inferences from group citations or (even more so) negative citations are far too often incorrect. It is usually impossible to judge to what extent his collations were at fault, and to what extent the complexities of his sigla have misled him. In any case, I have preferred to accept the positive citations of manuscripts in other editions when such discrepancies arise. (The citation of 892 seems particularly problematic. Often von Soden's apparatus entails one reading for this, while Nestle-Aland[27] gives another reading. In some of these places the collation by Harris, which von Soden used, is at fault.)

Finally, while revising for the last time the citations of textual evidence here, I have been struck yet again with the difficulty of sorting through the data in the various sources, a difficulty that is well known to the workers in this field ("where all that is not scrupulously exact is useless at the best"[18]). At many points I have been tempted to disentangle one more unclear citation, to confirm one more reference to the Greek, Latin, Syriac, Coptic, Armenian, or Ethiopic witnesses, or even to verify one more reading in a collation, facsimile, microfilm, or on the manuscript itself. And of course the study of our six papyri has been primary and continual, as has the search for relevant secondary material. While these tasks have been rewarding and indeed pleasurable, at some point the checking and re-checking must cease, and the results must be lived with. Perhaps I may be permitted to echo the words chosen by von Soden at the publication of the end of his great work:

Leicestershire (Leicester): 69; the University of Michigan Library (Ann Arbor): 876; and the Biblioteca Vallicelliana (Rome): 379 (via microfilm).

[18] F.H.A. Scrivener, ed., *A Full and Exact Collation of about Twenty Greek Manuscripts of the Holy Gospels (Hitherto Unexamined), Deposited in the British Museum, the Archiepiscopal Library at Lambeth, &c.* (Cambridge: Cambridge University Press, 1853) x.

Aber es schien mir immer noch besser, dass falsche Zahlen und Buchstaben und sonstige kleine Versehen durchschlüpfen, als dass das Ganze unvollendet bleibe. Möchten auch die Recensenten sich vor allem mit dem Gesamtergebnis befassen, ungestört durch Einzelfehler, für die ich mir Nachsicht erbitte.[19]

[19] *Die Schriften, Text und Apparat* v: "But it always seemed to me still better that false numbers and letters and other small oversights slip through, than that the whole remain unfinished. May the reviewers also concern themselves above all with the total result, undisturbed by single errors, for which I ask indulgence."

CHAPTER ONE

THE STUDY OF SCRIBAL HABITS

> La critique des textes est une discipline historique. À ce titre, son premier devoir est de prendre au sérieux ses sources. … Je plaiderai donc la cause de l'histoire et surtout, au nom de l'histoire, la cause des documents.[1]

One of the crucial principles of Hort's masterly survey of the materials, methodology, and results of New Testament textual criticism is: "Knowledge of documents should precede final judgement upon readings."[2] As Hort's own comments make clear, knowledge of the sorts of errors that a particular scribe tended to make, and of his overall method and accuracy of copying, is an essential portion of this "knowledge of documents."[3] Accordingly, one finds in Hort's work and in the works of other critics various assertions concerning the copying habits of scribes of significant manuscripts. Not only Greek manuscripts, of course, but also the versions and the Fathers may be studied from this same perspective.[4] Similarly, the habits of Church Fathers in citing Scripture should be known as a

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[1] Jean Duplacy, "Histoire des manuscrits et histoire du texte du N.T. Quelques réflexions méthodologiques," *NTS* 12 (1965–1966) 125, reprinted in *Études de critique textuelle du Nouveau Testament*, ed. Joël Delobel (BETL 78; Louvain: Louvain University Press and Peeters, 1987): "The criticism of texts is a historical discipline. Thus its first duty is to take seriously its sources. … I shall therefore plead the cause of history and especially, in the name of history, the cause of documents." These same words are cited by Ernest C. Colwell in his "Hort Redivivus: A Plea and a Program," in idem, *Studies in Methodology in Textual Criticism of the New Testament* (NTTS 9; Grand Rapids: Eerdmans, 1969) 155, in connection with Hort's principle quoted immediately below.

[2] Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek*, 2: *Introduction* [and] *Appendix* (2d ed.; London: Macmillan, 1896), *Introduction*, 31. (The *Introduction* was written by Hort alone [see 18], and is thus cited here under his name alone.) See also Louis Havet, *Manuel de critique verbale appliquée aux textes latins* (Paris: Hachette, 1911) §1594.

[3] External considerations—age, provenance, genealogical relationships—constitute the other major portion of this knowledge.

[4] For the versions one may find important material in two major works (with further citations therein): Bruce M. Metzger, *The Early Versions of the New Testament: Their Origin, Transmission and Limitations* (Oxford: Clarendon Press, 1977), and Kurt Aland, ed., *Die alten Übersetzungen des Neuen Testaments, die Kirchenväterzitate und Lektionare* (ANTF 5; Berlin and New York: Walter de Gruyter, 1972). The utilization of versional evidence has in fact often suffered from the lack of knowledge of the syntactical and translational characteristics of the different versions. See, for instance, my "The Ethiopic Support for Codex Vaticanus in Acts," *ZNW* 71 (1980) 258–262, as well as my "$\mathfrak{P}^{46}$ and the Ethiopic Version" (forthcoming), which was originally included as Appendix B of my dissertation. See also the remarks by James Barr, review of *The Early Versions of the New Testament*, by Bruce M. Metzger, *JTS*, n.s. 30 (1979) 290–303.

prerequisite for the careful use of Patristic evidence.[5] Naturally, the dominant significance of the continuous-text Greek manuscript evidence for the New Testament gives the study of the habits of the scribes of these manuscripts (and particularly of the major manuscripts) a corresponding prominence.[6]

For example, both Hort and von Soden provide data on the copying techniques of the scribes of B and ℵ, and utilize these data to justify certain conclusions about the value of the readings found in these manuscripts.[7] Many other such observations are scattered throughout the literature. For example, for Acts in particular, Ropes provides brief but instructive comments on the scribes and scribal errors of B, ℵ, A, and D.[8] Codex Bezae has, of course, received much attention, including the detailed study of its scribal habits in Acts by Weiss.[9] The potential value

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[5] Gordon D. Fee, "Modern Text Criticism and the Synoptic Problem," in *J.J. Griesbach: Synoptic and Text-Critical Studies 1776–1976*, ed. Bernard Orchard and Thomas R.W. Longstaff (SNTSMS 34; Cambridge: Cambridge University Press, 1978) 160: "Fathers may, and *must*, be evaluated in the same way as the manuscript evidence. Some cite with precision; others do not. Some show care for the wording *per se*; others adapt and paraphrase at will. How a Father cites is often as important as what." Cf. the remarks of Barbara Aland, "Die Münsteraner Arbeit am text des Neuen Testaments und ihr Beitrag für die frühe Überlieferung des 2. Jahrhunderts: Eine methodologische Betrachtung," in *Gospel Traditions in the Second Century: Origins, Recensions, Text, and Transmission*, ed. William L., Petersen (Christianity and Judaism in Antiquity 3; Notre Dame: University of Notre Dame Press, 1989) 58.

[6] Besides my dissertation, I have discussed the general topic of scribal habits in two articles: "Scribal Habits in the Transmission of New Testament Texts," in *The Critical Study of Sacred Texts*, ed. Wendy Doniger O'Flaherty (Berkeley: Graduate Theological Union, 1979) 139–161; and "Scribal Tendencies in the Transmission of the Text of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the "Status Quaestionis,"* ed. Bart D. Ehrman and Michael W. Holmes (SD 46; Grand Rapids: Eerdmans, 1995) 239–252. The citations in these articles of statistics concerning the number and types of singular readings in specific manuscripts should be revised according to the present figures.

[7] Hort, *Introduction*, 233–237 for B, and 246–247 for ℵ; Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, Part 1: *Untersuchungen* (Berlin: Arthur Glaue, 1902–1910) 906–917, 1655–1657, and 1921–1924 for B, and 917–935, 1657–1659, 1924–1926, and 2067–2069 for ℵ. Here and elsewhere von Soden's lists of readings provide much useful and suggestive data.

[8] James Hardy Ropes, *The Text of Acts*, vol. 3 of *The Beginnings of Christianity*, part 1: *The Acts of the Apostles*, ed. F.J. Foakes Jackson and Kirsopp Lake (London: Macmillan, 1926) xxxviii–xl for B, xlvi–xlix for ℵ, liii–liv for A, and lxix–lxxii for D. For Acts von Soden provides characterizations of B, ℵ, C, A, 33, other minuscules, and D in *Die Schriften, Untersuchungen*, 1655–1727.

[9] Bernhard Weiss, *Der Codex D in der Apostelgeschichte: Textkritische Untersuchung* (TU 17 [N.F. 2], 1; Leipzig: J.C. Hinrichs, 1897). Among the many works that discuss D's scribal tendencies I may mention Hans-Werner Bartsch, "Über den Umgang der frühen Christenheit mit dem Text der Evangelien: Das Beispiel des Codex Bezae Cantabrigiensis," *NTS* 29 (1983) 167–182; M.-É. Boismard and A. Lamouille, *Le Texte occidental des Actes des Apôtres: Reconstitution et Réhabilitation*, Vol. 1: *Introduction et textes*, Vol. 2: *Apparat critique, Index des caractéristiques stylistiques, Index des citations patristiques* (Paris: Éditions Recherche sur les Civilisations, 1984) 1:11–13; and Boismard, "Le Codex de Bèze et le texte Occidental des Actes," in *Codex Bezae: Studies from the Lunel Colloquium June 1994*, ed. D.C. Parker and C.–B. Amphoux (NTTS 22;

of such observations for Codex Bezae (and by implication for other witnesses) is well summarized by Scrivener:

> putting aside the case of mere errors of the scribe, I do think that the admitted corruptions and deliberate interpolations which we *all* recognize in the Codex Bezae, have a natural tendency to detract from the credibility of its testimony in more doubtful cases.[10]

And there are also many miscellaneous remarks scattered about the literature, among which are some interesting comments by Hoskier on the scribe of B. For example, he says:

> In the first place we do not believe that the scribe of B was a Christian. He seems to have been more or less a Western Unitarian. The scribes of ℵ and B were men of entirely different character. That of ℵ was a critic, and interested (too interested) in his work. He of B was quite uninterested in his work, and gives evidence of being a professional penman too ready to follow marks here and there indicating omissions or changes without consulting better authorities.[11]

And elsewhere Hoskier refers to B's reading κρηματα for κτηματα at Matt 19:22 (supported only by Clement), and says:

> In other words "money" to B or the scribe of B was more familiar (χρήματ' ἀνήρ "money makes the man," *Pindar*) than landed possessions. B^{scribe} was a city man, a town man, as is seen all through his attitude.[12]

Further, as we shall see in detail in chapters 4–9, numerous scholars have attempted to characterize the habits of the scribes of the most important of the papyri. Unfortunately, however, the comments found in the works of Hort, von Soden, and others, appear usually to be based upon data that are incomplete and that have not been selected by means of a carefully formulated and implemented methodology. One consequence is that critics differ *ab initio* on the value to be ascribed to the various manuscripts, and even where they agree it is not clear what the evidence supporting the common position really is.

Leiden: Brill, 1996) 257–270, especially 268, where he notes that the contradictory tendencies in D "auraient été effectuées à des époques différentes, et par des auteurs différents."

[10] F.H.A. Scrivener, ed., *An Exact Transcript of the Codex Augiensis, a Graeco-Latin Manuscript of S. Paul's Epistles, Deposited in the Library of Trinity College, Cambridge. To Which is added a Full Collation of Fifty Manuscripts Containing Various Portions of the Greek New Testament in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, the British Museum, &c.* (Cambridge: Deighton, Bell, and Co., 1859) xii n. 3 (his italics).

[11] Herman C. Hoskier, *Concerning the Genesis of the Versions of the N. T.* (2 vols.; London: Bernard Quaritch, 1910–1911) 1:396.

[12] *Codex B and its Allies: A Study and an Indictment* (2 vols.; London: Bernard Quaritch, 1914) 1:15. However, on this reading von Soden refers more appositely, I believe, to Mark 10:23 (parallel to Luke 18:24); see also the similar reading of D it at Mark 10:22.

This lack of evidence is seen most clearly when one moves to the next level of generalization, namely, from the habits of the scribes of particular manuscripts to the determination of the habits of scribes in general. These general habits are presumably discovered, of course, on the basis of a detailed knowledge of the specific habits attributed to the scribes of some sample of the extant manuscripts. The general habits serve, then, as the basis of our knowledge of transcriptional probability (and improbability): what sorts of alterations scribes are likely (or unlikely) to have made in the text. Finally, this knowledge permits us to formulate the several canons of internal evidence, which are found in various textbooks and prolegomena, and which are an essential tool in the critic's task of reconstructing the history of the text of the New Testament.

Regrettably, though, most presentations of these canons are not—as far as one can tell from the exposition—based on the actual knowledge of documents of which Hort speaks, but rather appear to rest upon a priori reflections on how scribes behaved (or *must* have behaved). And when particular readings are cited—presumably as evidence—the evaluation of one reading as the original and another as arising by a scribal error is frequently suspect from a methodological point of view, and so one is left wondering why the direction of scribal error may not have been other than is stated.

It would, of course, be beyond the scope of the present study to deal with all the secondary literature that makes assertions, justified or not, concerning the habits of scribes. But a few references may indicate that the appropriate sort of evidence for such assertions is often lacking, and that various problems may arise as a consequence in the evaluation of particular variants.

For instance, one of the most detailed and influential statements of the canons of textual criticism has been that of Griesbach.[13] If we look at, say, his first canon, that of *lectio brevior potior* ("the shorter reading is to be preferred"), we will gain the impression that Griesbach had the wide-ranging knowledge of documents necessary to delineate precisely when scribes were likely to add and when, as exceptions, they were likely to omit.[14] We may, of course, be sure that Griesbach *did* have such knowledge, and may well regard his distillation of this knowledge into various

[13] J.J. Griesbach, *Novum Testamentum Graece* (9th ed.; London: J. Mackinlay, 1809) 1:lxiii–lxxxii. Günther Zuntz, *The Text of the Epistles: A Disquisition upon the* Corpus Paulinum (London: The British Academy, 1953) 6, refers to these as "a series of carefully worded rules which gave the essence of his vast experience."

[14] *Novum Testamentum Graece* 1:lxiv. This rule is translated by Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (4th ed.; New York and Oxford: Oxford University Press, 2005) 166–167, and the first portion may be found at p. 705 below.

rules as having sound authority. Nevertheless, it is significant that no specific reading of a manuscript is cited as a foundation for this first canon. And in fact, no specific reading of a manuscript is cited *anywhere* within Griesbach's Prolegomena, Sectio III, which is titled: "Conspectus potiorum observationum criticarum et regularum, ad quas nostrum de discrepantibus lectionibus judicium conformavimus."[15] The fact that Griesbach does not even attempt to present evidence for his statements about how scribes copied makes it difficult (if not impossible) for later students to know what exactly he would have considered as evidence, to check the evidence upon which his statements rest, or to revise his statements in the light of the new evidence provided by subsequent manuscript discoveries.

This difficulty becomes exacerbated when one turns to those variations where the different canons conflict with one another,[16] and when one deals with issues on which competent scholars disagree.[17] As a result of the lack of clear evidence on scribal habits, many decisions about specific textual problems appear arbitrary and subjective. This judgment even applies to the *Textual Commentary* published by Metzger as the explanation and justification of the various decisions made in the United Bible Societies' Greek New Testament.[18] The fact that the editors have recorded their reasons for their decisions on the most important variations permits us to follow their views throughout the text, and to compare their arguments at

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[15] *Novum Testamentum Graece* 1:lxiii–lxxxii: "Survey of the more important critical observations and rules, by which we have formed our judgment about variant readings."

[16] In fact, the most interesting variants are necessarily those where one finds some kind of conflict (the external evidence is divided, the external evidence weighs against the internal criteria, or the internal criteria are divided), since variants where *all* the considerations point one way are easily decided. Cf. my comments in "Scribal Habits in the Transmission of New Testament Texts," 143–150. F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament* (4th ed., ed. by Edward Miller; 2 vols.; London: George Bell and Sons, 1894) 2:254–256, after citing some of the rules of internal evidence, notes that they are often in conflict with each other; Scrivener was perhaps thinking of this point when he stated, *An Exact Transcript of the Codex Augiensis*, xx n. 1: "Yet how difficult it is to hinder its [internal evidence's] degenerating, even in skilful hands, into vague and arbitrary conjecture!" And see further the examples in Eldon Jay Epp, "The Eclectic Method in New Testament Textual Criticism: Solution or Symptom?" *HTR* 69 (1976) 245–246 = Epp and Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (SD 45; Grand Rapids: Eerdmans, 1993) 165, and his remarks on "the balance of relative probabilities" (ibid., 213 = 142). Cf. also Epp, "Textual Criticism," 102.

[17] Hort (*Introduction*, 24–26) calls attention to various problems arising in the evaluation of transcriptional probability. The preference for the Alexandrian text to the Western text, relying of course in part on considerations of scribal activity, rests upon "subjective" judgments, according to Epp, "The Twentieth Century Interlude in New Testament Textual Criticism," *JBL* 93 (1974) 392 = Epp and Fee, *Studies*, 88.

[18] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (1st ed.; London and New York: United Bible Societies, 1971; and 2d ed.; London and New York: United Bible Societies, 1994). There are occasionally differences between the two editions at the places cited here.

one place with those at another. Although it is clear that the editors do have a wide knowledge of documents and have utilized this knowledge in a careful manner, the assertions made about scribal habits remain without explicit foundation. As a consequence, what Kilpatrick says about the *Textual Commentary* seems unfortunately to be all too true:

> We can go through many comments and find what look like little bits of original composition in imagining reasons why scribes may have done this or that, but for these imaginative reconstructions we are given neither evidence nor corroboration.[19]

It is remarkable that critics and editors seem often not even to appreciate that evidence is lacking in the matter of scribal habits. An instructive example is furnished by the response by Allen Wikgren to Kilpatrick's paper:

> What he [Kilpatrick] regards as 'imaginative reconstructions' are simply suggestions based on a knowledge of scribal habits, i.e., an application of the criterion of transcriptional probability. The *Commentary* can hardly be expected to provide a detailed account of this every time a variant is considered. The main data are therefore presented in the Introduction.[20]

Wikgren's point would be well taken if in fact the "data" were presented in the Introduction. However, one will look in vain in the Introduction to the *Textual Commentary* for any "data" at all.[21] What one finds there are various statements concerning what scribes tended to do, but no citation at all of any relevant evidence or of any source of such evidence. Utilizing Kilpatrick's terms we could say that the Introduction provides certain general patterns for the imaginative reconstructions of scribal activities. But these general patterns are themselves, as far as one can tell from what is cited, simply products of the editors' imaginations.

Accordingly, it is fairly easy to find examples in the *Textual Commentary* of what appear to be arbitrary contentions about scribal habits. Consider, for instance, the editors' treatment of αυτου at Matt 3:7 and 3:12, where we see some fluctuation between the editions of UBSGNT and of the *Textual Commentary*. At Matt 3:7 the first edition of the *Textual Commentary* argues for the shortest reading (το βαπτισμα) even though UBSGNT[3] prints a longer reading (το βαπτισμα αυτου).[22] Metzger justifies the shortest reading by asserting that αυτου is

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[19] George D. Kilpatrick, *A Textus Receptus Redivivus? Protocol of the Thirty-Second Colloquy: 12 March 1978* (Berkeley: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1978) 12.

[20] "Response," *A Textus Receptus Redivivus?* 44.

[21] See especially 1st ed., xxvi–xxvii = 2d ed., 12*–13* on transcriptional probability.

[22] There is also the reading το βαπτισμα ιωαννου found in 346. The longer reading is still found in UBSGNT[4].

> a natural expansion introduced by scribes. If the possessive had been present originally, there seems to be no good reason why it should have been deleted.[23]

This explanation is in fact given in order to override the very strong external evidence for the longer reading.[24]

When we turn to Matt 3:12, though, we find a quite different approach. There is variation here between the presence and absence of αυτου after σιτον and after αποθηκην. Following the view that αυτου is "a natural expansion," one might opt for the shorter reading, without αυτου at either place, which is supported by f^{13} 1242 a q geo$^{1.A}$. The longer readings could then be seen as arising from this one as scribes introduced the "natural expansion" at one or both places. We would then have a clear illustration of *lectio brevior potior*, as at 3:7.

But the editors do not in fact adopt the shortest reading here. Indeed, in UBSGNT^{2} they print the *longest* reading, with αυτου at both places,[25] the reading of B W 1071 1216 (*pc*) aeth geo^{B}. On the other hand, in UBSGNT^{3}, the one supported by the first edition of the *Textual Commentary*, they print αυτου only at the first place, which is the reading of ℵ C D^{s} 0233 f^{1} 33 and the majority of manuscripts.[26] Metzger then explains the origin of the shortest reading by saying that it "seems to have arisen in the interests of literary purism."[27] We are not told what "literary purism" is, but it would appear to function by dropping pronouns, or perhaps words in general, and thus to create shorter texts from longer ones. What is left unexplained is why "literary purism" should cause scribes to omit in Matt 3:12 precisely the word that was "a natural expansion" for them in 3:7.[28]

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[23] Metzger, *Textual Commentary*, 1st ed., 9.

[24] For the shorter reading Metzger cites ℵ* B sa Or Hil, and Nestle-Aland cites ℵ* B 28 sa mae Or (the reference to 28 occurs in the 26th edition). Von Soden (*Die Schriften, Untersuchungen*, 2111) says: "da ausser $H^{\delta 1-2}$ [i.e. the ancestor of B and ℵ] nur Origenes Hilarius sa αυτου wegläßt, dürfte ein freies Citat des Origenes die Quelle sein für jeden der drei Zeugen, in deren jedem Origeneseinwirkungen öfters nachweisbar sind."

[25] The second occurrence, though, is in brackets.

[26] The reading with αυτου only at the second place, supported by L 157 892 1424 *l*844 *l*2211 *al* b ff^{1} g^{1} sy mae arm, is explained in the *Textual Commentary*, 1st ed., 9 (no doubt correctly) as being the result of harmonization to the parallel at Luke 3:17.

[27] Metzger, *Textual Commentary*, 1st ed., 10.

[28] In his *Textus Receptus*, 12, Kilpatrick also remarks on the *Textual Commentary*'s treatment of Matt 3:7, and compares it with the statement at Matt 3:16 (Metzger, *Textual Commentary*, 1st ed., 11 = 2d ed., 9): "it is possible that copyists, not understanding the force of αὐτῷ, omitted the word as unnecessary." Here indeed the external evidence for the shorter reading (ℵ* B *l*2211 vg^{mss} sy$^{s.c}$ sa Ir^{lat} CyrJ) is much the same as at 3:7. Note though that the omission of αυτω agrees with the parallels at Luke 3:21 (where "to him" is found in the Georgian, according to the IGNTP) and Mark 1:10; see von Soden's apparatus, and also his comments (*Die Schriften, Untersuchungen*, 2111) that αυτω is "sicher" original in Matt 3:16 and that ℵ B have harmonized. The possibility of the influence of the parallels is not noticed by Metzger.

It is curious that the textual apparatus for both these variations has been removed from UBSGNT[4], and accordingly the discussion of them is absent from the second edition of the *Textual Commentary*. The text of UBSGNT[4] at these two variations is the same as that of UBSGNT[3]: at Matt 3:7 αυτου is still present, and at Matt 3:12 only the first αυτου is present, as in Nestle-Aland[27].

In fact, the outcome of the two lines of argument in the first edition of the *Textual Commentary* is to make virtually pointless the appeal to scribal habits at all. For the longer reading can be explained through scribal "expansion," and the shorter reading through "literary purism." Thus, we have the appearance (at least) of arbitrariness and subjectivity as the editors prefer now one and now another mode of explanation in order to support their chosen reading. Indeed, we may suspect that, at least sometimes, statements about scribal activity are presented simply to give plausibility to choices that were made on the grounds of external evidence alone.[29] But these statements should have genuine significance for the evaluation of manuscript evidence, and should therefore at some point be justified. And in the *Textual Commentary* at least, we are not given this justification or any indication of how we could find such justification.

Elsewhere, of course, we do find a wide variety of readings cited as illustrations of the sorts of errors that scribes may make, but these citations also fail to provide an adequate response to the difficulties raised. Tischendorf, for example, furnishes a useful survey of scribal errors as illustrations of his principle:

> Arcenda sunt quae quamvis pluribus probata testibus ex errore librariorum orta esse manifestum vel maxime probabile est.[30]

However, when we look at what Tischendorf cites, certain problems arise.

Tischendorf states, for instance: "Errarunt librarii scribentes ΟΤΑΝΑΡΘΗ pro ΟΤΑΝΑΠΑΡΘΗ Mt 9,15 et Mc 2,20."[31] There is only very weak support for αρθη at these two places, and so it is indeed reasonable to suppose that the error occurred as he alleges. But he goes on to assert: "Item scribentes ΑΓΓΕΛΟΙΟΙΕΝ pro ΑΓΓΕΛΟΙΕΝ Mc 12,25."[32] Here the

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[29] Cf. my "Scribal Habits in the Transmission of New Testament Texts," 145–148, on these two variants.

[30] *Novum Testamentum Graece* 3: *Prolegomena* (scripsit C.R. Gregory; Leipzig: J.C. Hinrichs, 1894) 57: "Those [readings] are to be rejected, however many witnesses support them, where it is evident or very probable that they have arisen by the errors of scribes." See 57–60 for the illustrations of this principle, and indeed the entire section III, "De legibus in textu constituendo."

[31] Ibid., 57: "Scribes have erred writing ΟΤΑΝΑΡΘΗ for ΟΤΑΝΑΠΑΡΘΗ Matt 9:15 and Mark 2:20." For αρθη Tischendorf cites D 1 71 (and g^{scr}, which *is* 71) at Matt 9:15, and C 13 28 64 69 124 346 at Mark 2:20. (Von Soden cites f^{1} at Matt 9:15, and f^{13} at Mark 2:20, while Aland's *Synopsis* cites C f^{13} 2542 *pc* at the latter.)

[32] Ibid.: "Similarly writing ΑΓΓΕΛΟΙΟΙΕΝ for ΑΓΓΕΛΟΙΕΝ Mark 12:25." The longer

textual evidence is divided rather evenly, and it is clear that one can easily imagine the error going in either direction: scribes could have repeated the οι (dittography) to go from the shorter to the longer reading, but they also could have dropped out one οι (haplography) to go from the longer to the shorter reading. So the same textual variation could plausibly be cited for either of two scribal errors.[33]

But a further problem arises. Tischendorf obviously presents only a very small sample of the errors that scribes have made within the New Testament textual tradition. Even if we grant that he has correctly described the direction of error in his examples, what value would these examples have for our knowledge of the habits either of particular scribes or of scribes in general? In fact, any such sample will be of very limited value, precisely because one has no way of knowing whether the sample is a *representative* sample. Tischendorf's list, for example, begins by presenting four examples of omission and three examples of addition. We thus learn, if Tischendorf is correct in his analysis of these variations, that scribes sometimes omit and sometimes add. But we do not learn whether it is likely or not that a particular scribe has added or omitted, nor do we learn how to assess the probability of each sort of error in general. And without some way of judging the probability, we are left with nothing more to say than that scribes may have omitted or added. The temptation will then certainly exist to supplement this meager knowledge with some "imaginative reconstructions" in specific cases, but these will not be based on the cited evidence.[34]

Indeed, as one increases one's acquaintance with manuscripts, it becomes clear that scribes make virtually any kind of error imaginable sometime or other.[35] Just the six papyri studied in chapters 4–9 provide

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reading is supported by ς A B Γ Θ Ψ 565 1010 2427 *pm*, the shorter reading by ℵ C D K L W Δ f^1 28 157 579 700 892 1241 1424 2542 *pm*. (There is also the variation of the presence or absence of οι *before* αγγελοι.)

[33] Tischendorf was, of course, aware of the possibility of such uncertainty: "Ab errore librariorum quid sit, ut saepe planissimum ita alibi satis est dubium. Multa rei parum gnaris peccata a librariis visa sunt quae prorsus alius sunt generis" (ibid.). However, he gives no indication that his example at Mark 12:25 is in any way dubious.

[34] I believe it is certain that Tischendorf did not draw the conclusion that scribes made, in general, four omissions for every three additions, and any other view would go beyond the examples he gives.

[35] Cf. Hort, *Introduction*, 25: "If we look behind the canons laid down by critics to the observed facts from which their authority proceeds, we find, first, that scribes were moved by a much greater variety of impulse than is usually supposed; next, that different scribes were to a certain limited extent moved by different impulses; and thirdly, that in many variations each of two or more conflicting readings might be reasonably accounted for by some impulse known to have operated elsewhere." Thomas Rawson Birks, *Essay on the Right Estimation of Manuscript Evidence in the Text of the New Testament* (London: Macmillan, 1878) 42, cites the following words from Westcott and Hort, apparently taken (see Birks, p. 4) from their "introduction to the text of the Gospels (1870), privately circulated, and not yet published,"

examples of many kinds of errors, some fairly obvious and expected, but some rather surprising.[36] And a work such as Havet's comprehensive collection of scribal errors within Latin manuscripts furnishes abundant testimony to the ability of scribes to err in all sorts of ways.[37] But such collections, valuable as they may be for giving us illustrations of types of scribal error,[38] do not in themselves give us the needed guidance in evaluating transcriptional probabilities. What we need to know is not simply that scribes *can* err in certain ways, but how *likely* it is that

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which I have not seen: "A few hours spent in studying a series of the countless corrections which no one would think of accepting, will shew the variety of instinct to be found among scribes, the frequent disagreement between their instincts and our own, and the conflicting effects of different instincts in the same passage. It is possible to go wrong in interpreting the historical growth of a text. But the chances of error are beyond comparison greater in attempting to divine exhaustively the movements in the minds of unknown ancient scribes." (The first sentence here is found in Westcott and Hort, *The New Testament in the Original Greek*, 1: *Text*, 542.)

Similarly, Kenyon (*Books and Readers in Ancient Greece and Rome* [2d ed.; Oxford: Clarendon Press, 1951] 72) observes that "scribes are capable of anything." And Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen: The Myth of Early Textual Recension in Alexandria," in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan, 1974) 41 = Epp and Fee, *Studies*, 269, observes that "scribes may be shown to go in many directions."

In spite of this, see C.H. Turner, "Historical Introduction to the Textual Criticism of the New Testament," *JTS* 11 (1909–1910) 209–210: "Yet we are on safer ground in saying what are the likely vagaries of scribes than in saying what are the possible vagaries of authors. The scribe's business is a humbler and more mechanical one than the author's, and, while authors have each their own individuality to be reckoned with, scribes are much more of a homogeneous class and the same foibles reappear with considerable regularity." Similarly, Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 41–42 = Epp and Fee, *Studies*, 269, does hold that "patterns and tendencies … may be ascertained." And, of course, Hort did not think that all scribes were equal.

[36] One might note the caution by D.C. Parker, "The Development of Textual Criticism since B.H. Streeter," *NTS* 24 (1977–1978) 152: "The errors of scribes and characteristics of manuscripts obey no laws; they only contain phenomena which may be observed. But their vagaries cannot be reduced to a mathematical formula whereby every reading can be categorized."

[37] *Manuel de critique verbale*. Colwell praises Havet's work at three places: "Method in Evaluating Scribal Habits: A Study of $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{75}$," in idem, *Studies*, 108; "Hort Redivivus," 160; and "External Evidence and New Testament Textual Criticism," in *Studies in the History and Text of the New Testament*, ed. Boyd L. Daniels and M. Jack Suggs (SD 29; Salt Lake City: University of Utah Press, 1967) 9.

Nevertheless, I believe that such a compendium of scribal errors found in New Testament manuscripts would by no means be an adequate guide to scribal habits. Indeed, Colwell himself recognizes the difference when he speaks of Havet under his step I, "Begin with Readings" ("Hort Redivivus," 160), and then turns to step II, "Characterize Individual Scribes and Manuscripts" (ibid., 161). Step I would thus provide the useful background to step II, but would not replace it. For, citing Hort, Colwell says of Step I: "at this stage the study of readings is not final, for knowledge of documents [i.e., as attained in step II] should precede final judgment upon readings." See also A. Dain's remark, *Les manuscrits* (3d ed.; Paris: Les Belles Lettres, 1975) 46, concerning Havet: "Je n'ai pas à reprendre cet exposé magistral, désormais classique. Ce qui m'incombe, c'est de montrer l'importance relative de ces erreurs de copie et de déterminer leur fréquence."

[38] Alexander Souter, "Palaeography and its Uses," *JTS* 4 (1902–1903) 515, discusses the study of manuscripts of later authors (where there is a smaller gap between the author and our

particular scribes or scribes in general have made a specific error. Without such knowledge our proposals to explain certain readings will remain subjective and arbitrary.[39] And, as Havet perceptively says, if we cannot explain how the errors at a variation unit have arisen, then our preferred reading remains uncertain.[40]

In general, then, is there some way of justifying criteria of internal evidence that will avoid such problems? Or are we forced to rely solely on the dubious appeals to a priori reflections on how scribes must have behaved,[41] supported only by the persuasive abilities of a scholar to present "imaginative reconstructions" of the course of scribal alteration? The methodology of Colwell's seminal paper on "Scribal Habits" provides a way out of this impasse by attempting to discover the actual habits of scribes on empirical grounds, in a manner as free as possible from any presuppositions about scribal behavior.

Such a study and its results can be expected to overcome at least some of the difficulties indicated above with the use of the canons of internal evidence. In the first place, one could anticipate that the habits discerned in a particular scribe's copying would aid in the evaluation of that manuscript's readings. A good example of such improvement is provided by Metzger's discussion of the variant at Luke 12:31, where the editors' text reads:

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

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manuscripts), and recommends that each editor of a manuscript should note its errors and "[c]lassify those errors systematically," eventually arranging its errors and the corresponding correct reading in the alphabetical order of the errors. Such lists could then "be collected into a dictionary of errors."

Naturally such a dictionary would be valuable, but would seem to provide only the raw material for even more useful analyses. And Souter seems to take for granted that a collection of errors in such manuscripts would be informative about earlier types of corruption.

[39] L.D. Reynolds and N.G. Wilson, *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature* (2d ed., revised and enlarged; Oxford: Clarendon Press, 1974), before giving their valuable classification of corruptions (200–212), state (200): "It must be emphasized that scribal errors have never been made the subject of a statistical study, and so it is not possible to establish with any degree of precision the relative frequency of the various types." They do cite (250) two articles by Douglas Young: "Some Types of Error in Manuscripts of Aeschylus' *Oresteia*," *GRBS* 5 (1964) 85–99; and "Some Types of Scribal Error in Manuscripts of Pindar," *GRBS* 6 (1965) 247–273. But here again we have merely collections of errors, which of course are still of importance.

[40] *Manuel de critique verbale*, §67: "Tant qu'une faute reste inexpliquée, la bonne leçon demeure entachée d'un reste d'incertitude." See also ibid., §346.

[41] Cf., for example, Heinrich Zimmermann, *Neutestamentliche Methodenlehre* (3d ed.; Stuttgart: Verlag Kath. Bibelwerk, 1970) 50, where the rule of *lectio brevior potior* is followed by: "Diese Regel ist ebenso *einsichtig* wie die vorherige. Es kann eher *angenommen* werden, daß ein ursprünglich kürzerer Text nachträglich erweitert wurde, als daß man einen ursprünglich längeren Text nachträglich gekürzt hätte." (Italics mine.) One may contrast with this the

The textual evidence for αυτου and the other readings is as follows:[42]

> αυτου **א** B D* L Ψ 579 892 *l*387 *pc* a c co Ath | του θεου ς $\mathfrak{P}^{45}$ A D[1] K Q W Γ Δ Θ 070 *f*[1] *f*[13] 28 33 565 700 1006 1342 1506 *rell* lat sy arm geo slav Cl[2/4] Mcion[T.E] | του θεου και την δικαιοσυνην αυτου *f*[13pt (983 1689)] 903 1253 vg[cl] sy[p ms] | αυτου και την δικαιοσυνην αυτου aeth | των ουρανων Cl[2/4] Chr | *om*. $\mathfrak{P}^{75}$

On Metzger's own grounds of internal evidence as expressed in his version of *lectio brevior potior*,[43] it would be tempting to view the reading of $\mathfrak{P}^{75}$ here as the authentic reading, which scribes then expanded in various ways. Since $\mathfrak{P}^{75}$ is the earliest witness to the text, we would then have a situation where the earliest and shortest reading was progressively expanded (under the influence of Matt 6:33) until we reach the longest reading (in 1253), which happens to be the one with the latest attestation. Surely someone could present this history of the text in a suitably plausible manner.

However, the editors do not, in fact, choose the shortest text here. Metzger explains:

> It is more likely that αὐτοῦ was replaced by τοῦ θεοῦ (as has in fact happened in codex Bezae) than vice versa. The reading τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ is an intrusion from the parallel in Matt 6.33. One of the idiosyncrasies of the scribe of $\mathfrak{P}^{75}$ is his tendency to omit personal pronouns.[1]
>
> [1]So Ernest C. Colwell, …[44]

statement (cited more fully in chapter 10, n. 40) by Burnett Hillman Streeter (*The Four Gospels* [5th impression; London: Macmillan, 1936] 131) that it is "self-evident" that omission is more common than interpolation.

[42] The citation of 1253 is found in UBSGNT[3], but not in UBSGNT[4], and was confirmed by the microfilm. The Ethiopic is variously reported: Tischendorf cites it for αυτου και την δικαιοσυνην αυτου, UBSGNT[4] cites it for του θεου και την δικαιοσυνην αυτου, and IGNTP cites it for αυτου (but not for the addition). In fact, both aeth[pp] and aeth[ro] have **መንግሥት፡ወጽድቅ፡**, which corresponds precisely to βασιλειαν αυτου και την δικαιοσυνην αυτου. So Tischendorf is correct.

The reading of 892 was reported by J. Rendel Harris, ed., "An Important MS of the New Testament," *JBL* 9 (1890) 53, as omitting του θεου, and this error was adopted by von Soden (who used Harris's collation; see von Soden, *Die Schriften, Untersuchungen*, 973). From von Soden it entered Kilpatrick's edition and Nestle-Aland[25], but was corrected already in Nestle-Aland[26]. Indeed, 892 has αυτου here (according to the microfilm), as found also in Aland's *Synopsis*, the UBSGNT, and the IGNTP.

[43] *Textual Commentary*, 1st ed., xxvii = 2d ed., 13*. Note also the further assertion: "Scribes would sometimes … (*c*) Add pronouns, conjunctions, and expletives to make a smoother text."

[44] *Textual Commentary*, 1st ed., 161 = 2d ed., 136. The reference is to Colwell's "Scribal Habits," 121: "One of his [the scribe of $\mathfrak{P}^{75}$'s] habits is to omit personal pronouns; he drops more than a dozen and adds one." However, these statistics need to be revised; see pp. 669–670 below.

Thus, the tendency of the scribe of $\mathfrak{P}^{75}$ to drop pronouns is cited in order to justify an exception to the general rule of *lectio brevior potior*. And here we are not dependent on an imaginative reconstruction, since Colwell's study provides some clear data for his statement.[45]

Ideally, of course, all the major witnesses to the text of the New Testament—that is, the continuous-text Greek manuscripts, the lectionaries, the versional manuscripts, and the Fathers—would be studied in detail in order to provide this same kind of information concerning scribal habits, translational tendencies, and so on. One's assertions could then be based on empirical evidence about the witnesses. As a consequence, what was done with $\mathfrak{P}^{75}$ at Luke 12:31 could be done at many other places in order to give genuine explanations of how certain readings arose.[46]

Utilizing what was discovered for the particular witnesses, one could then proceed to formulate generalizations about scribal habits that would firmly rest on the documents themselves. Such generalizations might well confirm what earlier scholars have stated, but this is unlikely always to be true. For the study undertaken here already poses grave difficulties for the rule of *lectio brevior potior*.[47] In fact, any generalization at all might be problematic, since it could well appear that the patterns found in specific

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[45] I have treated this variant at more length in my "Scribal Habits in the Transmission of New Testament Texts," 140–143 and 153–154.

[46] Cf., for example, J.K. Elliott, "The Purpose and Construction of a Critical Apparatus to a Greek New Testament," in *Studien zum Text und zur Ethik des Neuen Testaments*, ed. Wolfgang Schrage (Berlin and New York: Walter de Gruyter, 1986) 128 = Elliott, *Essays and Studies in New Testament Textual Criticism* (EFN 3; Cordoba: Ediciones el Almendro, 1992) 48: "Even the most radical of thoroughgoing eclectic critics, whose regard for external evidence is scant, has to recognize that certain mss. are prone to certain types of reading. To identify scribal idiosyncrasies in particular mss. enables him to disregard such aberrations when they are included in a variation unit; knowledge of a ms. precedes a decision on the originality of its readings—at least to that extent!" Similarly, Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (tr. Erroll F. Rhodes; 2d ed., revised and enlarged; Grand Rapids: Eerdmans, 1989) 280–281, state as one of their "basic rules" that "the peculiar traits of each manuscript should be duly considered." And Barbara Aland, "Die Münsteraner Arbeit," 65, stresses the importance of understanding the "Variationen bzw. Fehler" and the "Intentionen und Tendenzen" of the early manuscripts. See also Zuntz, *The Text of the Epistles*, 13, who refers to "the known habits and typical faults of scribes." Epp, "The New Testament Papyrus Manuscripts in Historical Perspective," in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S.J.*, ed. Maurya P. Horgan and Paul J. Kobelski (New York: Crossroad, 1989) 288, states as his third role for the papyri: "the papyri can aid in refining the canons of criticism—the principles by which we judge variant readings—for they open to us a window for viewing the earliest stages of textual transmission, providing instances of how scribes worked in their copying of manuscripts." See also Larry W. Hurtado, "Beyond the Interlude? Developments and Directions in New Testament Textual Criticism," in *Studies in the Early Text of the Gospels and Acts*, ed. D.G.K. Taylor (TS, 3d series, vol. 1; Birmingham: The University of Birmingham Press, 1999) 36–37.

[47] See chapter 10.

witnesses vary a good deal. But whatever *was* discovered at this stage of the investigation would have a firm basis.

Finally, then, these results could be used to make decisions about textual variants. The appeal to transcriptional probabilities in such decisions would accordingly be based on the prior examination of the relevant witnesses, and would thus (we may hope) avoid the sorts of problems that were outlined above.

Such a comprehensive study is, naturally, beyond the scope of a single work. But Colwell's own restriction to three papyri—$\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$—gives an indication of where the most plausible starting point may be. Indeed, if we heed Colwell's advice to "begin at the beginning,"[48] we will commence with the oldest witnesses and work down the stream of tradition. The vast majority of the very oldest manuscripts are, however, too fragmentary to furnish a reasonable sample of a scribe's copying activity. In fact, of the Greek manuscripts dating from before the fourth century, only six papyri are extensive enough to be suitable for such an analysis: $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$, and $\mathfrak{P}^{75}$.[49] Three of these were already

[48] "Hort Redivivus," 159. See also his "Method in Grouping New Testament Manuscripts," in idem, *Studies*, 23–24. Of course, such a procedure is simply a continuation of Hort's approach, and is a consequence of following Duplacy's advice (quoted at the head of this chapter) to take the historical nature of textual criticism seriously.

[49] Besides the other papyri from before 300, there is also the extensive $\mathfrak{P}^{74}$, which is from the seventh century. As Epp notes ("The Twentieth Century Interlude," 400 = Epp and Fee, *Studies*, 95) "this leaves us with six papyri [those studied here] which are both early and extensive." Colwell ("Hort Redivivus," 157) cites $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$ as "documents containing a large amount of text," which can therefore "be appraised as individual manuscripts (as the fragments cannot)." (Colwell mentions these five together also in his "Method in Establishing the Nature of Text-Types of New Testament Manuscripts," *Studies*, 45.) The omission of $\mathfrak{P}^{72}$ from this list is doubtless due to its later date; the others are at least a century older than ℵ and B. See also Epp's comments in "The New Testament Papyrus Manuscripts in Historical Perspective," 272–273. Kurt Aland and Barbara Aland say that the "Chester Beatty papyri and the Bodmer papyri are important not only for their age, but also for the length and character of their text" (*The Text of the New Testament*, 57). See similarly Barbara Aland, "Neutestamentliche Textforschung und Textgeschichte: Erwägungen zu einem notwendigem Thema," *NTS* 36 (1990) 342; as does Colwell, to whom she refers, Aland concentrates here on $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$. Kurt Aland, "Das Neue Testament auf Papyrus," in idem, *Studien zur Überlieferung des Neuen Testaments und seines Textes* (ANTF 2; Berlin: Walter de Gruyter, 1967) 93 = "Neue neutestamentliche Papyri II," *NTS* 9 (1962–1963) 311, speaks of these six papyri as being "von … außerordentlicher Bedeutung."

In dating the papyri I have relied on Kurt Aland, ed., *Repertorium der griechischen christlichen Papyri* 1: *Biblische Papyri* (PTS 18; Berlin and New York: Walter de Gruyter, 1976), and Joseph van Haelst, *Catalogue des papyrus littéraires juifs et chrétiens* (Paris: Publications de la Sorbonne, 1976). T.C. Skeat (review of *Repertorium der griechischen christlichen Papyri* 1, by Kurt Aland, and *Catalogue des papyrus littéraires juifs et chrétiens*, by Joseph van Haelst, *JTS*, n.s. 29 [1978] 175–186) calls attention to some inadequacies in both these works, while recognizing their "immense practical contribution" (186). Similar information may be found in, e.g., Nestle-Aland; Kurt Aland, "Das Neue Testament auf Papyrus," 104–106; and idem, "Neue neutestamentliche Papyri II," 306–308. Details concerning dating will be found in the chapters on the respective papyri.

studied by Colwell, and so an examination of all six provides both a control on and an extension of his pioneering investigation. There are also a few majuscules from before the fourth century: 0162, 0189, 0212, and 0220; but these are only one folio each. By the way, the fact that the six manuscripts examined here are all papyri is actually irrelevant, since age and extent are the criteria, not style of writing or material.[50]

It may be worth noting explicitly that the character of the text found in the documents was not relevant to our choice,[51] although it happens that these six papyri contain material from across the textual divisions of the New Testament, and seem to give a reasonable sample of the textual types existing in Egypt during the period of, say, 175–300.[52] We may wonder, of course, to what extent manuscripts found in Egypt are

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[50] Epp ("The Twentieth Century Interlude," 400 = Epp and Fee, *Studies*, 95) points this out, referring to Kurt Aland's "Das Neue Testament auf Papyrus," 93. Cf. also the remarks of Kurt Treu, "Papyri und Majuskeln," in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 378–379, and Thomas J. Kraus, "'Pergament oder Papyrus?': Anmerkungen zur Significanz des Beschreibstoffes bei der Behandlung von Manuskripten," *NTS* 49 (2003) 425–432, as well as the earlier comment by C.H. Roberts, "The Codex," *Proceedings of the British Academy* 40 (1954) 183: "There is no essential connexion between format and material, just as there is none between either and the styles of writing."

[51] William L. Petersen, "What Text Can New Testament Textual Criticism Ultimately Reach?" in *New Testament Textual Criticism, Exegesis and Church History: A Discussion of Methods*, ed. Barbara Aland and Joël Delobel (Contributions to Biblical Exegesis and Theology 7; Kampen: Pharos, 1994) 139 n. 12, notes that "much is made of $\mathfrak{P}^{75}$, which dates from the third century and agrees with the B**א** text. But $\mathfrak{P}^{5}$ *also* dates from the third century; why is its importance *not* 'hard to overestimate'? The reason is that $\mathfrak{P}^{5}$ agrees with MS D and the Western text. …" At least for our purposes the reason for excluding $\mathfrak{P}^{5}$ is that it contains only parts of 47 verses, and thus its tendencies cannot be reasonably assessed.

[52] The precise provenance of the Chester Beatty papyri and of the Bodmer papyri was not known until comparatively recently; see the fuller discussion later in this chapter. Metzger makes the interesting observation that Thompson's subachmimic manuscript is, owing to its language, "one of the very few early Gospel manuscripts of which we are sure of the provenance," and goes on in a note to say that "Codex Washingtonianus (W) is the only Greek Gospel manuscript of early date (fifth century) of which we know the provenance" (*Early Versions*, 117 and n. 1).

With respect to the textual relations involved, it should be noted that Kurt Aland and Barbara Aland, *The Text of the New Testament*, 56–64, hold the view that textual types arose only after the early papyri, and in particular after the six "great" papyri that are the object of our study here. Accordingly, they prefer (59–60, 93–95) to characterize the early papyri in terms of their manner of transmitting the original text (identified as, at least in general, the "standard" text of the current Nestle-Aland editions). We thus find that our six papyri are described as having a "normal" text ($\mathfrak{P}^{47}$, $\mathfrak{P}^{72}$ 1–2 Pet), a "free" text ($\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$ Jude), or a "strict" text ($\mathfrak{P}^{75}$). See further Barbara Aland, "Die Rezeption des neutestamentlichen Textes in den ersten Jahrhunderten," in *The New Testament in Early Christianity*, ed. Jean–Marie Sevrin (BETL 86; Leuven: Leuven University Press and Peeters, 1989) 24–29. Philip Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism* (Nashville: Broadman & Holman Publishers, 2005) 267–270, characterizes the early manuscripts in terms of their "reliability." $\mathfrak{P}^{75}$ is among the "most reliable" manuscripts, while our other papyri are either "reliable" ($\mathfrak{P}^{46}$ in part, $\mathfrak{P}^{66c}$, $\mathfrak{P}^{72}$ in 1 Peter), "fairly reliable" ($\mathfrak{P}^{45}$ in part, $\mathfrak{P}^{46}$ in part, $\mathfrak{P}^{47}$), or "unreliable" ($\mathfrak{P}^{45}$ in part, $\mathfrak{P}^{72}$ in 2 Peter and Jude).

representative of manuscripts that existed elsewhere.[53] Naturally, we do not have and may never have any direct evidence on this issue, and it is possible that the lost papyri from outside of Egypt would display drastically different textual complexions.[54] However, Epp has presented a good deal of evidence indicating that the circulation of New Testament texts within the Roman Empire would have been rapid and widespread, and concludes that the text-types of manuscripts from Egypt are probably representative of the text-types of all the manuscripts of the time:

> the breadth and intensity of the intellectual commerce between Egypt—even Middle and Upper Egypt—and the rest of the vast Mediterranean region between 30 and 300 CE support the strong possibility—indeed the strong probability—that *the various textual groups presented by our Egyptian papyri represent texts from the entire Mediterranean region* (including, of course, those texts that might have originated in Egypt itself).[55]

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[53] Epp refers to this issue in "Textual Criticism," in *The New Testament and its Modern Interpreters*, ed. Epp and George W. MacRae (Philadelphia: Fortress Press, and Atlanta: Scholars Press, 1989) 104–105 = "Decision Points in Past, Present, and Future New Testament Textual Criticism," Epp and Fee, *Studies*, 43: "What assurance do we have that these randomly surviving MSS represent in any real sense the entire earliest period of the text? … Was Egypt in the third century AD representative of the NT text for *all* of Christianity at that period?"

[54] It is sometimes suggested, for instance, that papyri from Antioch could preserve some readings now known to us only from Byzantine sources. See, for example, Kilpatrick, "The Greek New Testament Text of Today and the *Textus Receptus*," in *The New Testament in Historical and Contemporary Perspective*, ed. H. Anderson and W. Barclay (Oxford: Blackwell, 1965) 190 = *Principles and Practice*, 34: "We may ask why it is that we hear nothing of Hort's Syrian text from before the fourth century. The answer may be that we lack information in general about the Greek texts of Syria before A.D. 300. We have no manuscripts comparable to $\mathfrak{P}^{66}$ $\mathfrak{P}^{72}$ $\mathfrak{P}^{75}$ in date and patristic quotations are few and comparatively late. We have clear evidence of the Western text from Irenaeus onward. The comparative lack of evidence from the area of Antioch cannot properly be turned into an effective argument from silence that the Syrian text is not older than Lucian."

One should note that a few New Testament papyri are from areas slightly outside of Egypt rather than Egypt proper; see, e.g., Aland, "Das Neue Testament auf Papyrus," 93.

[55] "The Significance of the Papyri for Determining the Nature of the New Testament Text in the Second Century: A Dynamic View of Textual Criticism," in *Gospel Traditions in the Second Century: Origins, Recensions, Text, and Transmission*, ed. William Petersen (Christianity and Judaism in Anitquity 3; Notre Dame: University of Notre Dame Press, 1989) 90 = Epp and Fee, *Studies*, 287 (and fuller discussion at 89–90 = 286–287). See also his "New Testament Papyrus Manuscripts and Letter Carrying in Greco-Roman Times," in *The Future of Early Christianity*, ed. Birger A. Pearson, in collaboration with A. Thomas Kraabel, George W.E. Nickelsburg, and Norman R. Petersen (Minneapolis: Fortress, 1991) 35–56, where Epp investigates the speed with which letters were carried between various points, and concludes (56) that "it is not only theoretically possible, but quite probable, that the present array of text-types represented in the Egyptian New Testament papyri do, in fact, represent text-types from the *entire* Mediterranean region, and, furthermore, that they could very likely represent *all* of the existent text-types in that large region in the early period of New Testament textual transmission." See also S.R. Llewelyn, with the collaboration of R.A. Kearsley, *New Documents Illustrating Early Christianity 7* (Macquarie University, Australia: The Ancient History Documentation Research Centre, 1994) 50–57.

While I find Epp's arguments persuasive, it should of course be noted that there is little direct evidence on the travels of early New Testament manuscripts. And we may note the

If this is so, then we may be confident that we have in fact a reasonable sample of the text-types of manuscripts of the time.[56] However, there are indications in each of our six manuscripts that it was copied in Egypt, and our sample is thus necessarily biased in this respect.

Provenance of the Beatty and Bodmer Papyri

Little seems to be known of the provenance of 𝔓[45], 𝔓[46], and 𝔓[47].[57] Kenyon gives merely the following description of Chester Beatty Papyri 1–12:

> The Chester Beatty Biblical Papyri are a group of twelve manuscripts from Egypt, acquired by Mr. A. Chester Beatty about three years ago. Their place of origin is unknown, since they reached him through the hands of natives and dealers, whose statements as to *provenance* are not always

observation of Eric G. Turner (*The Typology of the Early Codex* [Philadelphia: University of Pennsylvania Press, 1977] 40–41): "Of course it is probable that a codex of papyrus found in Egypt which is written in a routine fashion would have been written there, since it would not have been worth anyone's while to bear the cost of transporting cheap written products. But a better quality codex might have been imported." Most of the early New Testament papyri would seem to count as being "written in a routine fashion," but we may also imagine that other than economic factors would contribute to the spread of such documents. See moreover the discussion elsewhere by Turner, *Greek Papyri: An Introduction* (Oxford: Clarendon Press, 1980) 49–51, and *Greek Manuscripts of the Ancient World* (1st ed.; Princeton: Princeton University Press, 1971) 20–21 = (2d ed.; London: University of London, Institute of Classical Studies, 1987) 17–18. G.H.R. Horsley, "Papyrology and the Greek Language: A Fragmentary Abecedarius of Desiderata for Future Study," in *Proceedings of the 20th International Congress of Papyrologists: Copenhagen, 23–29 August, 1992*, ed. Adam Bülow-Jacobsen (Copenhagen: University of Copenhagen, 1994) 53, observes that "only a tiny number of papyri found in Egypt have ever been identified as originating outside that land." But, of course, the identification of the origin of literary papyri must be very unusual.

[56] Philip W. Comfort, *The Quest for the Original Text of the New Testament* (Grand Rapids: Baker Book House, 1992) 33–38, discusses this issue, and concludes: "The extant manuscripts, I believe, present a fair sampling of what would have existed in the late first to third centuries throughout the entire Greco-Roman world." Strangely, though, Comfort (see 34) seems to take this view as somehow opposed to Epp's position (even though in his bibliography he cites Epp's article, "The Significance of the Papyri").

[57] Turner, *Greek Papyri*, 52–53, presents evidence that the Chester Beatty papyri and the Bodmer papyri (and others) "are from one source and constitute a unitary find," and suggests Panopolis as the provenance. Additional evidence in favor of Panopolis as the provenance of the Chester Beatty papyri is given by Turner in a later note (201), which refers also to the discussion by van Haelst, *Catalogue*, 30 (sub no. 7, P. Chester Beatty V, the first of the Chester Beatty papyri in van Haelst's listing). Van Haelst also discusses the provenance of the Bodmer papyri at 121 (sub no. 118, P. Bodmer XXIV, the first of the Bodmer papyri in his listing). See further the various reports cited by van Haelst, *Catalogue*, 30–31 (sub no. 7); cf. Skeat, review of Aland and van Haelst, 178–179. See also Turner, *Greek Papyri*, 51–53, 75–76; Epp, "The Significance of the Papyri," 76 = Epp and Fee, *Studies*, 278–279; idem, "The New Testament Papyrus Manuscripts in Historical Perspective," 272; Bastiaan Van Elderen, "Early Christian Libraries," in *The Bible as Book: The Manuscript Tradition*, ed. John L. Sharpe III and Kimberly van Kampen (London: The British Library; New Castle, Del.: Oak Knoll Press, 1998) 46–47; and Comfort, *Encountering the Manuscripts*, 57.

> reliable. From their character, however, it is plain that they must have been discovered among the ruins of some early Christian church or monastery; and there is reason to believe that they come from the neighbourhood of the Fayum.[58]

However, it had been already reported by Carl Schmidt in 1931 that in the spring of 1930 dealers had shown him some of these papyri, and that his subsequent investigations indicated that all the papyri were from ʿAlâlme, in the region of Aṭfiḥ, the ancient Aphroditopolis.[59] And two years later Schmidt wrote that he had confirmed this location, and noted that Kenyon had taken no notice of his earlier report.[60] Schmidt then adds the detail that the papyri had been found in a jar, and infers that the codices had been discarded after being worn out, and then buried, in the fashion that is well known from Jewish practice and elsewhere.[61] Kenyon later acknowledged the correctness of Schmidt's identification of the location.[62]

The provenance of $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$, $\mathfrak{P}^{75}$ seems now to have been clarified through the researches of James M. Robinson.[63] These and other manu-

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[58] Kenyon, *The Chester Beatty Biblical Papyri* 1: *General Introduction* (London: Emery Walker, 1933) 5. Similar remarks are found in Kenyon's *Recent Developments in the Textual Criticism of the Greek Bible* (London: British Academy, 1933) 51.

[59] "Die neuesten Bibelfunde aus Ägypten," *ZNW* 30 (1931) 285 and 292–293. See also Hans Lietzmann, "Die Chester-Beatty-Papyri des Neuen Testaments," *Die Antike* 11 (1935) 139, reprinted in *Kleine Schriften* 2:160.

[60] "Die Evangelienhandschrift der Chester Beatty-Sammlung," *ZNW* 32 (1933) 225.

[61] Ibid., 226. Schmidt had already conjectured this in "Die neuesten Bibelfunde aus Ägypten," 291–292. See the summary of this by Roberts, *Manuscript, Society, and Belief in Early Christian Egypt* (London: Oxford University Press for the British Academy, 1979) 7, who however misstates the date of Schmidt's information as 1934; Roberts also calls attention (n. 5) to the "presence of Coptic glosses in Old Fayûmic in the Isaiah codex" (P.Beatty VII) as confirming the vicinity of Aphroditopolis, which is "so close to the Fayûm." Earlier Roberts, review of *Nomina Sacra in the Greek Papyri of the First Five Centuries A.D.*, by A.H.R.E. Paap, *JTS*, n.s. 11 (1960) 412, had asked: "is there any good ground for giving the provenance of the Chester Beatty papyri as Aphroditopolis?"

[62] *The Text of the Greek Bible* (3d ed. revised and augmented by A.W. Adams; London: Duckworth, 1975) 31: "discovered in 1931 in Egypt (apparently in a cemetery or the ruins of a church in the neighbourhood of Aphroditopolis)." But here the date must be slightly incorrect, since Schmidt says that he saw them in the spring of 1930. (Kenyon does not, incidentally, mention Schmidt's name.) A date of 1930 would also fit with Hans Gerstinger's report, "Ein Fragment des Chester Beatty-Evangelienkodex in der Papyrussammlung der Nationalbibliothek in Wien (Pap. graec. Vindob. 31974)," *Aeg* 13 (1933) 67) that the Vienna fragment of $\mathfrak{P}^{45}$ was acquired in the spring of 1930.

[63] "The Discovery and Marketing of Coptic Manuscripts: The Nag Hammadi Codices and the Bodmer Papyri," in *The Roots of Egyptian Christianity*, ed. Birger A. Pearson and James E. Goehring (Philadelphia: Fortress Press, 1986) 2–25 (an earlier version was published in *Sundries in Honour of Torgny Säve-Söderbergh* [Acta Universitatis Upsaliensis; Boreas, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations 13; Uppsala: University of Uppsala, 1984] 97–114); and *The Pachomian Monastic Library at the Chester Beatty Library and the Bibliothèque Bodmer* (Occasional Papers 19; Claremont: Institute for Antiquity and Christianity, 1990). My summary is taken from this last work. Earlier comments

scripts[64] were discovered in 1952, and derive from the library of the Pachomian Monastery in Upper Egypt near Dishnā. This monastery was founded early in the fourth century, and some of the material found there seems to have come from a scriptorium, perhaps although not necessarily attached to the monastery.[65] However, some of the material clearly predates the founding of the monastery, and so would have entered the library from elsewhere. This must be true of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$, which are certainly prior to the fourth century, and of $\mathfrak{P}^{75}$ Robinson suggests that already at the time of the monastic library "this very valuable old codex. … had become a relic."[66] The dating of $\mathfrak{P}^{72}$ places its writing at very roughly the same time as the founding of the monastery. Furthermore, it has sometimes been suggested that the Chester Beatty papyri and the Bodmer papyri come from the same source.[67]

Given Epp's remarks cited above, the discovery of a papyrus in Egypt does not necessarily show that it was written in Egypt. However, an Egyptian origin of all six of our papyri seems to be confirmed by the orthographic peculiarities of all six scribes, which fit with known tendencies among Egyptian papyri (at least papyri found in Egypt) and often betray influence from Coptic. There are also a few Coptic words written in the papyri. While theoretically these papyri could have come from elsewhere, I would suppose that they did not.

These early manuscripts come from the period before 300, which was particularly crucial for the transmission of the New Testament text, since it was during this time that most of the variations with which textual criticism must deal arose.[68] Before the 1930's insight into this period could

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on the provenance of the Bodmer Papyri are reported by van Haelst, *Catalogue*, 63 (sub no. 118); cf. Skeat, review of Aland and van Haelst, 178–179, as well as the discussion by Kilpatrick, "The Bodmer and Mississippi Collection of Biblical and Christian Texts," *GRBS* 4 (1963) 34, who concludes: "The value of these hints is uncertain, but as far as they go, they point to the southern half of Egypt and within this area to a locality between Panopolis and Thebes." Any reliable information on provenance is indeed unusual. See also Van Elderen, "Early Christian Libraries," 50–56 (who, though, at 53 omits mention of *P.Bodm.* XV = $\mathfrak{P}^{75}$ of John, and cites $\mathfrak{P}^{74}$ as *P.Bodm.* VII instead of XVII), and Comfort, *Encountering the Manuscripts*, 58. See also the comment by Zimmermann cited in chapter 7, n. 1.

[64] See the inventory by Robinson, *The Pachomian Monastic Library*, 19–21.

[65] Ibid., 5.

[66] Ibid., 6.

[67] E.g., Roberts, "Books in the Graeco-Roman World and in the New Testament," in *The Cambridge History of the Bible* 1: *From the Beginnings to Jerome*, ed. Peter R. Ackroyd and Christopher F. Evans (Cambridge: Cambridge University Press, 1970) 56, and his *Manuscript, Society and Belief*, 28 n. 1. See also Aland, "Neue neutestamentliche Papyri II," *NTS* 10 (1963–1964) 73–74.

[68] Hort, *Introduction*, 93, maintains that "all the important ramifications of transmission preceded the fifth century." He is talking here of text-types rather than individual variants,

not be gained from direct study of extensive manuscripts, and so scholars such as Griesbach, Tischendorf, Hort, and von Soden had to rely primarily on the (relatively) later manuscripts, starting with B and א of the fourth century, for their views of scribal activity. Consequently, these earlier critics were forced to project what they (presumably) discovered from their examination of the later documents back to the first few centuries, aided only by the indirect evidence of the versions and the Fathers.[69] But the availability of actual manuscripts from this crucial period has made it possible now to dispense with any such projection.

Indeed, one might well have serious doubts about the trustworthiness of any inference that would suppose that post-300 scribal habits would provide reliable indications of the nature of pre-300 scribal habits. For the fourth century was probably the decisive century for what Colwell sees as the basic historical framework within which New Testament textual criticism must operate: the progressive establishment of control. Colwell in fact characterizes the "history of the entire manuscript period" by saying:

> *The story of the manuscript tradition of the New Testament is the story of progression from a relatively uncontrolled tradition to a rigorously controlled tradition.*[70]

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which would, of course, be considerably earlier. The discovery of the papyri has lowered the certain dating of many readings by a century or two (or even more), and contemporary critics of various persuasions seem agreed that most variants of interest arose before 300 or indeed even before 200. Colwell, for example, in his "Method in Establishing the Nature of Text-Types," 55, notes: "the overwhelming majority of readings were created before the year 200. But very few, if any, text-types were established by that time." And Kilpatrick, in his "The Bodmer and Mississippi Collection," 42, says: "Apart from errors which can occur anywhere as long as books are copied by hand, almost all variants can be presumed to have been created by A.D. 200." And Aland and Aland, *The Text of the New Testament*, 295, say: "Practically all the substantive variants in the text of the New Testament are from the second century. …" See further Kenyon, *Recent Developments*, 2 and 76–78, who sees 325 as a convenient demarcation date.

Whatever the date may be as an upper limit, it seems safe to believe that we must get back behind the great majuscules of the fourth and later centuries in order to understand the basic variations within the New Testament text.

[69] The versional and Patristic evidence would of course be only indirect evidence for the scribal habits involved in the copying of New Testament manuscripts, even apart from the difficulty presented by the fact that our manuscripts of the versions and Fathers—with only very few exceptions—are later than 300. (Cf. Colwell's "Grouping," *Studies*, 7–8. As far as I can see, this situation has changed only by the discovery of a few Sahidic manuscripts that may date from the third century; see Metzger, *Early Versions*, 110–112, numbers 1, 3, 5, and 6.) Furthermore, use of the versional evidence would require an additional step of inference from whatever one might find in the versions to the situation in the Greek manuscripts, which are the essential documents.

[70] "Hort Redivivus," 164 (his italics). The entire section, 164–169, is devoted to the topic of control. A similar movement from "wild" copying to a controlled tradition seems to have occurred for the classical authors; see, e.g., Turner, *Greek Papyri*, 108: "It is tempting to explain the difference on psychological grounds; the writers of these early papyri felt no compulsion

Colwell's comments suggest that this control was established in a gradual fashion, but he also grants that 300 may serve as a convenient and not too misleading point of division between two different ways of viewing the text:

> The general nature of the text in the earliest period (to A.D. 300) has long been recognized as "wild," "uncontrolled," "unedited."[71]

In fact, this early period was viewed already by Hort as one of considerable freedom, or even license, in the transmission of the text. For, in his discussion of the Western text (which he dated to the second century), Hort says:

> we seem to be in the presence of a vigorous and popular ecclesiastical life, little scrupulous as to the letter of venerated writings, or as to their permanent function in the future, in comparison with supposed fitness for immediate and obvious edification.[72]

And Birdsall has remarked:

> In that period we find not only looseness of citation and carelessness of transmission, but in addition the profoundly disturbing factors of an oral tradition still active and of the 'Tendenz' of Marcion and Tatian, and probably of their orthodox opponents.[73]

Similarly Kurt Aland and Barbara Aland say:

> To understand the textual history of the New Testament it is necessary to begin with the early manuscripts. By this we mean manuscripts no later than the third/fourth century, for in the fourth century a new era begins. Every manuscript of the earlier period, whether on papyrus or on parchment, has an inherent significance for New Testament textual criticism: they witness to a period when the text of the New Testament was still developing freely.[74]

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to copy accurately because they did not regard the exact expression (especially the order of words) of the author as sacred. … In the Roman period, on the other hand, there is a steady respect for the authority of the text. It is hard not to ascribe a large share of the credit for this change to the scholars at Alexandria."

[71] "Hort Redivivus," 166, n. 1.

[72] *Introduction*, 126.

[73] J.N. Birdsall, *The Bodmer Papyrus of the Gospel of John* (London: The Tyndale Press, 1960) 18.

[74] *The Text of the New Testament*, 56. See also their later remarks (69): "Even for later scribes, for example, the parallel passages of the Gospels were so familiar that they would adapt the text of one Gospel to that of another. They also felt themselves free to make corrections in the text, improving it by their own standards of correctness, whether grammatically, stylistically, or more substantively. This was all the more true of the early period, when the text had not yet attained canonical status, especially in the earliest period when Christians considered themselves filled with the Spirit. As a consequence the text of the early period was many-faceted, and each manuscript had its own peculiar character. This can be observed in such papyri as $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{66}$, and so forth. The fact that this was not the normative practice has been proved by $\mathfrak{P}^{75}$, which represents a strict text just as $\mathfrak{P}^{52}$ of the period around A.D. 125

Of course, even apart from what one sees in the documents themselves, one could expect that some drastic shift in copying techniques would take place around the fourth century. For it was during that time that the Church gained the official power that enabled it to establish an authoritative text and to cause one textual type to be copied extensively, accurately, and eventually to the virtual exclusion of competing textual forms. It is thus reasonable to believe that the textual control of which Colwell speaks would have been intensified during the fourth century.[75]

Moreover, it was also during the fourth century that the fundamental decisions were made with respect to the establishment of the canon of the New Testament. Naturally, some uncertainty remained, as evidenced by the peculiar textual history of Revelation, and by the inclusion of non-canonical works in ℵ and A.[76] Nevertheless, the transition from the conception of copying merely ancient, important, or even sacred books to that of copying Scripture, was clearly made by the middle of the fourth century, as can be seen in Athanasius's thirty-ninth Festal Letter, which was written in 367 and names our twenty-seven books as the explicitly canonical writings of the New Testament.[77] This transition has naturally

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represents a normal text. It preserves the text of the original exemplar in a relatively faithful form. …"

Barbara Aland, "Die Münsteraner Arbeit," contrasts (61, 68, and 69) the earlier period with the later period, comments (59–62) concerning the peculiar aspects of the early manuscripts, and throughout emphasizes the significance of understanding the tendencies of the early manuscripts. See similar comments in her "Neutestamentliche Textforschung, eine philologische, historische und theologische Aufgabe," in *Bilanz und Perspektiven gegenwärtiger Auslegung des Neuen Testaments*, ed. Friedrich Wilhelm Horn (BZNW 75; Berlin and New York: Walter de Gruyter, 1995) 9–10, and in her "Das Zeugnis der frühen Papyri für den Text der Evangelien: Diskutiert am Matthäusevangelium," in *The Four Gospels 1992*, ed. F. Van Segbroeck, C.M. Tuckett, G. Van Belle, and J. Verheyden (BETL 100; Leuven: Leuven University Press and Peeters, 1992) 1:331.

[75] It is perhaps worth noting explicitly that such discussions of freedom and control are always relative, and are within the context of copying, which involves necessarily a certain aspect of control. Barbara Aland, "Neutestamentliche Textforschung, eine philologische, historische und theologische Aufgabe," 9 n. 7, gives a useful reminder: "Schreiber sind und bleiben immer Kopisten, die das ihnen Vorliegende abschreiben, keinesfalls gänzlich verändern wollten. Von ihnen zu unterscheiden sind theologische Literaten, die ihnen vorliegende Berichte in eine neue Form brachten." See also her "Das Zeugnis der frühen Papyri," 335. Cf. Roberts, "Books in the Graeco-Roman World and in the New Testament," 64: "Community control may explain the relative absence of 'wild' texts among New Testament manuscripts."

[76] The different portions of the New Testament and even the various books have, of course, had different textual histories; see, for example, Colwell, "Hort Redivivus," 169.

[77] A useful summary of the salient points regarding the New Testament canon may be found in Paul Feine and Johannes Behm, *Introduction to the New Testament*, ed. Werner Georg Kümmel, tr. A.J. Mattill, Jr. (Nashville and New York: Abingdon, 1966) Part II, "The Origin of the Canon of the New Testament," 334–358 (the Festal Letter of Athanasius is discussed on p. 350); see also Werner Georg Kümmel, *Einleitung in das Neue Testament* (18th ed.; Heidelberg: Quelle and Meyer, 1976) Part II, "Die Entstehung des Kanons des Neuen Testaments," 420–451, and 570; Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon Press, 1987); Hans von Campenhausen, *The Formation of the Christian*

been thought by numerous scholars to have been accompanied by a shift in scribal habits. Hort, for example, says:

> The conception of new Scriptures standing on the same footing as the Scriptures of the Old Testament was slow and unequal in its growth, more especially while the traditions of the apostolic and immediately succeeding generations still lived; and the reverence paid to the apostolic writings, even to the most highly and most widely venerated among them, was not of a kind that exacted a scrupulous jealousy as to their text as distinguished from their substance. As was to be expected, the language of the historical books was treated with more freedom than the rest; but even the Epistles, and still more the Apocalypse, bear abundant traces of a similar type of transcription. After a while changed feelings and changed circumstances put an end to the early textual laxity, and thenceforward its occurrence is altogether exceptional; so that the later corruptions are almost wholly those incident to transcription in the proper sense, errors arising from careless performance of a scribe's work, not from an imperfect conception of it.[78]

And Colwell also remarks:

> it is highly significant that the first expression of scholarly concern for an accurate text was concern for the text of the Old Testament. The same Origen who produced the Hexapla quotes the New Testament now from one strain of the tradition, now from another. At the beginning, the Old Testament was the Christian Scripture; and that beginning lasted longer than we think. It influenced concepts and attitudes at least into the third century. Granted that the Fathers were worse than the scribes, the scribes still enjoyed a remarkable freedom from control.[79]

However, a dissenting view is presented by Kilpatrick:

> Certainly in Biblical texts a hardening seems to have developed against deliberate change. If I may summarise the view that I had expounded in my paper on Atticism on this point, the position is as follows. Until the end of the second century A.D., scribes and others seem to have had a considerable freedom in making stylistic and general alterations. It has been suggested that as a text became canonical, scribes and editors felt less and less free to make alterations in the text. This is not borne out by the facts. The Pentateuch in Hebrew and Greek was canonical before any of our manuscripts, but our evidence for the text down to about A.D. 100 is evidence of great variety. In the LXX we can go further and say that the text was still being revised in the first century A.D. Likewise with the Gospels. If the four Gospel canon was already in being by A.D. 140 this did not prevent Tatian from making changes about A.D. 170. In fact we

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Bible (tr. J.A. Baker. Philadelphia: Augsburg Fortress, 1972); John Barton, *Holy Writings, Sacred Text: The Canon in Early Christianity* (Louisville: Westminster John Knox Press, 1997); and Julio Trebolle Barrera, *The Jewish Bible and the Christian Bible: An Introduction to the History of the Bible* (Leiden: Brill; Grand Rapids: Eerdmans, 1998).

[78] *Introduction*, 7.

[79] "Hort Redivivus," 165.

> can argue that many of our deliberate alterations can be shown to have been made before A.D. 200, and very few can be proved to have been made later.[80]

Of course, Kilpatrick clearly accepts the contrast between the earlier period of freedom and the later period of control, but dates the shift even earlier than the fourth century. However, it is not clear that there is any significant contrast with respect to scribal freedom to be discerned between the papyri from before 200 and those of the third century. In fact, $\mathfrak{P}^{75}$ is cited by Colwell (and others) as showing the presence of such control, and this manuscript is dated to 175–225, while lack of control is found by Colwell in the third century $\mathfrak{P}^{45}$.[81]

Furthermore, Kilpatrick's references to the "canonical" status of the Pentateuch and the four Gospels may be misleading. He indicates that "the four Gospel canon was already in being by A.D. 140," but in fact there was no unanimity on this canon, as evidenced by the later rejection of the Gospel of John, and by the later (even if temporary) acceptance of the Gospel of Peter.[82] Even Eusebius alludes to some partisans of the Gospel of the Hebrews.[83]

Moreover, some shift in the status of the Pentateuch may well have taken place about the end of the first century C.E., after which scribal freedom seems to have been very limited. See, for example, the following comments by James A. Sanders:

> Barthélemy has shown that the phenomenon of the cessation of scribal changes in the early first century CE, those called *tiqqunê soferîm*, was a stage in the development of the shift in basic concept of scripture in the period. … The shift from understanding scripture as sacred story to sacred text was long and gradual; but it took place precisely in what in text criticism we call Period Two, that of the accepted texts. … Even so, the older attitudes [of the books as not being verbally inspired] still

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[80] *Literary Fashions and the Transmission of Texts in the Graeco-Roman World: Protocol of the Nineteenth Colloquy: 11 January 1976* (Berkeley: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1976) 5 = *The Principles and Practice of New Testament Textual Criticism: Collected Essays of G.D. Kilpatrick*, ed. J.K. Elliott (BETL 96; Louvain: Louvain University Press and Peeters, 1990) 68. Kilpatrick frequently makes similar observations; see, e.g., "The Greek New Testament Text of Today and the *Textus Receptus*," 190 = *Principles and Practice*, 34, as well as "Professor J. Schmid on the Greek Text of the Apocalypse," *VC* 13 (1959) 5: "There are the sheer mistakes like homoeoteleuton that may occur at any time in the history of the text and a few deliberate changes that can be dated to a later period. With such exceptions the majority of our variants can be presumed to have come into being before A.D. 200."

[81] "Scribal Habits," 118. More recently Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven and London: Yale University Press, 1995) 125–126, has noted the fluidity of New Testament texts during the second century.

[82] Feine and Behm, *Introduction*, 344.

[83] Ibid., 349, referring to *Hist. eccl.* 3.25.

> held on and did not completely die out until the final period of textual standardization after 70 CE.[84]

If Sanders is correct, scribal control was indeed connected with a particular attitude toward the books being copied.

It is interesting that Kurt Aland and Barbara Aland often contrast the freedom in the New Testament textual tradition with the faithfulness found in the Old Testament tradition; see, e.g.:

> This text of the early period of the second/third century was frequently characterized by erratic traits (although there were exceptions; cf. $\mathfrak{P}^{75}$ and several others), such as the free expansions still permitted by the standards of the second century when the New Testament text was not yet regarded as 'canonical,' much less as sacred in the same sense as Jewish scribes regarded the Hebrew text of the Old Testament. …[85]

In fact, though, the difference here is not attributed to the differing status of the books (the sacred Old Testament versus the non-sacred New Testament), but rather, as it seems, to a racial difference. Consider, e.g., their remarks:

> Until the beginning of the fourth century the text of the New Testament developed freely. It was a 'living text' in the Greek literary tradition, unlike the text of the Hebrew Old Testament, which was subject to strict controls because (in the oriental tradition) the consonantal text was holy.[86]

And again:

> The Greeks did not share the view of the orientals, for whom the very letter had a sanctity of its own. The Hebrew text of the Old Testament, like the text of the Quran, is alike in all manuscripts (except for unintentional errors).[87]

Of course, the absence of intention is difficult to prove, but surely this description of the Old Testament manuscript tradition, while perhaps

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[84] "Text and Canon: Concepts and Method," *JBL* 98 (1979) 22.

[85] *The Text of the New Testament*, 51.

[86] Ibid., 69.

[87] Ibid., 291; see a similar comment at 93. Kurt Aland had made a similar contention long before in his "Der neue 'Standard-Text' in seinem Verhältnis zu den frühen Papyri und Majuskeln," in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee, 263: "Bis in die spätesten Zeiten hinein haben sich die Schreiber zu Änderungen frei gefühlt und ihre Vorlage niemals so sklavisch genau kopiert, wie das in der orientalischen Überlieferung Gesetz war—sei es beim hebräischen Alten Testament oder beim arabischen Koran." Cf. Josephus's assertion in *Contra Apionem* 1.42 that no one had dared to make any change to the Scriptures, "but it becomes natural to all Jews, immediately and from their very birth [πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις], to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them" (Whiston's translation). Kenyon, *Books and Readers*, 74, also states that "Greek scribes never attained the meticulous accuracy of the copyists of the Hebrew Scriptures."

applicable to the later Masoretic tradition, hardly applies to the diversity of Hebrew traditions that we now find in the Dead Sea Scrolls.[88]

As an indication of how difficult it is to explain the textual phenomena, one may compare the following statements found within one collection of essays. C.H. Roberts writes: "Greeks and Romans were acquainted with sacred books, whether those of minority groups such as Orphics or Pythagoreans or, as in Rome, belonging to the state, but the physical object was not treated with the same veneration nor the text itself so scrupulously protected as was the case with the Jewish Law. The strictest rules governed the handling, the reading and the copying of the Law."[89] However, Shemaryahu Talmon writes: "The resulting contact [in the Hellenistic period] with the Greek world of letters had a decisive impact on the transmission of the Old Testament. Jewish scribes emulated Greek scribal techniques and terminology, and adopted their insistence on exactitude in handing down written records and literary works."[90]

I note also that in an early work, Colwell offers the following explanation:

> Why was the Christian church, both Greek and Latin, less interested in the accurate preservation of every letter of Scripture than the synagogue was? The answer must lie in the highly centralized authority of the Bible in Judaism; Torah monopolized religious authority. … In the Christian church, on the contrary, the clergy and the increasing body of Christian dogma shared the position of authority with the Bible; with the result that the exact wording of Scripture was never as important or as carefully preserved here as it was in Judaism.[91]

Colwell later, though, argues against the notion

> that these variations were the fruit of careless treatment which was possible because the books of the New Testament had not yet attained a strong

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[88] See, for instance, the overview by Emanuel Tov, *Textual Criticism of the Hebrew Bible* (2d ed.; Minneapolis: Fortress Press; Assen: Royal Van Gorcum, 2001) 100–117. On Aland and Aland's views here see also Alan H. Cadwallader, "The Correction of the Text of Hebrews towards the LXX," *NovT* 34 (1992) 278 n. 108.

[89] "Books in the Graeco-Roman World and in the New Testament," 49.

[90] "The Old Testament Text," in *The Cambridge History of the Bible*, vol. 1: *From the Beginnings to Jerome* (ed. Peter R. Ackroyd and Christopher F. Evans; Cambridge: Cambridge University Press, 1970) 166.

[91] *The Study of the Bible* (Chicago: The University of Chicago Press, 1937) 48–49. Colwell earlier (47–48) notes: "The synagogue far surpassed the church in the efficiency of the controls it devised and employed to preserve the content of the sacred books unchanged." Naturally, the textual tradition of the Hebrew Bible provides vast material for comparison with our own subject matter. I might mention a few studies by Tov that I have found especially interesting in this connection: "Scribal Practices Reflected in the Documents from the Judean Desert and in the Rabbinic Literature: A Comparative Study," in *Texts, Temples, and Traditions: A Tribute to Menahem Haran*, ed. Michael V. Fox, et al. (Winona Lake, Indiana: Eisenbrauns, 1996) 383–403; *Textual Criticism of the Hebrew Bible*, 107–111, 187–197, 199–285 ("The Copying and

> position as "Bible." The reverse is the case. It was because they were the religious treasure of the church that they were changed.[92]

This statement is similar to that of von Soden that there would be no need to make changes in a text that was not canonical.[93]

Independently of the relation with the history of the canon, Colwell appeals to the evidence of the papyri to support his thesis concerning scribal freedom:

> In the early centuries of the New Testament period accurate copying was not a common concept. There were scribes capable of making accurate copies when adequately motivated—as for example when copying for a library. But that the New Testament required this kind of treatment was not a common idea. $\mathfrak{P}^{66}$ has almost two hundred nonsense readings. $\mathfrak{P}^{69}$ (also from the third century) omits carelessly, mangling a sentence (at Luke 22:41, 45).[94]

In fact, Colwell's specific judgment on $\mathfrak{P}^{66}$ will be discussed in greater detail in chapter 7, and we will see some reason for modifying his view. But there remains sufficient evidence to support Hort's and Colwell's general thesis. For example, already the fourth-century B makes obvious errors much less frequently than $\mathfrak{P}^{72}$ or $\mathfrak{P}^{75}$.[95]

Transmitting of the Biblical Text"); and his comprehensive *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert* (*STDJ* 54; Leiden and Boston: Brill, 2004).

[92] *What is the Best New Testament?* (Chicago: The University of Chicago Press, 1952) 53 (and see 52: "The devout scribe felt compelled to correct misstatements which he found in the manuscript he was copying," as well as 52–55 generally); I owe these citations to Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *HTR* 92 (1999) 273–274.

[93] *Die Schriften, Untersuchungen*, 2126: "Und gerade weil der Text nicht kanonisch war, fiel jedes Bedürfnis, ihn zu ändern, weg. Erst als man sie zu kanonisiren begann, also mit der Anerkennung unserer vier Evangelien als "der" Evangelien der Christenheit, da gewann der Wortlaut Bedeutung." Cf. Sanders, "Text and Canon," 15: "As every historian knows, in those periods when there is little interest in a form of literature, that literature has a chance of being copied accurately, that is, no one attempts to make it relevant to the needs of those periods."

[94] "Hort Redivivus," 165. Earlier Colwell had remarked (*The Study of the Bible*, 46): "In Old Testament—as in New Testament—the earliest period of copying was one in which many careless errors of a scribal nature crept into the text. This is partly due to the fact that in this period the writings were not yet canonized. But in part it was due to the lack of educated and trained scribes in the service of the cult. The Hebrews were not a literary people; the early Christians came from the lower classes. The general message of a book was much more important than exactness in matters of detail."

[95] A useful comparison of $\mathfrak{P}^{72}$ and B is provided by Sakae Kubo, *$\mathfrak{P}^{72}$ and the Codex Vaticanus* (SD 27; Salt Lake City: University of Utah Press, 1965) 11–12 and 17, who reports on the "obvious scribal errors" found in 1 Peter, 2 Peter, and Jude. Although the details of Kubo's classification raise some questions, he cites 30 readings from $\mathfrak{P}^{72}$, with another 7 "probably" to be added. From B he cites only 7 readings.

Similarly, Carlo M. Martini, *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV* (Analecta Biblica 26; Rome: Pontificio Istituto Biblico, 1966), cites the "errori palesi" of $\mathfrak{P}^{75}$ in Luke in his Lista 2 (166–168), and the "errori palesi" of B in Luke in his Lista 3 (169). Although there may be some doubts about a few of Martini's citations, the contrast is

In particular, it has frequently been asserted that the Christian scribes of the early centuries approached their task in a different way than did later scribes. Fee, for instance, summarizes his views of these early scribes (to 400 C.E.) in this manner:

> Much of the difficulty stems from the work of the earliest Christian copyists. In a time when the majority of people were illiterate and when Christianity periodically underwent severe persecution, there were probably few professionally trained scribes in the service of the church. Moreover, seldom were the scribes possessed by the spirit of the scribes of later times who worked according to the instructions of the Lord given in Deuteronomy 12:32: "Thou shalt not add thereto, nor diminish therefrom." In fact, the opposite seems to have been true of the scribes in the first two centuries. They introduced thousands of changes into the text. To be sure, many of their errors were unintentional and are easily discernible slips of the eye, ear, or mind. Hundreds of changes in the text were, however, made intentionally. Yet we should not think of these scribes as having acted from evil motives. If they often took liberties in copying their texts, apparently they did so in most cases in an attempt to "help out." They were more interested in making the message of the sacred text clear than in transmitting errorless MSS.[96]

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striking, since 84 readings of $\mathfrak{P}^{75}$ are listed, but only 26 readings of B. Martini comments (56): "La differenza tra B e i papiri [$\mathfrak{P}^{75}$ as well as $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, and $\mathfrak{P}^{66}$] è palese, e significa non soltanto una maggiore accuratezza dello scriba di B, ma anche il crescere delle esigenze e lo svilupparsi della tecnica scribale presso le comunità cristiane, soprattutto per quanto riguardava le copie di uso pubblico." (On 54–55 Martini also presents some data on the errors in $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, and $\mathfrak{P}^{66}$, in contrast to $\mathfrak{P}^{75}$; see Appendix D.)

Note though, that Colwell and Ernest W. Tune, "Method in Classifying and Evaluating Variant Readings," in Colwell, *Studies*, 105, remark on the 13th century codex 1546: "For one interested in pursuing the study of the significance of Singular Readings, attention is called to manuscript 1546 of Family Π. From a study of the Gospel of Luke, 1546 seems to rival $\mathfrak{P}^{45}$ in the number of singular readings."

[96] "Textual Criticism of the New Testament," 425 = Epp and Fee, *Studies*, 9 (where "many of their errors" has replaced "the majority of their errors"). See the similar comment by J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (2d ed.: Peabody, Mass.: Hendrickson, 1995) 51–52, speaking of the period to 325 C.E.: "whereas the classics were commonly—though not always—copied by professional scribes, the NT books were probably usually copied in this early period by Christians who were not professionally trained for the task, and no corrector (διορθωτής) was employed to check the copyist's work against his exemplar." Similarly, Ehrman, "The Text of the Gospels at the End of the Second Century," in *Codex Bezae*, ed. Parker and Amphoux, 97, asserts: "So far as we can tell, the copyists of the second century were not professional scribes; they happened to be the literate minority capable of doing the job of transcription." That the early copyists were non-professionals is stated over and over by Léon Vaganay, *An Introduction to New Testament Textual Criticism* (2d ed., revised and updated by Christian-Bernard Amphoux; trans. by Jenny Heimerdinger; English ed. revised by Amphoux and Heimerdinger; Cambridge: Cambridge University Press, 1991); see 3, 53, 73, 91, and 92, although at no point is any evidence or supporting reference given, as well as 111–112, where we are told of a shift to more careful copying, including the work of professional scribes, after 313 C.E. On this topic see Epp, "Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon," in *Handbook to Exegesis of the New Testament*, ed. Stanley E. Porter (NTTS 25; Leiden: E.J. Brill, 1997) 83–84. For some details from our six papyri on this entire issue, see the discussions in chapters 4–9, and the summary in

And elsewhere Fee cites both the changing role of the scribes and the development of the canon as significant shifts occurring by the fourth century:

> First, instead of untrained scribes who copied parts of the Bible for pragmatic purposes, there had emerged the trained Christian scribe, whose work was being produced in scriptoria. This began early in Alexandria, as the Egyptian MSS bear abundant witness, and probably was thoroughgoing after Constantine.
>
> Second, the concept of canon brought in an ecclesiastical concern over the wording per se, which did not exist among the copyists of the second century, as the NT citations in all the Church Fathers of this century bear ample witness.[97]

As Fee mentions, the rise of Christian scriptoria was part of this general movement, but the precise time and place of their emergence are uncertain. Kurt Aland and Barbara Aland insist that they arose (except perhaps for Alexandria) only after 300:

> All manuscripts must have been copied privately by individuals in the early period. A scriptorium with professional scribes producing manuscripts (a large number at a time, usually following dictation from a single exemplar) would have been an impossibility at the time, especially when Christians were threatened or suffering persecution. Of course it is possible that among the scribes in the scriptoria there were Christians who made copies of the scriptures at home. The earliest Christian scriptorium may have been in Alexandria about 200, but this would have served only the church in Egypt. Until then in Alexandria and until much later elsewhere (including the hinterlands of Egypt), in fact generally to the beginning of the fourth century, the production of manuscripts was quite limited, with only one

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Appendix D. See also the assertion (without evidence) by Barbara Aland, "Neutestamentliche Textforschung, eine philologische, historische und theologische Aufgabe," 17: "Die Schreiber der frühen neutestamentlichen Handschriften hatten alle eine nichtchristliche Ausbildung genossen bzw. waren Nichtchristen." Cf. Kurt Aland's contention that the scribe of $\mathfrak{P}^{66}$ was not a Christian, as cited at pp. 499–500 below.

[97] "The Majority Text and the Original Text of the New Testament," in Epp and Fee, *Studies*, 188. Actually Fee is using these factors (along with a third: "instead of copies being made to be carried off to some other center, copies were now being made to remain where they were—for study purposes") as part of his explanation of how the Byzantine text became dominant.

By the way, Willem Franciscus Wisselink, *Assimilation as a Criterion for the Establishment of the Text: A Comparative Study on the Basis of Passages from Matthew, Mark and Luke* (Kampen: J.H. Kok, 1989) 20, comments on Fee's second point: "Fee concludes from New Testament quotations from the church fathers how their contemporaries copied New Testament manuscripts. That is hazardous because we have to do with two fundamentally different activities here." But of course there is much other evidence, notably from the papyri. I would add, though, that it seems too strong to say with Fee that "concern over the wording per se … did not exist among the copyists of the second century." Perhaps one should see the concept of canon as helping to change what was earlier a *comparative* diffidence toward the wording *per se*, into a much greater concern toward the wording *per se*.

> copy of a manuscript being made at a time. Each copy would in turn be copied only singly, so that families of manuscripts were never very large.[98]

In fact there appears to be little evidence on this topic, and Aland and Aland give no references here. However, the little evidence that does exist gives some indications of the existence of Christian scriptoria. Roberts has stated:

> Whether there was a scriptorium for Christian books at Oxyrhynchus, now [i.e., 180 C.E.] or in the third century … is unknown, but the large number of Christian texts from the site makes it not unlikely.[99]

And more germane to our discussion here, $\mathfrak{P}^{46}$ and $\mathfrak{P}^{66}$ have been maintained by Zuntz and Fee, respectively, to be products of Christian scriptoria.[100] The discussion of the origin of these two papyri will be deferred until the chapters devoted to them.

In any case, it is certainly plausible that scribal habits in the pre-300 period may have differed significantly from those of later times, and so the results of the present investigation are not necessarily extendible to the later situation.[101] Equally plausible would be the view that the observations

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[98] Aland and Aland, *The Text of the New Testament*, 70. We may note that the view that dictation played a role only in the later period is controversial; see the discussion of dictation in chapter 3.

[99] *Manuscript, Society and Belief*, 24. Epp, "The New Testament Papyri at Oxyrhynchus in their Social and Intellectual Context," in *Sayings of Jesus: Canonical and Non-Canonical*, ed. William L. Petersen, Johan S. Vos, and Henk J. de Jonge (Leiden: Brill, 1997) 60–63, surveys the significant amount of Christian literature found at Oxyrhynchus, and cites approvingly the above comment by Roberts, as does Comfort, *The Quest for the Original Text*, 60. See also Epp, "The Significance of the Papyrus Manuscripts," 91 = Epp and Fee, *Studies*, 288.

[100] On this entire topic see the discussion by Gamble, *Books and Readers*, 120–122, 158–159, who refers to Roberts and to the comments by Fee and Zuntz, as well as the analysis by Haines-Eitzen, *Guardians of Letters: Literacy, Power, and the Transmitters of Early Christian Literature* (Oxford and New York: Oxford University Press, 2000) 83–91. See further Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006) 187–188, and Comfort, *Encountering the Manuscripts*, 22–26, who also (25) sees $\mathfrak{P}^{46}$ and $\mathfrak{P}^{66}$ as "the most likely candidates for having been done in a scriptorium."

[101] See, e.g., the comments by Barbara Aland, "Welche Rolle spielen Textkritik und Textgeschichte für das Verständnis des Neuen Testaments? Frühe Leserperspektiven," *NTS* 52 (2006) 312, who observes that from the time of the final formation of the canon "vom 4. und besonders vom 5. / 6. Jh an," scribes copied "mit einer Genauigkeit und Präzision … die es vorher nicht gegeben hat." She further (312 n. 39) remarks that scribes were not free to change even "offensichtliche Fehler," and refers to the work of Klaus Wachtel, *Der Byzantinische Text der Katholischen Briefe: Eine Untersuchung zur Entstehung der Koine des Neuen Testaments* (ANTF 24; Berlin and New York: Walter de Gruyter, 1995). There (81–82) Wachtel cites 15 "Untypische Mehrheitslesarten," and says that such readings are usually "schwach oder singulär bezeugt, da sie von Schreibern oder Korrektoren als Fehler erkannt und nicht weiterüberliefert wurden. Im Byzantinischen Text aber wurden sie—einmal als der verbindliche Wortlaut der Schrift akzeptiert—im allgemeinen mit großer Treue abgeschrieben, ohne daß man sie zu korrigieren wagte."

On the other hand, Frederik Wisse, "The Nature and Purpose of Redactional Changes in Early Christian Texts: The Canonical Gospels," in *Gospel Traditions*, ed. Petersen, 39–53, argues

of earlier scholars on scribal habits, even if they were correct about the manuscripts available to them, might not apply to the first few centuries. Only similar analyses of later manuscripts would show in what ways scribal habits may have remained constant, and in what ways they may have changed throughout the textual tradition.[102] But the crucial earliest period is clearly the place to start.[103]

Given our choice of the documents to investigate, though, we still have the task of formulating a method by which we may learn what the habits of these scribes were. As already indicated, we wish to find a way to characterize the habits of scribes that will avoid, as far as is possible, both any question-begging assumptions about scribal behavior and any controversial presuppositions about the history of the text. Some presuppositions are, as we shall see, necessary; but they should be as limited as possible in order that the results attained can be used with confidence in deciding textual issues. Let us then begin with an analysis of the nature of copying.

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against the assertion that canonical status was related to the extent of alteration (44–45), and states (45): "It would appear that the frequency of copying was a much more important factor in the creation of interpolations than was the canonical status of a writing." Wisse indeed states (45 and n. 24) that there is only "scant" evidence that "in the pre-canonical period scribes were less hesitant to take liberties with the text."

[102] Cf. Colwell's remark ("Hort Redivivus," 160): "We need a series of compendia of corruptions from the Greek manuscripts, from the individual versions, from the Fathers—comparable to the work of L. Havet on the Latin manuscripts of the classics. *But the knowledge gained from one of these compendia cannot be transferred to another, nor can the knowledge gained from one period be generalized for another, nor can the treatment of one part of the New Testament be generalized for the entire canon*" (his italics).

Incidentally, it is of course true that eventually rules were laid down by which the work of scribes would be judged; even such matters as accent and punctuation were prescribed. See, for example, the comment by N.G. Wilson, *Scholars of Byzantium* (rev. ed.; London: Gerald Duckworth; Cambridge, Mass.: The Medieval Academy of America, 1996) 68, who refers to PG 99:1740 (§ 54). Cassiodorus "insisted on the importance of the meticulous copying of books, paid great attention to orthography and presentation, and with moving eloquence conferred a new dignity upon the scribe" (Reynolds and Wilson, *Scribes and Scholars*, 73); see his *Institutiones* 1.30.1. A relatively early set of such rules is given by Rufinus; see the preface to his translation of Origen's *De principiis* (*Tyrannii Rufini opera*, ed. Manlio Simonetti [CCSL 20; Turnhout: Brepols, 1961] 247), cited by C.P. Hammond Bammel, "Products of Fifth-Century Scriptoria Preserving Conventions used by Rufinus of Aquileia," *JTS*, n.s. 35 (1984) 353 (reprinted in her *Origeniana et Rufiniana* [Freiburg: Herder, 1996] item VII). We there read: "Illud sane omnem, qui hos libros uel descripturus est uel lectourus, … : ne addat aliquid huic scripturae, ne auferat, ne inserat, ne immutet, sed conferat cum exemplaribus unde scripserit, et emendet ad litteram et distinguat, et inemendatum uel non distinctum codicem non habeat, ne sensuum difficultas, si distinctus codex non sit, maiores obscuritates legentibus generet."

[103] Epp, "Textual Criticism," 93 = "Decision Points in Past, Present, and Future New Testament Textual Criticism," in Epp and Fee, *Studies*, 33, says that "the early papyri offer for the first time a realistic hope of reconstructing the history of the NT text in the 150- to 200-year period preceding the great parchment codices."

The Nature of Copying

For each reading[104] of a manuscript (other than the autograph[105]) there are two possibilities: the reading was present in the scribe's *Vorlage*, which was thus copied correctly; or the reading was not present in the *Vorlage*, which was thus copied incorrectly.[106] This distinction (correct and incorrect) must be kept separate from the evaluation of readings as authentic or unauthentic. (The readings of the autographs are the authentic ones.) A scribe might copy correctly an unauthentic reading, and thus end up with an unauthentic reading. He might copy an authentic reading incorrectly or correctly, thus ending up with an unauthentic reading or the authentic reading, respectively.[107] And the scribe might also copy an unauthentic reading incorrectly, thus producing either another unauthentic reading or even the authentic reading; this latter situation could arise when the scribe "corrected" nonsense readings or other "obvious" errors in his *Vorlage*.[108]

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[104] I follow Epp ("Toward the Clarification of the Term 'Textual Variant,'" in *Studies in New Testament Language and Text*, ed. Elliott, 167 = Epp and Fee, *Studies*, 57), in using 'reading' as the most general term for a textual divergence.

[105] For the sake of simplicity I here assume that each of the New Testament books goes back to a single autograph. This is not a totally unproblematic view, of course. One may think, for example, of two different "editions" of Acts (see W.A. Strange, *The Problem of the Text of Acts* [Society for New Testament Studies Monograph Series 71; Cambridge: Cambridge University Press, 1992]), or of various collections of Paul's letters (see David Trobisch, *Die Entstehung der Paulusbriefsammlung: Studien zu den Anfängen christlicher Publizistik* [NTOA 10; Freiburg: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1989], and *Paul's Letter Collection: Tracing the Origins* [Minneapolis: Fortress, 1994]). See also the comments by Jacobus H. Petzer, "The History of the New Testament Text: Its Reconstruction, Significance and Use in New Testament Textual Criticism," in *New Testament Textual Criticism, Exegesis and Church History*, ed. Aland and Delobel, 36; and now the thorough discussion by Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism." The latter paper is based on his contribution to a symposium at the New Testament Textual Criticism section of the Society of Biblical Literature meeting in Orlando, November 23, 1998, which included papers by Epp, Hurtado, Parker, and Petersen, as listed in the bibliography.

I believe, though, that the discussion throughout the current work is independent of one's choosing to speak of the autographs, or the "original text," or the "original words of the New Testament" (Hort, *Introduction*, 1), or the "earliest attainable text" (Epp, *Junia: The First Woman Apostle* [Minneapolis: Fortress Press, 2005] 3), or the "Ausgangstext der Überlieferung" (Barbara Aland, "Welche Rolle," 304).

[106] I will assume that the scribe, for a given reading, was following exactly one *Vorlage*; the more complex cases of two or more *Vorlagen* do not, I believe, make an essential difference to the points discussed here.

[107] On the use of "he" see Supplementary Note 2.

[108] Cf. also Hort, *Introduction*, 36, for these general points. Colwell, "Hort Redivivus," 168, says: "And one comment on the editorial work of scribes and editors needs to be made now—capable scribes and editors often left the text closer to the original than they found it." A similar point was well made already by Birks, *Essay on the Right Estimation of Manuscript Evidence*, 33: "Constant increase of error is no certain and inevitable result of repeated transcription. Errors, after they have found entrance, may be removed as well as increased in later copies. A careful scribe may not only make few mistakes of his own, but he may correct manifest faults

The two classes of readings, correct and incorrect, in a manuscript correspond to two of the interests we may have in that document. The correct readings take us behind the given manuscript (at least as far as its *Vorlage*), and are thus those that we examine for an understanding of the tradition of the New Testament text, and ultimately for the reconstruction of the authentic text. The incorrect readings do not directly tell us anything about the tradition behind the manuscript, but do (or can, at least) tell us about the characteristics of the manuscript's scribe.[109] Indeed, although my initial motivation was transcriptional probability and that remains the focus here, we may well have a wider interest in these scribes; in particular, Ehrman has emphasized such interests in his insightful and influential works.[110] Ehrman's studies draw upon a wide range of read-

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of the manuscript from which he copies, and avail himself of the testimony of others, so as to revise and improve the text of that on which he chiefly relies."

Of course, in such cases what we will often have is, in effect, that the scribe simply shifts his *Vorlage* by copying (perhaps from memory) the reading of another manuscript, as Birks suggests. But perhaps on occasion a scribe may have been able to improve his *Vorlage* by conjecture. Naturally, such audacity would more likely lead to corruption; cf. Jerome's complaints concerning copies of his writings (Letter 71.5, cited by Jack Finegan, *Encountering New Testament Manuscripts* [Grand Rapids: Eerdmans, 1974] 55, as well as by Metzger and Ehrman, *The Text of the New Testament*, 260 n. 13), which contain errors "imperitiae notariorum librariorumque incuriae, qui scribunt non quod inveniunt, sed quod intelligunt; et dum alienos errores emendare nituntur, ostendunt suos" (Migne, *Patrologia Latina* 22:671). And Scrivener, *A Plain Introduction* 2:283 n. 2 (from 282), justifiably responds to the comment by Birks cited above by saying that "such a scribe would no longer be a witness for the state of the text as extant in his generation, but a critical editor, working on principles of his own, whether good or bad alike unknown to us."

On the removal of "obvious errors" from the tradition, see also Parker, "A 'Dictation Theory' of Codex Bezae," *JSNT* 15 (1982) 98 (on "spelling mistakes") and 106 (on "slips"), who concludes concerning D (05), at least, that most of its singular readings were made by the scribe. See also the remark by Barbara Aland cited in n. 101 above.

[109] Cf. Epp ("Toward the Clarification," 154 = Epp and Fee, *Studies*, 48): "The scribal error, however, may be a 'significant' variant reading for the study of scribal habits and characteristics even though it is not 'significant' for broader text-critical tasks."

[110] See, for example, his "Text and Interpretation: The Historical Significance of the 'Altered' Text," in idem, *Studies in the Textual Criticism of the New Testament* (NTTS 33; Leiden and Boston: Brill, 2006) 325–326:

> Nonetheless, for textual scholars a century after Hort to continue being obsessed exclusively with the "original" text is, in my judgment, completely myopic. For the manuscript tradition of the New Testament provides us with much more than remnants of the New Testament autographs; it also gives us scribal *changes* of the text—changes that may be of significance in and of themselves for what they can tell us about the theological and social investments of the scribes who made them and, correspondingly, about the theological and socio-historical contexts within which they worked. When viewed in this way, variant readings are not merely chaff to be discarded *en route* to the original text—as they were for Hort; they are instead valuable evidence for the history of the early Christian movement.

Similar comments may be found in his "The Text of the Gospels at the End of the Second Century," in *Codex Bezae*, ed. Parker and Amphoux, 97–98 = Ehrman, *Studies*, 73–74; "The

ings, most of which are not singular, and most of which have theological or doctrinal implications. Although such an approach is of great value, I believe that for the specific issue of transcriptional probability the singular readings are the best evidence.[111]

Because of the lack of immediate relevance of incorrect readings to the quest for the authentic text, there has been (it seems) a failure to explore the problem of scribal habits for the text of the New Testament in the best possible case, namely, where the *Vorlage* of an extant manuscript is also known to be extant. In such a situation we can virtually look over the scribe's shoulder and compare the text he is copying with his result. The one detailed study that I have seen from another textual area is that of Frederick William Shipley, who studies a fifth century manuscript (P) of

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Text as Window: New Testament Manuscripts and the Social History of Early Christianity," in *The Text of the New Testament in Contemporary Research: Essays on the "Status Quaestionis,"* ed. Ehrman and Holmes, 361–379 = Ehrman, *Studies*, 100–119; and most notably in *The Orthodox Corruption of Scripture: The Effect of Early Christological Controversies on the Text of the New Testament* (New York and Oxford: Oxford University Press, 1993).

[111] At one point in particular I believe that Ehrman underestimates the potential value from such a study. In his brief discussion of my dissertation and of the supplementary article by Peter M. Head, Ehrman ("The Text of the Gospels at the End of the Second Century," 98–99 = *Studies*, 74–75) says:

> The principal difficulty with this approach is that the data are severely limited, particularly if one is specifically interested in the transmission of the text in the second century, to which not even such early manuscripts as $\mathfrak{P}^{45}$ and $\mathfrak{P}^{66}$ can be dated with confidence.

Now, it is true that even these early manuscripts are at the earliest from around 200, and so we do not have in them direct evidence for what scribes were doing in, say, 125 or 150. But, it is hardly correct that their data are "severely limited"; after all, the singular readings in $\mathfrak{P}^{46}$ alone are much more numerous than all the readings treated by Ehrman in his *The Orthodox Corruption of Scripture*. (See also the discussion of Barbara Aland's work at pp. 60–63 below.) Naturally, most singular readings are not of great moment, but that discovery itself is of significance. Ehrman goes on to note:

> even if one includes the early- or mid-third century papyri, these are all of Egyptian provenance, most of them attesting the Alexandrian form of text, remarkable not for the character of its variations so much as for its proximity to our reconstructed originals. These do not provide the best data, then, for understanding how the text was modified outside of the rigorously controlled conditions of transcription associated with Alexandria.

The Egyptian provenance of all six of our papyri can hardly be denied, of course, and so if we want to know what kinds of changes were being made in Rome or Antioch, for example, we must turn elsewhere. And since we do not have early documents from those locales, and probably never will, we must necessarily adopt some more indirect way to deal with these issues.

However, the chief strength I would assert for a study of the singular readings of these papyri is that we are dealing with direct evidence of scribal changes (or, evidence as direct as we can ever get). In contrast, the problem with Ehrman's other approaches, as valuable as they admittedly are, is that they give us at best indirect evidence about what actual changes occurred in manuscripts from an early period.

Livy and its ninth century copy (R), on which eight scribes collaborated.[112] He has some interesting methodological comments, but does not make a comprehensive study of R's incorrect readings, and does not try to construct a profile of the habits of the scribes of R. Rather, Shipley usually is content to cite examples of the errors found. The pattern of errors is, as we have seen, more important than a simple list of the types of errors present, and Shipley too often gives the latter but not the former. However, one very interesting aspect of Shipley's work is his discussion of the confusions caused by corrections in P. For instance, Shipley notes that there are three sets of corrections in P (P^1, P^2, and P^3), and finds:

> The scribes follow the one reading or the other almost at random, often giving the reading of P^1 when it is manifestly wrong, or of P^2 when the original reading is manifestly right, and often the correction passed unnoticed entirely.[113]

And further:

> Frequently, by reason of oversight or failure to understand the purpose of the correction, the scribes have written neither the original reading of P nor the correction, but a corruption which sometimes contains elements from both the original reading and the correction, and sometimes omits elements from both.[114]

We will see instances of precisely such confusions in our papyri, although of course what existed before those scribes' eyes must be reconstructed.

The earliest example among New Testament manuscripts of an exemplar and its copy is D (06), Codex Claromontanus, and D^{abs1}, also called E^p and E_3.[115] Unfortunately for the purposes of the present study into

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[112] *Certain Sources of Corruption in Latin Manuscripts* (New York: Macmillan, 1904). Shipley's work had earlier been presented in "Certain Sources of Corruption in Latin Manuscripts: A Study Based upon Two Manuscripts of Livy: Codex Puteanus (Fifth Century), and its Copy Codex Reginensis 762 (Ninth Century," *AJA*, 2d series, 7 (1903) 1–25, 157–197, 405–428, and a portion of it as "Numeral Corruptions in a Ninth Century Manuscript of Livy," *Transactions and Proceedings of the American Philological Association* 33 (1902) 45–54. And there is a later brief report in "The Vatican Codex of Livy's Third Decade and its Signatures" *CQ* 4 (1910) 277–281. Reynolds and Wilson, *Scribes and Scholars*, 274, refer to Shipley's work, and provide plates of the beginning of Livy, book 23, in both P (Plate XI) and R (Plate XIII). As Reynolds and Wilson observe (273) the original reading "mopsiorum" in P has been corrected to "compsinorum," and the scribe of R has dutifully copied the corrected reading. But Shipley notes many places where the scribes of R have been confused by the corrections in P. By the way, Albert C. Clark, *Recent Developments in Textual Criticism* (Oxford: Clarendon Press, 1914) 10–11, also cites Shipley's work.

[113] Shipley, *Certain Sources of Corruption*, 64.

[114] Ibid., 64–65.

[115] In Aland's official list (*Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments*), D^{abs1} does not even merit a Gregory number. Hort, *Introduction*, 254–256, discusses the codex, but says that "the exact knowledge that we possess of the original D_2 [i.e., 06] renders attention to the copy E_3 superfluous" (255). Similarly, Eberhard Nestle, *Introduction to the Textual Criticism of the Greek New Testament*, trans. from the 2d German

scribal habits in the early period, D^{abs1} is of the ninth century. Kirsopp Lake comments on the apparent rarity of extant examples of *Vorlage* and copy, citing only possibilities from families 1 and 13, as well as 205, a copy (it seems) of 209. Lake also notes that "the manuscripts which we have are almost all orphan children without brothers or sisters," and concludes: "Taking this fact into consideration along with the negative result of our collation of MSS. at Sinai, Patmos, and Jerusalem, it is hard to resist the conclusion that the scribes usually destroyed their exemplars when they had copied the sacred books."[116] On the other hand, Willis has made the neat abstract observation that the rate of survival of pairs of exemplar and copy is the square of the overall survival rate. Thus, if we suppose that 10% (.1) of manuscripts have survived (surely much too high, especially for the early period), then only 1% (.01 = .1 × .1) of the exemplar-copy pairs would survive.[117] While this indicates how rare such survival might be, it does require the assumption that there is a one to one relationship between exemplar and copy, which of course does not hold.

An alternative possibility is suggested by Streeter:

> Assuming, then, that the authorities at Constantinople had decided to adopt it [the Lucianic revision], what would become of the fifty copies given by Constantine? They were not written on perishable papyrus, but on vellum; and the vellum on which the two contemporary MSS. B ℵ were written is still in excellent preservation after the lapse of nearly 1600

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ed. by William Edie, ed. Allan Menzies (London: Williams and Norgate, 1901) 77, says of the manuscript: "in the Greek merely an incorrect transcript of D_2, and may therefore be dismissed." In the 3d German edition, *Einführung in das Griechische Neue Testament* (3d ed.; Göttingen: Vandenhoeck and Ruprecht, 1909) 73, this is slightly amended to: "Nur eine Abschrift von D_p ist die früher E_3. … Nur als Ersatz des in D jetzt fehlenden wertvoll." See further ibid., 193–194, as well as Scrivener, *A Plain Introduction* 1:176–177.

One of the places where D^{abs1} still has some value is Rom 1:7, where the Greek of D is lost, and where D^{abs1} omits αγαπητοις θεου (as is cited in Tischendorf, von Soden, Kilpatrick, and Nestle-Aland[25]), and thus gives important evidence that D omitted also. This evidence, though, is not found in Nestle-Aland[26] or Nestle-Aland[27]. See Hermann Josef Frede, *Altlateinische Paulus-Handschriften* (Vetus Latina: Die Reste der altlateinischen Bibel, Aus der Geschichte der lateinischen Bibel 4; Freiburg: Herder, 1964) 49 (and 34–49 generally on the codex); Trobisch, *Die Entstehung der Paulusbriefsammlung*, 68–69; and Tischendorf's note in his eighth edition ad loc.

[116] "The Caesarean Text of the Gospels: Excursus I: The Ecclesiastical Text," *HTR* 21 (1928) 348–349. Hort had earlier commented (*Introduction*, 53 [§67]): "This summary reduction of documentary evidence by the discovery of extant ancestors of other existing documents is however of rare occurrence." Incidentally, Josef Schmid, *Studien zur Geschichte des griechischen Apokalypse-Textes*, Part 2: *Die alten Stämme* (Munich: Karl Zink, 1955) 20, cites eleven manuscripts of Revelation that are copies of extant manuscripts. And G. Mussies, *The Morphology of Koine Greek as Used in the Apocalypse of St. John: A Study in Bilingualism* (Leiden: Brill, 1971) 15 n. 1, refers to the citation by Nestle-Dobschütz of known exemplars.

[117] James Willis, *Latin Textual Criticism* (Illinois Studies in Language and Literature 61; Urbana: University of Illinois Press, 1972) 24–25. I believe that Willis misstates his point by saying that "the mortality rate among the relations is as the square of that among the objects." This should be the *survival* rate.

> years. They would not be destroyed, they would be corrected—some copies more thoroughly than other, some in one place, some in another. In the course of time the wealthier churches of the city would desire clean new copies, undisfigured by constant correction. They would get these from the best reputed copying establishments, whether secular or monastic, in Constantinople. Such establishments would have been careful to provide themselves with copies of the standard text; so the new copies would represent the Lucianic text. What would become of the old ones? Most probably they would be given away or sold cheaply to smaller churches or monasteries in the provinces, who could not afford to buy new and clean copies of the standard test. Thus many of the fifty copies originally made for Constantinople, more or less corrected to the standard text, would get into the provinces. Some of them in all probability are the ancestors of some of the mixed MSS. we now possess.[118]

Such scattering of older manuscripts could, it seems, occur at any time within the period of textual transmission, and could result in the exemplars being sent to places where their preservation would be unlikely. And, in any case, the mixture of which Streeter speaks would be continually occurring, owing to the process of correcting the older copies.

What we need to do is to find a way of discerning incorrect readings—i.e., to use the positive term, scribally created readings—when the scribe's *Vorlage* is not extant. Colwell's choice of singular readings will serve as our key insight in this task.

[118] *The Four Gospels*, 103–104.

CHAPTER TWO

SINGULAR READINGS

Colwell's approach in his article, "Scribal Habits," is designed precisely to provide a way to isolate scribally created readings; he says of his work there:

> this study is restricted to singular readings (readings without other manuscript support) on the assumption that these readings are the creation of the scribe. The restriction of this study to singular readings can be made with confidence in view of the wealth of manuscript attestation for the Greek New Testament. A singular reading has been defined as a reading which has no Greek support in the critical apparatus of Tischendorf's 8th edition.[1]

Thus, Colwell's method has as its basis the concentration on what he calls "singular" readings. His view is that the singular readings of a manuscript are the textual creations of the scribe, and thus that an analysis of the patterns found within these singular readings will reveal the habits of the scribe.[2]

In this position, of course, Colwell does not differ a great deal from what has been said by various other scholars. In fact, as is so frequently the case, Hort's observations on singular readings and their value provide a useful background for Colwell's study and for the study undertaken here.[3]

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[1] "Scribal Habits," 108. This approach and a few of the results have been clearly summarized by Finegan, *Encountering New Testament Manuscripts*, 183–185 (with a citation of my then forthcoming dissertation).

[2] See, for example, Colwell and and Ernest W. Tune, "Method in Classifying and Evaluating Variant Readings," in Colwell, *Studies*, 104: "a study of [a scribe's] singular readings will reveal habits and inclinations that will aid in the appraisal of his readings which are not singulars."

[3] Colwell, of course, recognizes his debt to Hort in this matter as in so many others. One can indeed find Colwell's method anticipated already by Griesbach, when he says (*Novum Testamentum Graece* 1:lxxiii): "hujusmodi locos, ab audaculo librario corruptos, facile dignosces, si alios testes, praesertim antiquiores, in auxilium advoces, atque lectiones illi codici peculiares a reliquis, quae pluribus communes sunt, sejungas."

Hort on Singulars

Hort defines a "singular" reading as one with "no other direct attestation whatever," including the versions and the Fathers.[4] He then goes on to discuss the value of singular readings to the critic, noting that one must distinguish those singular readings that a document may have inherited from its ancestors, and those singular readings that are "mere individualisms, so to speak, originating with the scribe or one of his immediate predecessors."[5] Hort grants that this discrimination may often be difficult or even impossible to carry out, but asserts that one can often succeed. He then says:

> Individualisms may obviously belong to various types, from purely clerical errors to alterations of purely mental origin. Sufficient clerical errors betray themselves, beyond the possibility of doubt, to enable us with a little care to form an estimate of the degree of general accuracy attained by the scribe of a given document, and also of the kinds of mistakes to which he was prone. … But moreover the further knowledge gained respecting the habits of the scribe becomes of use both positively and negatively in dealing at a later stage with individual variations. … Again, those singular readings which are evidently errors, but are not clerical errors, can likewise be classified, and the results of classification used in the same manner: for instance, in the New Testament an appreciable number of the singular readings of A consist in the permutation of synonyms, and it can hardly be doubted that these readings are true individualisms.[6]

Hort not only presents clearly the potential significance of singular readings, but also, as we have noted earlier and just seen with respect to A, gives some examples of what may be learned about important manuscripts. Concerning B, for example, he writes:

> When the singular readings of B are examined for the purpose here explained, it is found that on the one hand the scribe reached by no means a high standard of accuracy, and on the other his slips are not proportionally numerous or bad. Like most transcribers, he occasionally omits necessary portions of text because his eye returned to the exemplar at the wrong place. As the longer portions of text so omitted consist usually either of 12 to 14 letters or of multiples of the same, his exemplar was doubtless written in lines of this length. Often, but not always, an obvious cause of omission may be found in *homoeoteleuton*, the beginning or ending of consecutive portions of text with the same combinations of letters or of words. Reduplications due to the same cause likewise occur, but more rarely. More characteristic than these commonest of lapses is a

[4] *Introduction*, 230.
[5] Ibid., 232.
[6] Ibid., 232–233. The two sentences from the second ellipsis here are quoted in n. 64 below.

> tendency to double a single short word, syllable, or letter, or to drop one of two similar consecutive short words, syllables, or letters.[7]

And Hort provides the following summary of what he judges to be the general copying habits of the scribe of B:

> The final impression produced by a review of all the trustworthy signs is of a patient and rather dull or mechanical type of transcription, subject now and then to the ordinary lapses which come from flagging watchfulness, but happily guiltless of ingenuity or other untimely activity of brain, and indeed unaffected by mental influences except of the most limited and unconscious kind.[8]

And of Codex Sinaiticus Hort says:

> Turning from B to ℵ, we find ourselves dealing with the handiwork of a scribe of different character. The omissions and repetitions of small groups of letters are rarely to be seen; but on the other hand all the ordinary lapses due to rapid and careless transcription are more numerous, including substitutions of one word for another, … The singular readings are very numerous, especially in the Apocalypse, and scarcely ever commend themselves on internal grounds. It can hardly be doubted that many of them are individualisms of the scribe himself, when his bold and rough manner of transcription is considered; but some doubtless are older.[9]

A similar use of singular readings was made by von Soden in his characterizations of certain important manuscripts and groups of manuscripts.[10] And, of course, observations about scribal habits based on the singular readings of various manuscripts may be found throughout the literature.[11] However, there are two questions that must be asked about such a use of singular readings.

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[7] Ibid., 233–234.

[8] Ibid., 237. Hort's comments here are echoed by Alexander Souter (*The Text and Canon of the New Testament* [New York: Charles Scribner's Sons, 1913] 22), who calls B "the greatest and most important MS. for the New Testament text," and indeed refers to "secondary traces here and there," but says that "such features are like spots in the sun." These comments are the object of Hoskier's repeated sarcasm (*Codex B and its Allies* 1:301 n., 345, and 382). And in fact in Souter's later edition (*The Text and Canon of the New Testament* [revised by C.S.C. Williams; London: Gerald Duckworth, 1954] 20), the reference to sun spots has been removed.

[9] *Introduction*, 246–247.

[10] See the references in chapter 1, nn. 7–8, for von Soden's comments on B and ℵ. He also attempted to classify the readings characteristic of textual groups (their "individualisms," so to speak); for his treatment of the Alexandrian text, for example, see *Die Schriften, Untersuchungen*, 1471–1472 (§335: "Sonderlesarten und Charakter der Rezension *H*").

[11] Many such observations will be found cited in chapters 4–9. Here we may note a few further examples from Hoskier, who, in his study of the manuscripts of Revelation, frequently relies on singular readings to draw inferences about scribal habits. Cf. *Concerning the Text of the Apocalypse* (London: Bernard Quaritch, 1929) 1:20: "We now approach our examination of the solecisms of this codex [Hoskier's 12 = 181], and we are sure the reader will be surprised, notwithstanding all the foregoing (and remembering that in the average cursive MS. there are a mere dozen), to learn that there are no less than 205 unique readings in these short xxii chapters, *not* counting 201 cases of unique varieties of spelling *etc*. And of these 205 cases, only

First, will all scribally created readings occur among the singular readings? The answer is most certainly negative. For a good many of the readings that are not singular are doubtless also scribal creations that have coincidentally agreed with the scribal creations of other scribes.[12] Indeed, readings created by the scribe in order to "correct" evident errors in his *Vorlage* may well be found in other documents or even be authentic. It is also possible that a reading of one of our papyri was a creation of that scribe, and was then transmitted to some other extant manuscript. However, there seems to be no way in advance of the sort of study undertaken here to determine just when such coincidence or textual connection should be assumed, and so we have no method to distinguish the non-singular scribal creations from the readings copied correctly from the scribe's *Vorlage*. Consequently, a list of singulars will contain only some of the scribally created readings.

Second, will all singular readings be scribally created? Here the answer is not so straightforward, since some writers stress that authentic readings may be preserved in just one witness, or even in no witness at all. Nestle, for instance, says:

> For just as in certain circumstances the correct [i.e., authentic] reading may no longer appear in any manuscript, but must be determined by conjecture, so in another case the truth may have only one solitary representative

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20 are additions, *including* 6 glosses. Omissions number 98; … This large number of omissions points to great carelessness and *not* to 'a shorter text being preferable.'"

See also 1:140 ("From the above few errors it will be seen how carefully the MS. [Hoskier's 48 = 242] was executed.") and 1:159 ("What strikes me most, and what I cannot get over, is that 52 [= 337] has *absolutely no new reading peculiar to itself*. This is the first time I have come across a MS. so faithfully copied.").

[12] I believe that the likelihood of coincidental agreement is generally under-estimated in textual considerations. Metzger, "The Caesarean Text of the Gospels," in idem, *Chapters in the History of New Testament Textual Criticism* (NTTS 4; Grand Rapids: Eerdmans, 1963) 72, says: "the possibility of mere chance coincidence among manuscripts in agreeing in small variation (involving *inter alia*, word order, common synonyms, the presence or absence of the article, the aorist for the imperfect or historical present) has not been sufficiently taken into account." Similar remarks may be found in his *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (3d ed.; New York and Oxford: Oxford University Press, 1992) 165 and 181 (but these remarks seem not to have survived to the fourth edition by Metzger and Ehrman). Specific instances of what seem likely to be coincidental agreements will be noted from time to time as we proceed. See also Barbara Aland, "Das Zeugnis der frühen Papyri," 326, who refers to Matt 26:23 (but as 26:33) in $\mathfrak{P}^{37}$ $\mathfrak{P}^{45}$ (D) Θ 700. (This is not in my list, since $\mathfrak{P}^{45}$ agrees in word order with D, as in Tischendorf, and agrees with almost all other manuscripts in having εν τω τρυβλιω.) See further Kyoung Shik Min, *Die früheste Überlieferung des Matthäusevangeliums (bis zum 3./4. Jh.): Edition und Untersuchung* (ANTF 34; Berlin and New York: Walter de Gruyter, 2005) 4: "Ein Zusammenhang [between witnesses with the same reading] muss nicht bestehen, da gerade geringfügige Varianten häufig mehrfach und unabhängig voneinander entstehen." See further Min's second point in n. 83 below.

> left to support it against a whole world of adversaries (Heb. xii. 3), and this solitary witness either a manuscript, a version, or a quotation.[13]

Similarly, Hort stated:

> the singular readings of a document may always be due either to inheritance from a more or less remote ancestry, which may be of any degree of purity, or to quite recent corruption, or, which is much the commonest case, partly to the one, partly to the other.[14]

And, of course, Hort held that in fact B alone sometimes preserves the authentic text.[15]

On the other hand, Colwell has strongly criticized such views; speaking of "singular readings, and especially nonsense readings and readings that have been rejected not only by other scribes but all editors as well," he says:

> The identification of the scribe's habits in these special readings enables the student of a particular manuscript to discard variants that otherwise would be regarded as part of the genetic strain of that manuscript. Textual criticism must return to the position taken by Tischendorf in regard to singular readings: "A reading altogether peculiar to one or another ancient document is suspicious." This primary position which Tischendorf failed to follow with respect to Sinaiticus and Hort failed to follow with respect to Vaticanus, merits the most rigorous observance.[16]

It should be noted, however, that Colwell came to have some doubts about his own procedure. In this discussion Colwell shifts from considering singular readings generally by writing: "the scribe's contribution *can* be

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[13] *Introduction*, 195.

[14] Ibid., 231–232.

[15] See Supplementary Note 3.

[16] "Hort Redivivus," 161–162. Colwell refers here to Tischendorf, *Novum Testamentum Graece* 3:54: "Pro suspectis habenda sunt quae uni vel alteri horum testium prorsus peculiaria sunt, tum quae classium quae videntur esse certam indolem ab homine docto profectam redolent." Hort also states such a general principle (*Introduction*, 44): "Where a minority consists of one document or hardly more, there is a valid presumption against the reading thus attested, because any one scribe is liable to err, whereas the fortuitous concurrence of a plurality of scribes in the same error is in most cases improbable; and thus in these cases the reading attested by the majority is exempt from the suspicion of one mode of error which has to be taken into account with respect to the other reading." See also von Soden, *Die Schriften, Untersuchungen*, 2114: "wo eine Sonderlesart nur in einem einzigen Zeugen erscheint, wird man, wenn sie eben nicht ganz eigenartig ist, zunächst sie diesem Zeugen oder seiner Quelle zuzuweisen haben." Of course, von Soden uses this principle to deduce the characteristics of manuscripts from the lists of singular readings provided throughout his prolegomena. And Barbara Aland, "Die Münsteraner Arbeit," 65, judges the singular readings of the papyri to be errors in general. That "a singular reading is probably a scribal creation—either accidental or deliberate," is asserted by Larry W. Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark* (SD 43; Grand Rapids: Eerdmans, 1981) 67; see also 67–69 in general on the value of singular readings in isolating scribal habits. Hurtado's work appeared in the same year as my dissertation, by the way.

identified—notably in singular readings, especially in nonsense readings, or in readings that have won universal rejection not only from other scribes but from all editors as well."[17] He then remarks: "In retrospect, I feel more confident of my own identification on the scribal habits of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ than I do of those of $\mathfrak{P}^{45}$. In $\mathfrak{P}^{45}$ few of the 'singular readings' meet the two additional requirements stated above."[18]

However, I believe that Colwell's doubts are without foundation. Rather, it will be argued in chapter 4 that, as Colwell himself indicated in his "Scribal Habits," the fact that $\mathfrak{P}^{45}$ has comparatively few nonsensical singulars is an important clue to the attitude toward the text and the task of copying that was held by $\mathfrak{P}^{45}$'s scribe. Furthermore, the approval given occasionally to the singular readings of $\mathfrak{P}^{45}$ (as well as to those of the other papyri studied here), will be seen to be, at least in general, unwarranted.[19]

Singulars in Revelation

The chief objection to Colwell's methodology that I have encountered is presented by Delobel with respect to manuscripts of Revelation. The textual basis of Revelation is, of course, comparatively narrow (about 300 manuscripts, it seems),[20] and Codex Alexandrinus is generally recognized to be of special value in that book.[21] Delobel thus remarks:

> À cause de la pénurie relative de la documentation, on rencontre dans l'Apocalypse, plus souvent que dans les autres livres du NT, des leçons présentes dans un seul manuscrit grec, dont certaines ont une chance réelle de rendre la leçon originale. D'après B. Weiss, des 210 *Sonderlesarten* qu'il trouve dans le codex A, 60 représenteraient la leçon originale.[22]

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[17] "Hort Redivivus," 161.

[18] Ibid., n. 3.

[19] See also Supplementary Note 4. In chapters 4–9 we will occasionally see singular readings that have been maintained to be authentic. See also, for example, the discussion below of the reading ευπεριςπαστον at the asterisked Heb 12:1d in $\mathfrak{P}^{46}$.

[20] Aland and Aland, *The Text of the New Testament*, 79, gave the number as 287, and J.K. Elliott, "The Distinctiveness of the Greek Manuscripts of the Book of Revelation," *JTS*, n. s. 48 (1997) 116, counts 303.

[21] See already von Soden, *Die Schriften, Untersuchungen*, 2070: "δ4 [= A] ist eine vorzügliche Schreiberleistung." Schmid, *Studien, Die alten Stämme*, 97–98, discusses A and C together, and finds (98 n. 2): "A bleibt auch nach der Entdeckung des $\mathfrak{P}^{47}$ die bei weitem wertvollste Apk-Hs."

[22] Joël Delobel, "Le texte de l'Apocalypse: Problèmes de méthode," in *L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament*, ed. J. Lambrecht (BETL 53; Gembloux: Duculot; Leuven: Leuven University Press, 1980) 161: "Because of the relative lack of documentation, one encounters in the Apocalypse, more often than in the other books of the NT, some readings present in only one Greek manuscript, of which certain ones have a real chance of being the original reading. According to B. Weiss, of the 210 *Sonderlesarten* [singular readings] that he finds in codex A, 60 would represent the original reading."

Delobel correctly notes that a reading may always lose its singularity as the result of new discoveries, but nevertheless asserts:

> on peut demander si Colwell n'avait pas perdu de vue la situation un peu spéciale de l'Apocalypse lorsqu'il écrit: "… if it be argued (as it sometimes is) that a Singular Reading may be the original reading, a sufficient answer lies in the high probability that in a tradition so richly evidenced as that of the New Testament, the original reading has survived in some group or type of text."[23]

Delobel continues by discussing A's reading at Rev 13:10:[24]

> ει τις εις αιχμαλωσιαν εις αιχμαλωσιαν υπαγει·
> ει τις εν μαχαιρη αποκτανθηναι αυτον εν μαχαιρη αποκτανθηναι.

Here each line presents a singular reading. The first line is printed by Tischendorf, Westcott and Hort, von Soden (with the second εις αιχμαλωσιαν in brackets), Weiss, and Nestle-Aland. This is indeed a very plausible counterexample to Colwell's general principle. The second line of A is approved by many commentators, but printed only by Nestle-Aland (as part of the "Standard Text").[25]

Other more or less plausible examples would be four singular readings of A that are adopted in Nestle-Aland (as well as by Weiss and others): the omission of ημας at 5:9,[26] κατηγωρ at 12:10,[27] απηλθαν at 21:4,[28] and παντων *tantum* at 22:21.[29] Indeed, the two factors here, the generally rec-

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[23] Ibid., 161–162, citing Colwell and Tune, "Classifying and Evaluating," in Colwell, *Studies*, 104: "one may ask if Colwell has not lost from view the somewhat special situation of the Apocalypse when he writes. …"

[24] "Le texte de l'Apocalypse," 162–165; he calls it (162) "le plus frappant" of A's singular readings.

[25] In UBSGNT[3] each of these readings is given a "C" rating, which was raised to "B" in UBSGNT[4]. See Metzger, *Textual Commentary*, 1st ed., 749–750 = 2d ed., 674–675. Incidentally, in both editions of the *Textual Commentary* the second reading of A is termed the "least unsatisfactory" reading, which would seem to accord better with a "D" rating (see *Textual Commentary*, 1st ed., xxviii = 2d ed., 14*).

[26] Metzger, *Textual Commentary*, 1st ed., 738 = 2d ed., 666. Hoskier, though, supplies the valuable observation that in A this omission occurs between two columns, and an accidental omission is thus even more likely than otherwise; see his apparatus ad loc., as well as his comments in *Text* 1:xxvi, xxxviii n. ‡, lii.

[27] But in the "Standard Text" this was a split decision; see Metzger, *Textual Commentary*, 1st ed., 747–748 = 2d ed., 673.

[28] Here indeed we find απηλθαν in the text of the major editions except for von Soden, who reads απηλθον and does not even report the reading of A (but see *Die Schriften, Untersuchungen*, 1392 on the form). And Nestle-Aland's apparatus gives no indication that they print a singular reading; rather, they evidently view the distinction between απηλθαν in A and απηλθον in most manuscripts as simply an editorial choice of how to write the second aorist form. See further Schmid, *Studien, Die alten Stämme*, 184.

[29] Metzger, *Textual Commentary*, 1st ed., 768–769 = 2d ed., 690–691, and J.M. Ross, "The Ending of the Apocalypse," in *Studies in New Testament Language and Text*, ed. Elliott, 338–344. The first two singular readings of A are also approved by Schmid, *Studien, Die alten Stämme*, 88 and 103. Juan Hernández, Jr., *Scribal Habits and Theological Influences in the Apocalypse: The*

ognized high quality of A in Rev and the comparatively few manuscripts of Rev, make it unusually likely that a singular reading may be original.[30]

But let us return to Weiss's figures. As Delobel reports, Weiss states that A contains 210 "Sonderlesarten" in Rev, and that it "hat ganz allein gegen **60** richtige Lesarten erhalten."[31] This would give A's singulars an astonishing rate of accuracy: 28.6%. But in fact Weiss's figures are extremely misleading. He explicitly restricts his attention to the majuscules, ℵ A C P 046 (his Q), and relies on Tischendorf's apparatus for his evidence.[32] In 1891, of course, Tischendorf's apparatus was the basic source, although certainly the restriction to five manuscripts is an extreme narrowing of the evidence. But there are two consequences of Weiss's procedure. In the first place, he is unaware of the occasional singular that Tischendorf may not cite. And in the second place, and much more crucially, he counts as "singular" a reading of A that has no support from ℵ C P 046, even if Tischendorf cites minuscule support for it. (And of course, even readings with no minuscule support in Tischendorf may now have such support.[33])

Now, as Delobel observes, Weiss provides no list of these 210 singular readings nor of the 60 authentic readings.[34] A full examination of Weiss's assertions would thus require reconstructing such lists from his printed text and from his introductory discussions, using Tischendorf's apparatus as our guide. In lieu of such an extended enquiry, I made a simpler test. Hoskier does list those readings of ℵ A C P 046 (his B) that have no minuscule support in his apparatus.[35] Using that list and Tischendorf's apparatus, I examined readings of A in the first two chapters of Revelation.

Singular Readings of Sinaiticus, Alexandrinus, and Ephraemi (WUNT 2.218; Tübingen: Mohr Siebeck, 2006) 124–125, cites A's readings at 12:10, 13:10, and 21:4 as singular readings that are likely not to have been created by the scribe of A. He excludes from his primary discussion the readings at 5:9 and 22:21, since he cites these as having versional support (ibid., 215; see 47).

[30] Along the same lines Schmid notes (disapprovingly) that Tischendorf prefers singular readings of ℵ 39 times in Rev; see *Studien, Die alten Stämme*, 3. Hernández, *Scribal Habits and Theological Influences*, 61 n. 57, discusses one of these, Rev 2:5 πεπτωκεc, which was also approved by Westcott and Hort. And Hernández (ibid., 97–100) has a perceptive discussion of the general issue of singular readings that are authentic.

[31] Bernhard Weiss, *Die Johannes-Apokalypse: Textkritische Untersuchungen und Textherstellung* (TU 7, 1; Leipzig: J.C. Hinrichs, 1891) 147 (his bold font).

[32] Ibid., iii–iv.

[33] See Schmid, *Studien, Die alten Stämme*, 97–98, and especially 98 n. 2, on the singular readings of A; Schmid recognizes the need to correct Weiss's numbers, but does not give his own count. For an overview of Weiss's work and its inadequacies, see Hernández, *Scribal Habits and Theological Tendencies*, 50–54.

[34] "Le texte de l'Apocalypse," 161 n. 43.

[35] *Text of the Apocalypse* 1:xlviii–lxiv.

According to Tischendorf, the singular readings of A (i.e., without support from continuous-text Greek manuscripts) are as follows, where I have included some further evidence in parentheses:

1:1 τω δουλω : του δουλου A
1:10 εγενομην : εγω εγενομην A
1:10 οπιcω : οπιcθεν A
1:12 ελαλει : λαλει A
1:13 ομοιον : ομοιωμα A (Ir^{arm} in Hoskier)
1:17 πρωτος : πρωτοτοκος A
2:2 και οτι : *om.* και A (1328 [190 Hoskier])
2:4 την αγαπην cου την πρωτην : την πρωτην cου αγαπην A
2:6 α : *om.* A
2:7 ταιc εκκληciαιc : ταιc επτα εκκληciαιc A
2:7 νικωντι : νικουντι A
2:8 εν cμυρνη : εν cμυρνηc A
2:8 πρωτος : πρωτοτοκος A
2:14 εχειc : εχει A
2:14 βαλειν : βαcιλει A
2:18 της : τω A (2305 [166 Hoskier])
2:18 εκκληciαc : *om.* A (627 in von Soden; *pc* in Nestle-Aland)
2:20 την γυναικα : την γυναικα cου την A (141 [40 Hoskier])
2:22 κλινην : φυλακην A
2:23 και τα τεκνα : *om.* και A (336 2035 [16 77 Hoskier])

Here we have 19 purportedly singular readings of A, and an examination of Weiss's printed text shows that he approves of none of them. We can well imagine that for the whole book there are 210 such readings, but where are the 60 "correct" readings? (Perhaps they all occur in later chapters.) And of course Hoskier's evidence would remove 4 of these 19 readings from our list of singulars.

Further, Hoskier also cites two readings not found in Tischendorf:

2:6 εχειc : οχειc A
2:18 ομοιοι : ομοιο' A[36]

And Hoskier also cites:

1:9 εν ιηcου : εν $\overline{\chi\omega}$ A

Here Tischendorf cites 149 (his 25) as agreeing with A, but Hoskier has that 149 (also his 25) reads εν $\overline{\chi\omega}$ $\overline{\iota\upsilon}$. But in any case Nestle-Aland cites A *pc*.

Whatever the precise numbers may be, we see that in fact the singular readings of A, at least within the first two chapters of Rev, do not enjoy nearly the privileged status that are suggested by Weiss's quoted numbers. So, while the existence of a few singular readings of A in Rev that have

[36] This is Hoskier's citation (with "*sic*"), but from the facsimile it appears to me that there is a correction from ομοιο to ομοιοι.

been approved by editors demonstrates that Colwell's principle is not quite universally true, it still seems likely that even for A in Rev the singular readings would provide a generally reliable indication of the scribe's habits. And they are so taken by, for example, Hort,[37] von Soden in his classification of the singulars of A,[38] Weiss himself,[39] and most recently Hernández.[40]

Thus, while it is certainly possible a priori that an authentic reading may be preserved in only one witness, or in none, the "wealth of manuscript attestation for the Greek New Testament," the nearness of this attestation to the autographs (especially in comparison to many classical texts), and the generally recognized cross-fertilization of the tradition at many points, all make such preservation highly unlikely (even if not absolutely impossible). And one sees a confirmation of this principle in the reluctance of the editors of the current "Standard Text" to adopt singular readings.[41]

It is, furthermore, even more unlikely that any such authentic readings would occur in significant numbers. For example, if the probability that a singular reading is authentic is judged to be .01 (1%)—and this would seem to be extraordinarily high—, then the probability that more than five authentic readings would occur among one hundred singular readings is only .000534 (.0534%), or about 1 in 1873.[42] And the chance of larger quantities of authentic readings decreases quickly. Thus, if we have a fair number of singular readings—as we will have in any extensive manuscript—and base our conclusions upon the presumption that they are not authentic, then it is very unlikely that enough authentic readings would occur among them to affect significantly our conclusions as to general patterns.

Now, while it is clear that our estimate of a .01 chance of a singular reading's being authentic is much too high with respect to the entire set of singulars within the manuscript tradition, one might well wonder whether the estimate might even be too low for a specific manuscript. In particular, might not Hort have supposed that the singular readings of B have a greater chance of being authentic?

In response, though, we may first note that Hort's high opinion of B is generally modified by contemporary critics.[43] Furthermore, quite a few of

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[37] See the quotation at p. 40 above.

[38] *Schriften, Untersuchungen*, §534 (2070–2071).

[39] See, e.g., *Die Johannes-Apokalypse*, 49–50. But compare the method of Silva, as cited in chapter 10.

[40] *Scribal Habits and Theological Influences*, 96–151.

[41] See Supplementary Note 4.

[42] See Supplementary Note 5.

[43] See, for example, the remarks by Metzger, *Textual Commentary*, 1st ed., 270–272 and 2d

the readings of B that were singular at the time of Hort have now found support, notably from $\mathfrak{P}^{75}$.[44] Most importantly, however, even Hort grants that B contains many readings that are mere scribal errors. Besides the analysis already quoted, one may consider the following comment:

> so many readings of B by itself commend themselves on their own merits that it would be rash to reject any hastily, though undoubtedly not a few have to be rejected at last. Occasionally too some stray quotation of a Father shews that readings of B which might have been thought to be individualisms were really at least several generations older than the age when B was written. … But, wherever there is no such accessory authority, clear internal evidence is needed to justify the acceptance of singular readings of B, since the possibility that they are no more than individualisms is constantly present.[45]

Moreover, none of our papyri would seem to merit anything like the respect that Hort gave to B.[46] And, in any case, an initial study of all the singular readings will prove useful for any further arguments concerning the authenticity of some of them.[47]

Finally, we may note here that the numbers cited earlier would, of course, be changed drastically if one were dealing with a manuscript (whether B or not) whose singular readings were more likely to be authentic. For example, if one estimated the chance of a singular reading's being authentic at one in ten, then there would be an excellent chance that there would be enough authentic readings to alter considerably one's analysis.[48]

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ed., 233–236, on the need for an eclectic procedure in dealing with Acts. Ropes, who suggests the rule "that the reading of B is to be accepted unless positive evidence to the contrary can be brought" (*The Text of Acts*, cclxiv), also cautions: "But when B stands alone, or with very weak support, it seems to be more often wrong than right" (ibid., ccc).

[44] Martini, *Il problema*, Lista 6, 181–183: "Lezioni distintive $\mathfrak{P}^{75}$–B".

[45] *Introduction*, 238–239.

[46] See, for instance, the figures cited in chapter 1, n. 95.

[47] There are occasional contentions that some of the singular readings in our six papyri are authentic; e.g., Albert Debrunner, "Über einige Lesarten der Chester Beatty Papyri des Neuen Testaments," *Coniectanea Neotestamentica* 11 (1947) 33–49, concludes (49) that the usual statements disparaging such readings require examination. Debrunner looks at readings in $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, and $\mathfrak{P}^{47}$, and argues in a few places for the originality of singular readings. But even there, of course, only a tiny portion of the singular readings are involved. The following comment by Fee, "Rigorous or Reasoned Eclecticism—Which?" 182 = Epp and Fee, *Studies*, 129, should be borne in mind throughout our investigation:

> when one opts for singular readings in such witnesses as $\mathfrak{P}^{66}$, **א**, D, 1241 … must it not be shown that these MSS have a generally overall reliability that would cause one to side with them *even when they depart from their own relatives*, not to mention the entire textual tradition? In these instances such readings are not necessarily condemned because they are singular, but, as is the case with $\mathfrak{P}^{66}$, **א**, D, and 1241 in John, because they are singular in MSS whose texts abound in singular readings of patently secondary character.

In fact, each of our six papyri abounds in such singular readings.

[48] Using the formula in Supplementary Note 5, we would then have that from a set of 100

But, obviously, more than one or two manuscripts could hardly have such a privileged position in textual history that so many of their singulars would be authentic; indeed, I believe that one can suppose with confidence that no extant manuscript is so situated.

To return to Colwell's principle, though, we must note that it is stronger than the one just discussed; he believes that singular readings are not simply unauthentic, but are created by the scribe of the manuscript in which they occur. The alternative to this assertion is that a singular reading was really part of a tradition, a tradition including at least the manuscript's *Vorlage*, but a tradition that left traces in the one manuscript only. Is this alternative likely?

First, and to repeat, the fact that the New Testament has been transmitted by a tradition that is highly "contaminated" and has left such vast quantities of manuscript evidence, indicates that there were very few, if any,[49] real "dead ends" within this tradition.[50]

Second, as Colwell and Tune have argued, many scribal errors appear to have been readily corrected by later copyists:

> No one has been able to establish the existence of even a small family of New Testament manuscripts by using agreement in error. Errors seem to have had a short life in the manuscript period. In circumstances where individual scribes had great freedom (and thus could produce errors), their freedom seems to have included the freedom to correct obvious errors—the Nonsense Reading. In circumstances where a dominant type controlled the tradition, scribes were not free to introduce Nonsense Readings into it. In any case, the facts are that Nonsense Readings are frequent in some individual manuscripts, but they are not common to families, tribes, or types of text.[51]

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singular readings, the chance of 6 or more authentic readings would be .942422. Clearly, if the rate of accuracy of A's singular readings were really anything close to 28.6%, one could not simply take its singular readings as indicative of the scribe's activity.

[49] Epp ("The Twentieth Century Interlude," 395 = Epp and Fee, *Studies*, 91), states that "the $\mathfrak{P}^{45}$-W line stops with W and leads no further." See also Epp, "The Significance of the Papyri," 97–98 = Epp and Fee, *Studies*, 292–293. Such an example, while perhaps the best example of a more or less isolated tradition in New Testament textual history, provides no direct counterexample to our principle, since the tradition here is obviously not limited to one manuscript, and since furthermore $\mathfrak{P}^{45}$ and W do not—it appears—stand in a direct relation of descent.

[50] Cf. Zuntz, *The Text of the Epistles*, 9: "In the New Testament the amount of contamination is large because the evidence is uniquely large. Its very vastness, as Bentley urged, gives unique opportunity for the attainment of the critical task." For Bentley's own statement, see Tischendorf, *Novum Testamentum Graece* 3:232. Cf. Duplacy, "Histoire des manuscrits," 133: "les zones de tradition vraiment 'fermées' doivent être très rares, si même il en existe."

[51] Colwell and Tune, "Classifying and Evaluating," in Colwell, *Studies*, 102. Cf. also Colwell's comments on the nonsense readings in $\mathfrak{P}^{75}$ and B, in "External Evidence," 6–7. While nonsense readings appear not to be copied, they may survive uncorrected. A striking example is the reading ενεγετο found in D at John 1:3; this has remained untouched by the dozen or so correctors who went over the manuscript; see Finegan, *Encountering New Testament*

Although their remarks are directly related to a special type of singular reading, the nonsense reading, Colwell and Tune's observations are generally applicable to what they call "obvious errors." Nonsense readings are the most blatant sort of obvious error, but surely many meaningful readings must have appeared obviously incorrect to most scribes. Whatever the precise extent of such scribal correcting may have been, it would have worked to limit the continuation of one scribe's errors into subsequent manuscripts.[52] And thus it would tend to ensure that some, at least, of the singulars (the obvious errors) of one manuscript were not in fact part of a wider tradition, but were actually created by that manuscript's scribe.[53]

Third, even if a manuscript under study were the outcome of some isolated stream of tradition, for most of our purposes this will simply not matter. This statement can be demonstrated as follows.

Isolated Traditions

Let us say that we are looking at an extant manuscript *a*, which was the only copy made from a now lost manuscript *b*, and that the *Vorlage* of *b* has left its influence on other extant manuscripts. (Thus, the tradition is isolated only at *b–a*.) Some of the readings created by the scribe of *b*—those errors that were obvious to the scribe of *a*—will have been

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Manuscripts, 142 and 144 ("Strangely enough, no corrector has changed ενεγετο to ἐγένετο, as obviously must be done"); and see D.C. Parker, *Codex Bezae: An Early Christian Manuscript and its Text* (Cambridge: Cambridge University Press, 1992) 35–49, for the correctors. Presumably a scribe who copied from D would have been more aware of the text, and would have written εγενετο. Cf. also D's τατεμοϱφωθη at Mark 9:2.

On the other hand, Parker, *Codex Bezae*, 179, suggests that some of the nonsense readings in D were inherited by the scribe, but without citing any examples. Moreover, Parker adduces as part of his evidence: "There are plenty of nonsense readings in D that have been allowed to stand, omissions by accident that have not been re-asserted, and so on. No doubt many of them will have survived in a copying of the text." But this latter assertion seems to me to be very uncertain. On one possible such nonsense reading, found in both D* and d*, see the discussion of Acts 2:30–31 by Josep Rius-Camps, "Le substrat grec de la version latine des Actes," in *Codex Bezae*, ed. Parker and Amphoux, 280–281.

[52] This point is assumed by Zuntz's comment (*The Text of the Epistles*, 91) on the reading of 𝔓[46] B D F G at 1 Cor 1:2: "As arranged in 𝔓[46] &c., the clauses make a jumble which defies interpretation. This jumble cannot have come about, at this place, by mere scribal slips in these outstanding witnesses; if such had occurred, they would have been quickly mended." On Zuntz's treatment of this variant see further Fee, "Textual-Exegetical Observations on 1 Corinthians 1:2, 2:1, and 2:10," in *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*, ed. David Alan Black (Winona Lake, Ind.: Eisenbrauns, 1992) 1–5. On the general issue see also Havet, *Manuel de critique verbale*, §§360, 415, 1213, 1219, as well as D.C. Parker, "A 'Dictation Theory' of Codex Bezae," *JSNT* 15 (1982) 106.

[53] See (again) the comments on control in Colwell's "Hort Redivivus," 164–169. Cf. Parker, "A 'Dictation Theory' of Codex Bezae," 107, on the "singular errors [of D] which are demonstrably older than the existing MS."

"corrected" by the scribe of *a* to (presumably) otherwise attested readings, and thus will not appear in *a* at all. Other readings created by the scribe of *b* will have been simply copied by the scribe of *a*, and some of these will be singular. And the scribe of *a* will have created his own readings, and some of these will be singular. The list of singular readings of *a* will thus include some (but probably not all) of the creations of the scribe of *b*, as well as some (but probably not all) of the creations of the scribe of *a*.

Since, as we are assuming, the *Vorlage* of *b* has had other effects (besides on *a* and *b*) on the extant textual tradition, we can conclude that the singulars in *a* were, at least for the most part, created by either the scribe of *a* or the scribe of *b*. For the obvious errors in the *Vorlage* of *b* will probably have been "corrected" by either the scribe of *a* or the scribe of *b*, while the non-obvious errors in the *Vorlage* of *b* will have tended, precisely because they are non-obvious, to be preserved in the other portion of the tradition coming from the *Vorlage* of *b*. Thus, the errors within the *Vorlage* of *b* will tend either not to show up in *a* at all, or to show up in *a* and in other extant manuscripts. Consequently, the singular readings of *a* will, at least mostly, be the result of two scribes' activities.

But in this case we can in effect just consider the scribes of *a* and *b* as "parts" of one more complex scribe, who has created the manuscript *a* from the *Vorlage* of *b*. And the complex of scribal operations involved here is not essentially different from the complex involved when only one scribe is involved.[54] Even then, of course, the scribe may have written from dictation by a lector, so that a "multi-person scribe" was at work.[55] Thus, manuscript *b* just becomes a link in the production of *a*, a link that has left no other trace, exactly as occurs with a scribe's memory or the reading of a lector.[56]

But how might such a situation affect our eventual profile of, as we say, the "scribe of *a*"? To take a simple example, suppose that both the scribe of *a* and the scribe of *b* make an average of one omission by homoeoteleuton per page of Nestle-Aland, and that the scribe of another

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[54] See the four steps in copying as found in, e.g., Metzger and Ehrman, *The Text of the New Testament*, 26–27, and cited further at p. 90 below.

[55] Metzger and Ehrman, *The Text of the New Testament*, 26. Wilson (*Scholars of Byzantium*, 141) cites the tenth-century example of Alexander of Nicaea, who "owned and corrected a manuscript of Lucian (Vat. gr. 90), marking the book in eight places and stating on each occasion the name of the person with whom he had made the corrections, as if to suggest that the process involved a reading of the text by one of the pair while the other checked the text in a second copy."

[56] Assuming, that is, that the lector's dictation has been preserved in only one manuscript, or in the descendants of only one manuscript. Hort, in the characterization of individualisms quoted at p. 40 above, seems to recognize that it may sometimes be necessary to consider an isolated textual tradition as one textual unit. For he there in effect defines the individualisms of a manuscript as those readings that were created by "the scribe or one of his immediate predecessors."

manuscript *x*, which is not the outcome of such an isolated tradition, makes such errors with the same frequency. Some of these omissions will not be singular, of course, but let us presume that the frequencies of singular omissions by homoeoteleuton made by the three scribes are also (more or less) the same. Thus, manuscript *a* will have twice as many singular omissions by homoeoteleuton as manuscript *x*, and so we will, in forming the profiles, judge that the scribe of *a* is twice as prone to omission by homoeoteleuton as is the scribe of *x*.

While what we call here the "scribe of *a*" is actually a two-person process, this conclusion is exactly what we want. For there will be, on the above hypothesis, twice as many singular omissions by homoeoteleuton in *a* as in *x* (per Nestle-Aland page). Thus, we may conclude that there were twice as many total omissions by homoeoteleuton (per Nestle-Aland page) in *a* compared with its *Vorlage* (which we will call the *Vorlage* of *a*, but is really the *Vorlage* of *b*), as there were in *x* compared with its *Vorlage*. In evaluating readings of *a* and *x*, then, we will correctly judge that, *ceteris paribus*, a reading in *a* is twice as likely to have arisen from omission by homoeoteleuton as a reading in *x*. Whether this frequency is due to the fact that the actual scribe of *a* is twice as careless in this respect as the scribe of *x*, or, as in the example, to the compound effect of two scribes equally careless in this respect as the scribe of *x*, is irrelevant to such evaluation.

The above example was of a manuscript *a*, copied from *b*, copied from a *Vorlage* that had other influences. What would happen if the *Vorlage* of *b* did not have other influences, so that the isolated tradition was longer? Well, let us say that *b* was copied from *c*, and that the *Vorlage* of *c* had such other influences. Then the "scribe of *a*" would really be the complex scribe made up of the three scribes of *a, b*, and *c*. If the *Vorlage* of *c*, say *d*, had no other influence, but *d*'s *Vorlage* had, then the "scribe of *a*" would be a complex of four scribes. And so on for more complicated examples. Under each hypothesis our eventual evaluation of the tendency of the "scribe" to commit certain errors will be correct, whether the "scribe" in question consisted of one or more than one person. Of course, the uncertainties involved in our hypothesis would become greater as such an isolated chain became longer, but in fact such isolation is highly unlikely for many steps because of textual contamination. Moreover, in any case we must, in tracing back the ancestors of *a*, eventually reach an ancestor that left traces outside of that one isolated stream of tradition. For we must eventually arrive at the autographs, and *they* clearly lead to branching traditions.[57]

[57] This point assumes that the branching began *before a*. Otherwise, all the streams of textual tradition would go back to *a*. In such a case, we might just view *a* as the autograph,

Fourthly, we can appeal to Ockham's razor, and decline to multiply scribes beyond necessity;[58] if the singular readings can be adequately explained as the products of the one scribe, there is no reason to postulate a chain of hypothetical ones.[59]

Naturally, our analysis of the habits of the "scribe of *a*" would change if the intermediary *b* were some day discovered. But textual criticism is an empirical, historical discipline, whose results must rest ultimately on the data of the manuscripts.[60] Consequently, it must just be admitted (and cheerfully) that new manuscript discoveries could require the revision of the results of this or any other study. However, given the mass of data already available, carefully conducted studies of individual manuscripts are not likely to be made completely worthless by future finds.[61] In any case, we can hardly wait until we know that all the evidence is in to begin investigating the manuscripts.

However, there is one respect in which the existence of a complex scribe could perhaps skew our conclusions. This is the judgment, in some absolute terms, of the accuracy of a scribe. Our discovery that the scribe of *a* made twice as many omissions by homoeoteleuton as the scribe of *x* might lead us to conclude that the scribe of *a* was exceptionally careless (at least in comparison with the other scribe), very badly trained or disciplined, or inclined to intentional shortening of the New Testament text. We might even infer that the scribe, because of his inaccuracy, did not view the text he was copying as sacred. This kind of conclusion, in the above example, would be unfounded. On the other grounds mentioned, though, this sort of situation seems unlikely, and will not in any case affect the main use of scribal profiles, namely to aid us in the evaluation of the readings of the manuscripts studied.

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since even if it really isn't, we could—*ex hypothesi*—go back from *a* to the autograph only by conjectural emendation. But, in any case, none of our extant manuscripts would seem to be an at all plausible candidate for such a position in textual history.

[58] Michael Holmes, "Codex Bezae as a Recension of the Gospels," in *Codex Bezae*, ed. Parker and Amphoux, 154, makes this point concerning Codex Bezae, referring to the earlier statement by Ropes, *The Text of Acts*, viii, ccxxii.

[59] Of course, if we can provide a superior account of the evidence by using multiple scribes, we should do so. See, for instance, Boismard's comment on Codex Bezae cited earlier (chapter 1, n. 9). Hurtado, *Codex W in the Gospel of Mark*, 69, has some insightful comments on the possibility that more than one scribe created the singular readings in W.

[60] In connection with the "data" of papyri, some interesting insights can be found in Herbert C. Youtie, "The Papyrologist: Artificer of Fact," *GRBS* 4 (1963) 19–32, reprinted in Youtie, *Scriptiunculae* 1 (Amsterdam: Adolf M. Hakkert, 1973) 9–33.

[61] Some idea of the extent to which a new discovery could affect previous results can be gained by noting the number of previously singular readings in B that have now actually been supported by $\mathfrak{P}^{75}$. See (again) Martini, *Il problema*, Lista 6, 181–183, "Lezioni distintive $\mathfrak{P}^{75}$–B," and the discussion on 72–82. Clearly, a study of the singular readings of B made before the discovery of $\mathfrak{P}^{75}$ (and other papyri) would now have to be revised. See the discussion of the general issue by Min, *Die früheste Überlieferung des Matthäusevangeliums*, 36–37.

In what follows, consequently, I will speak of a manuscript's "scribe" in the ordinary way, that is, meaning the person who actually wrote the manuscript. Discussions of the scribe's handwriting or corrections, for instance, will obviously refer to this one person.[62] And most of the singulars should, without doubt, be attributed to this person. However, in the discussions of patterns of errors, particularly those readings that are later termed "significant singulars," it should be kept in mind as a theoretical possibility that these patterns are in fact the results of the activity of a complex scribe. This hypothesis, though, seems too unlikely for our six papyri to warrant our continually burdening our terminology with explicit references to it.

In summary, then, I believe that Colwell's approach is reasonable and provides an objective way to isolate readings that are, most probably, scribally created. The resulting list of singulars is not, as noted earlier, meant to be a list of precisely the scribally created readings, but is supposed here to consist exclusively of scribally created readings. The readings that we shall then analyze are accordingly those that "can with moral certainty be assumed to have been introduced" into textual history by the scribe of the manuscript under study.[63] Moreover, this working hypothesis will be seen to be confirmed, at least in general, by the analyses undertaken below. Very few of the singulars among our papyri have any claim to be more than scribal errors, and the arguments that have been advanced for the authenticity of some of them will be seen to be precarious indeed when the overall patterns of scribal errors are considered. The

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[62] Fortunately, each of our six papyri had only one scribe (only for 𝔓[72] is this at all doubtful; see chapter 8, n. 18). An analysis of manuscripts that were copied by more than one person—such as B and ℵ—would, of course, require separate treatment of the different persons; see, for example, the discussion of the different sorts of errors made by the four scribes of ℵ in H.J.M. Milne and T.C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938) 53–55.

[63] The quoted phrase is taken from the following comment by Hort, *Introduction*, 24: "The value of the evidence obtained from Transcriptional Probability is incontestable. Without its aid textual criticism could rarely attain any high degree of security. Moreover, to be rightly estimated, it must be brought under consideration in the higher form to which it can be raised by care and study, when elementary guesses as to which reading scribes are likely in any particular case to have introduced have been replaced by judgements founded on previous investigation of the various general characteristics of those readings which can with moral certainty be assumed to have been introduced by scribes."

A more recent affirmation of the usefulness of studying singular readings is made by Epp ("Issues in New Testament Textual Criticism: Moving from the Nineteenth Century to the Twenty-First Century," in *Rethinking New Testament Textual Criticism*, ed. David Alan Black, 29), who says of my approach: "Yet, he has certainly chosen the best research model if one wants to ascertain in the most accurate fashion a particular scribe's own foibles, for his procedure avoids the inclusion in the study of previous scribal errors—those already present in the manuscript the scribe is copying—and thereby assures the least contaminated data."

initial establishment of the habits of a scribe gives, in any case, a firm basis for possible arguments that certain singulars are not mere scribal errors.[64]

In the following chapter we turn to the specific methodology used here to isolate these singular readings. First, though, we may take a brief look at another approach to scribal habits, which lacks the methodological rigor introduced by Colwell.

O'Neill's Method

In an article dealing with the scribal habits of Codex Vaticanus, J.C. O'Neill contends that he has isolated two rules that were followed by its scribes.[65] These rules are "Prefer the shorter reading," and "Make

[64] Hort, *Introduction*, 233, says:

> Singular readings which make good sense and therefore need imply no clerical error, but which might also be easily explained as due to a kind of clerical error already fixed upon the scribe by undoubted examples, are rendered by the presence of possible clerical error as a *vera causa* more doubtful than they would otherwise be. Singular readings which make good sense, and which cannot be explained by clerical error except such as lies outside the known proclivities of the scribe, acquire a better title to consideration.

This latter circumstance appears rarely, if ever, to occur among the singulars of our six papyri, whereas the former will be seen to be frequent.

Hort, of course, thought that some of the singulars of B were of the second sort; see ibid., 240, where he responds to the view that B is secondary at certain variants by arguing *inter alia* that "the process hypothetically attributed to the scribe of B is incongruous with all that is known of his manner of transcription and capacity of criticism." Similarly Hernández, *Scribal Habits and Theological Influences*, 99, proposes that to be considered authentic "a singular reading must not fit too readily into the larger profile of scribal proclivities reflected in the remaining (created) singular readings." Hernández, of course, is studying singulars in Revelation, where the possibility of authentic singulars seems especially likely, as discussed above. I note, though, that theoretically we should distinguish (i) whether a singular reading in a manuscript is authentic, and (ii) whether a singular reading was found in the *Vorlage* of that manuscript. But making such a distinction in practice is an exceedingly delicate task.

By the way, at one point Hoskier asserts that an examination of just the transpositions in a manuscript will indicate how accurate the scribe was, saying that a paucity of them "indicates at once the reliability of a scribe and his correctness in copying" (*Text of the Apocalypse* 1:xxvii). Hoskier accordingly argues that, even though there are numerous other sorts of singular readings, the presence of few singular transpositions, as in his 200 (= 2329), shows that the "scribe was faithfully copying the elder document and that practically all the *other* changes were present in the parent MS" (ibid. 1:xxviii). This a priori approach, however, seems to be indefensible.

[65] "The Rules Followed by the Editors of the Text Found in the Codex Vaticanus," *NTS* 35 (1989) 219–228. Although the title speaks of "editors," in fact O'Neill is concerned with the habits of the two scribes of B. We may note in passing that O'Neill begins his article (219) with the assertion that all scribes followed various rules, including spelling rules (an assertion for which he provides no evidence), and goes on to conjecture that before the third century "the scribe was an isolated monk in a small community." O'Neill's picture of the circumstances under which B was produced is similarly presented without evidence.

pertinent (if difficult) sense always."[66] Thus the scribes' presumed thinking was: "They reckoned that their predecessors were more likely to have added than subtracted; and they aimed for small-scale lucidity." O'Neill's methodology to isolate these rules is stated as follows:

> How, you may say, can I know that these were their rules? The only possible test I can see is to examine all cases where the Codex Vaticanus offers a reading unlikely to be correct and then to try to find if it was a rule that led the compilers astray. The responsible scribes had good copies to follow and they had good rules for using what was at their disposal: that is why they produced such a good text. The only way we can penetrate to their rules, however, is when the good rules led them to make bad decisions.
>
> Indeed, unless we find good rules leading to bad decisions, I may have to abandon my conjectured story altogether, because the Codex Vaticanus may simply have been a good copy of one good copy[67] that itself was a good copy of a good copy that lay way back at the time when the little Gospel- and Epistle-Canons were first gathered together.[68]

This seems in principle to be plausible enough, but in fact O'Neill's own presentation of the evidence is far from persuasive. His evidence is limited to a small number of examples, most of which are themselves quite uncertain.

O'Neill's citations for the first rule are three readings where B has a short text: John 3:13, John 14:4, and Acts 24:6b, 7, 8a. One would suppose that, since O'Neill is choosing from what must have been thousands of such readings,[69] he is here giving the best examples. But they are quite inadequate. First, B is supported by impressive evidence at all three texts:

> John 3:13 (*om.* ο ων εν τω ουρανω *post* ανθρωπου):
> 𝔓66 𝔓75 ℵ B L T W^{s} 083 086 33 1010 1241 co Eus Epiph^{pt}

My dissertation and O'Neill's article are cited together by Jacobus H. Petzer, "Eclecticism and the Text of the New Testament," in *Text and Interpretation*, ed. P.J. Hartin and J.H. Petzer (Leiden: Brill, 1991) 57, as examples of "[d]etailed studies of tendencies in manuscripts," but without mentioning the differences. Petzer's wider discussion (56–58) briefly indicates the importance of transcriptional probabilities within textual criticism.

66 "The Rules Followed by the Editors," 222. Indeed, O'Neill states that "the rules these two monks [the scribes] followed are in fact fairly obvious."

67 Perhaps O'Neill means that at any one place (or for any one book) B would be a copy of one good copy; given what we know of earlier manuscripts, it certainly seems unlikely that B is a copy of a codex containing the entire New Testament rather than of various codices.

68 Ibid.

69 Although his stated assumption is only that the scribes had "for most parts of the Bible more than one good manuscript" (ibid., 221), O'Neill's discussion of these specific examples seems to assume that the scribes of B had lying before them the same textual choices that we now have. Otherwise, of course, while *we* have the longer reading *and* the shorter reading, the scribes of B might have had only the shorter reading, and thus the reading of B would reflect no rule at all (except to follow the *Vorlage*).

John 14:4 (την οδον):
$\mathfrak{P}^{66c}$ ℵ B C* L Q W 33 579 1071 *pc* a r^1 sa^{ms} pbo bo

Acts 24:6–8 (εκρατησαμεν *tantum*):
$\mathfrak{P}^{74}$ ℵ A B H L P 049 81 383 1175 1241 *pm* p* s $vg^{st.ww}$ co

Since each of these readings has significant Alexandrian support (besides B), it is at least a plausible view that at all three variation units the scribes of B knew only this one reading, and thus that they were following no editorial rule at all, except that of copying what was in their *Vorlage(n)*. Moreover, it is not clear that any of these readings is "incorrect." One may note that Nestle-Aland has the reading of B at each place; while this in itself hardly proves the correctness of the readings,[70] it does suggest that O'Neill's examples are not probative.[71] Are these really among the clearest examples of *incorrect* shorter readings in B?[72] Finally, in all three examples, O'Neill recognizes that the reading found in B is the result of a preference for a reading that could in fact be the result of homoeoteleuton; but how does O'Neill know that the scribes of B did not simply make a scribal leap while trying to copy what he takes to be the original reading? Such an accident in transcription could occur whatever "rules" a scribe was attempting to follow.

We are on no better ground when O'Neill turns to his second rule. Here we have five readings: Matt 1:18, Mark 6:20, Mark 11:24,[73] 1 Cor 13:5, and Heb 1:3. Again, B has strong support at each place except 1 Cor 13:5:

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[70] UBSGNT[3] gives the first two readings a C rating, and the last reading a D rating, while UBSGNT[4] gives all three readings a B rating.

[71] Furthermore, O'Neill supposes that at John 3:13 the correct reading is found in 0141 80 88 (*pc*) sy^s (von Soden aptly attributes this reading to the influence of vs. 13a), that at John 14:4 the correct reading is found in 660 alone, and that at Acts 24:6–8 the shorter reading arose by a leap from the text found in 226 alone. Each of these requires an unlikely historical sequence. (Moreover, at Acts 24:6 O'Neill follows von Soden in taking 226 as having κρατησαι; but Swanson reports κρατησαντες in 226^* and κρατησαν in 226^c.)

[72] I would suggest as a much clearer example the reading of B (supported by ℵ Ψ 892^* 2427 *pc* sy^s) at Mark 10:7. See the discussion of this in my "The Treatment of Scribal Leaps in Metzger's *Textual Commentary*," *NTS* 29 (1983) 542–543. But, of course, this reading was adopted by Tischendorf and Westcott and Hort.

As an example of a shorter reading that seems not to have found followers, see the scribal leap at John 17:15, where B omits εκ του κοσμου αλλ ινα τηρησης αυτους, which was restored by B^3; this is cited by Colwell, *The Study of the Bible*, 47. Hort himself supplies some further examples of both additions and omissions as "lapses" of the scribe of B; see *Introduction*, 234. While Hort mentions "a tendency to double a single short word, syllable, or letter," he does not cite B*'s long dittography at 1 Cor 3:15–16, where the scribe leaped backwards from καλυμμα at the end of vs. 16 to καλυμμα in the middle of vs. 15, and thus repeated καλυμμα επι—περιαιρειται το. (See a plate of this in Skeat, "The Codex Sinaiticus, the Codex Vaticanus and Constantine," 624 = *Collected Writings*, 237.) One might also note B*'s tritography at Gal 1:11, το ευαγγελιον το ευαγγελιον το ευαγγελιον, where the phrase το ευαγγελιον το ευαγγελισθεν caused the scribe to make *twice* a backwards leap from the second το ευαγγελι to the first.

[73] In connection with this reading we are moreover informed that the scribes "would both have been deeply influenced by Stoicism" ("The Rules Followed by the Editors," 226).

Matt 1:18 (γενεσις):
$\mathfrak{P}^{1}$ ℵ B C P W Z Δ Θ f^{1} l_{2211} *pc* Eus

Mark 6:20 (ηπορει):
ℵ B L (W) Θ 2427 co

Mark 11:24 (ελαβετε):
ℵ B C L W Δ Ψ 892 1342 2427 *pc* sa^{mss} bo^{mss}

1Cor 13:5 (το μη εαυτης):
$\mathfrak{P}^{46c\ (man\ 2)}$ B Cl^{pt}

Heb 1:3 (καθαρισμον *tantum*):
ℵ A B D^{2} H^{*} P Ψ 33 81 629 1175 2464 l_{249} *al* t v vg

Only at 1Cor 13:5 does B have a reading that could be viewed as obviously incorrect.[74] And O'Neill gives a most remarkable explanation of B's reading there:

> Here Vaticanus picks up a good reading, τό for τά, which we have preserved for us in $\mathfrak{P}^{46}$. The corrector[75] of $\mathfrak{P}^{46}$ offered a plausible emendation τὸ μή, which might have explained the usual τά, and Vaticanus, according to rule, accepts it.[76]

O'Neill thus appears to suppose that B's reading derives from $\mathfrak{P}^{46c}$.[77] The obvious problem here is that we would then have to suppose that B actually is a descendant of $\mathfrak{P}^{46}$, with its corrections. Although $\mathfrak{P}^{46}$ and B are certainly textually related, the relation hardly seems to be *that* direct.[78]

One clear difficulty with all this is that O'Neill locates the editorial decision with the scribes of B. Since earlier scribes were not comparing manuscripts (*ex hypothesi*), their mistakes are presumably not the results of such rules. But since the scribes of B *were* comparing manuscripts (*ex hypothesi*), they cannot make a simple mistake such as homoeoteleuton or be motivated directly by the tendencies present in earlier scribal activity. And they cannot be simply following some earlier manuscripts, the scribes of which were themselves the ones who created the presumably incorrect readings.

But perhaps the most egregious problem with O'Neill's argument is that he examines only a minuscule percentage of readings of B, and even these seem not to be selected in a rational manner. The examination of

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[74] Of course, this reading—known then only in B Cl^{pt}—was placed in the margin by Westcott and Hort; see the reference in chapter 3, n. 20. So even this example is not quite clear.

[75] This is in fact "man 2," the official corrector of the manuscript; see chapter 5.

[76] "The Rules Followed by the Editors," 226.

[77] On this reading see further chapter 3, n. 20, and p. 239 below.

[78] See the textual studies cited in chapter 5 for a discussion of what is known about the nature of the text of $\mathfrak{P}^{46}$.

eight readings can hardly serve to isolate tendencies present in almost the entire New Testament. All of this is to say that O'Neill's study provides no basis for an analysis of the scribal habits of the scribes of B.

Barbara Aland's Method

Finally, we might consider briefly the method adopted by Barbara Aland in several articles on the early papyri. Many of these papyri are, of course, very fragmentary, and one often finds very few singular readings. Nevertheless, an essential element in the evaluation of these witnesses is a characterization of their scribal habits.[79] Aland has thus proposed that we consider all the readings that differ from the text found in Nestle-Aland, using as our working hypothesis that that text is at least very close to the "Ausgangstext der Überlieferung" (the initial text, i.e., the archetype, of the tradition), and thus (at least in general) is the text from which these early scribes were copying.[80] Aland is then able to gain insights into the scribal habits of these important, although fragmentary, witnesses.[81]

As I have described the method so far, it would seem that this approach is adopted in the absence of a sufficient quantity of singular readings,

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[79] These background issues are put very clearly in her "Kriterien zur Beurteilung kleinerer Papyrusfragmente des Neuen Testaments," in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Denaux (BETL 16; Leuven: Leuven University Press and Peeters, 2002) 1. See also "Der textkritische und textgeschichtliche Nutzen früher Papyri, demonstriert am Johannesevangelium," in *Recent Developments in Textual Criticism: New Testament, Other Early Christian and Jewish Literature*, ed. Wim Weren and Dietrich-Alex Koch (Studies in Theology and Religion 8; Assen: Royal van Gorcum, 2003) 19. See further Aland's excellent statement in "Neutestamentliche Handschriften als Interpreten des Textes? $\mathfrak{P}^{75}$ und seine Vorlagen in Joh 10," in *Jesu Rede von Gott und ihre Nachgeschichte im frühen Christentum*, ed. Dietrich-Alex Koch, Gerhard Sellin, and Andreas Lindemann (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1989) 380, on the task of evaluating manuscripts:

> Dafür genügt nicht das allgemeine Urteil: sorgfältig geschrieben oder nicht. Vielmehr muß man darüber hinaus wissen, zu welcher Art von Fehlern, grammatischen, stilistischen und interpretatorischen, eine Handschrift bzw. ihre Ahnenreihe zu neigen pflegt oder nicht, um im entsprechenden Einzelfall zu wissen, ob man von vornherein an einer bestimmten Stelle den Zeugenwert der Handschrift mit einer gewissen Skepsis betrachten muß (weil sie zu Fehlern der Art, wie sie an jener Stelle vorliegen, z.B. größeren Additionen oder Umstellungen, neigt) oder ob man umgekehrt den Zeugenwert hier als nicht von vornherein verdächtig betrachten kann.

[80] "Kriterien zur Beurteilung," 2, and "Der textkritische und textgeschichtliche Nutzen früher Papyri," 19–20.

[81] In "Kriterien," she looks at 15 papyri from Oxyrhynchus; in "Der textkritische und textgeschichtliche Nutzen früher Papyri," she looks at the early papyri of John except for $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$. She thus includes $\mathfrak{P}^{45}$, and some of her comments will be referenced below in chapter 4.

so that Colwell's approach is impractical. But in fact, Aland thinks that Colwell's exclusive concern with singular readings is inadequate on two grounds:

> Colwells Methode hat dennoch zwei Nachteile. Zum einen erfaßt sie mit den Singulärlesarten nur einen geringen Teil des Papyrus und läßt das gesamte übrige Material außer acht, das durchaus auch für die Beurteilung der Eigenarten des Papyrus dienlich sein könnte. Zum anderen ist Colwells Methode nur auf umfängliche Papyri anwendbar.[82]

The second "disadvantage" here can be overcome by considering readings that are not singular. But the first "disadvantage" seems to reflect rather a mischaracterization of what Colwell's method is designed to do. The examination of singular readings was not intended to be a way to judge all the "Eigenarten" of a manuscript. In particular, an examination of singular readings will do little or nothing to help us understand the unique external textual relationships possessed by the manuscript. But that is Colwell's point. The non-singular readings tell us something about the tradition that led to the manuscript, but not about the habits of the scribe himself.[83]

Along these same lines, Aland has criticized the approach taken in my dissertation, saying: "Royse wählt mit der ausschließlichen Betrachtung der Singulärlesarten der Papyri jedoch eine zu enge Ausgangsbasis."[84]

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[82] "Kriterien zur Beurteilung," 1. "Colwell's method has however two disadvantages. For one thing, with the singular readings it considers only a limited part of the papyrus and leaves all the rest of the material out of view, which could certainly also be useful for the assessment of the peculiarities of the papyrus. For another, Colwell's method is applicable only to extensive papyri."

[83] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 36, states: "Colwell und Royse wollten aber außer den Schreibgewohnheiten auch die Charaktere der Papyri bestimmen, anders als der Titel erwarten lässt." I confess to being a bit puzzled by that remark; at least the primary focus of Colwell's and my work is to determine the scribal habits of the papyri studied. But Min continues: "Nun stellt sich die Frage, ob wir etwa nur mit Singulärlesarten die Charaktere von Papyri erkennen können." Min brings forward three considerations. First, there are many more non-singular readings than singular readings. Second, some of the non-singular readings have been created by the scribe, but agree coincidentally with other witnesses. (See n. 12 above.) Third, singular readings do not inform us about a manuscript's textual relationships. And then Min states: "Singulärlesarten lassen nur die Schreibgewohnheiten eines Kopisten erkennen." That is indeed the justification for the emphasis on singular readings.

Min goes on (37) to observe that the use of singular readings alone will hardly suffice for a study of the scribal habits of very fragmentary papyri, and on that point I would certainly concur.

[84] "Entstehung, Charakter und Herkunft des sog. westlichen Textes untersucht an der Apostelgeschichte," *ETL* 62 (1986) 55 n. 97: "Royse, however, chooses with the exclusive examination of the singular readings of the papyri a too narrow starting point." See also her remark in "Neutestamentliche Textforschung und Textgeschichte," 347 n. 25, concerning the need to understand the peculiarities of the early papyri: "Man sollte sich dabei allerdings nicht auf die Singulärlesarten der Papyri allein stützen, wie es Colwell tat. So wichtig diese sind, kann man doch die anonyme Vorlagenkette, die zu einer frühen Handschrift hinführt,

And she earlier commented in similar terms on Colwell's article on scribal habits: "Das Ergebnis war überraschend ertragreich und entspricht in der Richtung den hier vorzulegenden Ergebnissen, aber der Ausgangspunkt war eng gewählt, und wichtige Lesarten mußten von vornherein wegfallen."[85] Naturally, the choice of singular readings is not meant to exclude learning about these papyri in any other way, using all the readings that they contain. But in fact the singular readings provide a rich field for study, and many scholars have, as noted earlier, utilized such readings as indicators of scribal activities.[86]

Indeed, Aland herself makes a very interesting study of all the singular readings in Matthew found in the early papyri, including $\mathfrak{P}^{45}$.[87] She there includes some four dozen readings (including some with occasional support), and draws insightful conclusions concerning early scribal activity. And in another article she examines eight singular and sub-singular readings of $\mathfrak{P}^{75}$ in John 10.[88] This list of readings is the same as mine for this material, except that she does not include 10:29a,[89] and she does include 10:7, where $\mathfrak{P}^{75}$ has παλιν with support from $\mathfrak{P}^{6vid}$ B. The latter reading is found in the text of Nestle-Aland, and if it is authentic, then all one can say is that $\mathfrak{P}^{75}$ and B have carefully preserved it.[90] Aland goes on to study two other sets of readings of $\mathfrak{P}^{75}$ in John 10, those where $\mathfrak{P}^{75}$ seems to be incorrect and is joined by many other witnesses, and the remaining differences between $\mathfrak{P}^{75}$ and B.[91] Of course, the latter two sets of readings inform us rather about the ancestors of $\mathfrak{P}^{75}$ than about that manuscript itself.

Naturally, these articles are not intended to provide the evidence for a complete assessment of the papyri that are studied. But the restriction

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mit in die Überlegungen einbeziehen und die Eigenart des speziellen Überlieferungsstranges, dem der untersuchte Papyrus angehört, beschreiben." Similar comments can be found in her "Die Münsteraner Arbeit," 65–66. On this problem of the earlier tradition see the discussion above. And cf. the discussion of Ehrman's remarks in chapter 1, n. 111.

[85] "Neutestamentliche Handschriften als Interpreten des Textes?" 380 n. 3: "The result was surprisingly fruitful and in its direction corresponds to the results presented here; but the starting point was narrowly chosen, and important readings had to be omitted from the start." Aland goes on there to refer to my dissertation as well.

[86] Perhaps I may be permitted to say that I have wished more than once that the singular readings studied here, especially those of $\mathfrak{P}^{46}$, were not as numerous as they are, and that I could thus have worked with an even narrower starting point.

[87] "Das Zeugnis der frühen Papyri," 326–329. This work is now extended in the dissertation by Min, *Die früheste Überlieferung des Matthäusevangeliums*, to which reference will be made in chapters 4 and 10 below.

[88] "Neutestamentliche Handschriften als Interpreten des Textes?" where the list of readings is at 383, and the discussion is at 384–389. This article will be frequently cited in chapter 9.

[89] She discusses this briefly at ibid., 388 n. 30.

[90] See ibid., 386.

[91] Ibid., 389–393 and 393–394.

to singular readings in Aland's work on $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$ is also an advantage. One is thereby studying, in Hort's words, "those readings which can with moral certainty be assumed to have been introduced by scribes."[92] And those are the best evidence for what scribes did.

[92] See n. 63 above. Hurtado, *The Earliest Christian Artifacts*, 189, states: "Even the mistakes of scribes give us hard data for estimating attitudes toward the texts copied, their own efforts and those of unknown others reflecting a concern for the wording of these texts and for careful transmission of them." While agreeing completely with this, I would add that *especially* the mistakes of scribes give us uniquely important data for understanding the transmission of the text of the New Testament.

CHAPTER THREE

METHODOLOGY

At this point we must take up the problem of defining precisely what a singular reading is. As we have seen, this term is used by Hort for a reading with no support at all, and such usage is the most natural.[1] The difficulty, though, is that it will be exceedingly arduous to determine that a reading *is* singular in this sense. In practice, therefore, it is necessary to relativize the term to some definite body of available evidence.

Accordingly, as we noted earlier, Colwell took the evidence to be the Greek evidence in Tischendorf, sometimes augmented by "recent finds."[2] In order to have fuller information on those manuscripts not cited in Tischendorf (such as W, Θ, Ψ, 700, 892, 1241, 1739, and the papyri), the further editions of von Soden, Clark, Nestle-Aland (25th, 26th, and 27th), the United Bible Societies (both 3rd and 4th), Aland's *Synopsis*, Legg, the International Greek New Testament Project, *Das Neue Testament auf Papyrus*, and Swanson have also been utilized here, following an initial collation using Tischendorf. For manuscripts containing Revelation (here just $\mathfrak{P}^{47}$), the edition by Hoskier provides still further evidence, which is all the more desirable since the textual basis of this book is, of course, limited to far fewer manuscripts than other parts of the New Testament. With these additional editions we have a valuable extension of Colwell's body of evidence, and will be able to discard as non-singular many readings that Colwell's definition would admit. We can thus be even more

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[1] We may state here one peculiar exception to this principle. Where there exists a known descendant of a manuscript being studied, agreements with that descendant must, of course, be ignored. What we then have is the situation described on p. 42 above: there *is* agreement, but the agreement, since it is with a dependent witness, does not indicate that the reading was inherited by the manuscript under study. This is really just another way of saying that known descendants of extant manuscripts are textually insignificant, and consequently I will assume that they are ignored in determinations of singularity. Such examples are rare (see chapter 1, n. 116), and do not involve our papyri.

Incidentally, Tischendorf does cite D^{abs1} (as E in the Pauline Epistles), and Gregory subsequently remarks (Tischendorf, *Novum Testamentum Graece* 3:424): "Re vera, quod ad textum Graecum attinet, delenda est notatio huius codicis praesertim codice primario D Claromontano nunc plenissime et accuratissime edito."

[2] "Scribal Habits," 108–109: "A singular reading has been defined as a reading which has no Greek support in the critical apparatus of Tischendorf's eighth edition. It is true that some witnesses unknown to Tischendorf may support some of these readings, but it is also highly probable that many readings with minor support in Tischendorf are scribal creations. Where the support of recent finds was known, the reading was eliminated from our list; but no rigorous effort was made to go beyond the evidence of Tischendorf's apparatus."

confident that the readings we are left with were indeed created by the scribe whose manuscript we are examining.

Furthermore, it may be known (or discovered in the course of collation) that an especially close relationship exists between the manuscript being studied and one or more additional manuscripts. In such a case it may be useful to examine these other manuscripts for possible support for readings that would otherwise be deemed singular.[3] For example, if one manuscript of family 1 were studied, the other known members of that family should be examined. When $\mathfrak{P}^{46}$ is studied, 1739 should be included, and when $\mathfrak{P}^{75}$ is studied, B should be included. For this sort of close comparison, one must turn to facsimiles or collations (as with, of course, the document under study), since not even Tischendorf, let alone the other editions, can be relied on for exhaustiveness.[4]

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[3] In fact, one of Colwell's "suggestions" made on the basis of his study (ibid., 123) is that, in effect, *only* such manuscripts need be examined: "The singular readings of a particular manuscript should be studied not against Tischendorf or Nestle or the Textus Receptus, but rather against the consensus of the Text-type to which the manuscript belongs. The singulars of $\mathfrak{P}^{75}$ should be studied with reference to the Beta Text-type (Vaticanus and friends)."

However, I have here preferred to adopt a wider basis of comparison in order (a) to have a more uniform procedure of collation, and (b) to avoid the difficulties that arise in trying to classify the papyri by means of the traditional textual types. $\mathfrak{P}^{75}$, of course, is clearly Alexandrian, and one would not, I believe, go too far astray in viewing as scribally created its readings that do not receive support among, let us say, ℵ B C L 33 892 1241. Unfortunately, though, the other papyri studied here do not fit so neatly into specific textual types but are, as has been frequently observed in the literature, "mixed." Consequently, the attempt to reduce substantially the basis of collation for them would, it appears, run the risk of ignoring evidence that *might* be textually related, and would also doubtless lead to many borderline decisions. (I recognize, by the way, that such talk of "mixture" in the papyri is methodologically suspect, as Colwell, "Grouping", *Studies*, 24, notes. But we are for the present confined to the textual classifications that are based upon the later documents.)

Finally, this sort of study utilizing a wider class of evidence should give information that would be valuable in assessing when agreement among manuscripts may be coincidental and when it may point to a genetic relationship. Cf. Colwell's next "suggestion," which is closely related to the one quoted above ("Scribal Habits," 123): "Since corruption was universal, identical singular readings with only minor scattered support elsewhere should be assumed to be coincidental in these agreements—unless external evidence establishes relationship."

[4] E.g., Tischendorf does not record the reading ενεγετο (for εγενετο) of D in John 1:3 (cf. chapter 2, n. 51). (This reading is cited by Reuben Swanson in his edition of John, although his volumes should be considered a collection of transcriptions rather than a critical edition.) And, according to Hoskier, "Von Soden's Text of the New Testament," *JTS* 15 (1913–1914) 318, Tischendorf "neglects to record some *fifty-five* readings of ℵ" in John alone. Some more systematic data on the incompleteness of modern editions are given by Merrill M. Parvis, "The Need for a New *Apparatus Criticus* to the Greek New Testament," *JBL* 65 (1946) 353–369, who draws the conclusion: "We have noted errors in the citations of all of the *apparatus critici*. The greatest confusion is caused today, however, just as it was in the days of Scrivener, not by errors, but by the incompleteness of the citations."

We may note here also that improved editions of all six of our papyri would be an immense aid to a study of this sort. While I would not wish to discredit the admirable work of the original editors, it is clear that there are shortcomings in all the editions, and many improvements could be made, taking into account of course the many studies devoted to these codices. Naturally,

In order to facilitate such further checks, the method proposed here is to collate initially using the apparatus of Tischendorf. The vast majority of readings in a manuscript will find support there, and will thus be removed from our consideration. It will then be possible to make further collations using just the resulting list. Furthermore, instead of simply deleting readings that then find support, I have noted them with asterisks. This procedure allows some control on the accuracy of the editions other than Tischendorf,[5] since any conflicting evidence in them can be investigated further, and also permits the reader to follow all the steps after the first collation against Tischendorf. Moreover, many of these asterisked readings seem be what Fee calls "sub-singular," that is, "a non-genetic, accidental agreement in variation between two MSS which are not otherwise closely related."[6] I have accordingly classified these asterisked readings in the same manner as the singular readings, and have included them within the appropriate discussions.[7] There are, though, a few asterisked readings where one may reasonably suspect some genetic relationship.

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such improved editions should be made from the manuscripts themselves, with the full assistance of such aids as ultra-violet light and multi-spectral imaging.

[5] Although a few errors in Tischendorf were discovered in the course of this study, it seems that there is little reason—even if it were possible—to attempt to check systematically the mass of evidence in Tischendorf's apparatus for the purposes at hand. However, it is often asserted that von Soden is unacceptably inaccurate. Metzger and Ehrman, for instance, say (*The Text of the New Testament*, 189): "Though absolute accuracy in an extensive critical apparatus is probably unattainable, where von Soden's work can be tested, it has been found to contain a higher percentage of errors than is usually considered to be consistent with trustworthy scholarship." Nevertheless, I believe that a considerable portion of the alleged "inaccuracies" in von Soden are in fact the results of a failure to understand his (admittedly complex) apparatus. See, e.g., W.J. Elliott, "The Need for an Accurate and Comprehensive Collation of All Known Greek NT Manuscripts with their Individual Variants noted *in pleno*," in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 137–143, and my reply, "Von Soden's Accuracy," *JTS*, n.s. 30 (1979) 166–171.

Parvis, "The Need for a New *Apparatus Criticus*," cites data that support the view that Tischendorf is more accurate and more complete (for the material he reports) than is von Soden. However, Parvis (363) commits at least one error when he states that von Soden cites L for both στηκετε and εστηκητε at Mark 11:25. Von Soden's text has στηκητε, and he indeed reports L for the variants στηκετε (with the first ε in bold type) and εστηκ-. But it is thus clear that the first citation is for -ετε, and the second for εστ-. Since L occurs at both, it should be taken (correctly) as reading εστηκετε. Von Soden here just follows the practice of Tischendorf and other editors of sometimes reporting variations in different portions of a word independently, although at Mark 11:25 Tischendorf does give L separate treatment. See, for instance, the treatment of γεθσημανει at Matt 26:36 in both editions.

[6] "On the Types, Classification, and Presentation of Textual Variation," in idem, *Studies*, 67.

[7] Some of them were discussed in my dissertation as singular readings, since the supporting evidence was not then known to me; and some have been discussed in the literature as singular readings.

Greek Support

Colwell also limited his attention to "Greek support," by which, I believe, he meant continuous-text Greek manuscripts of the New Testament (the usual New Testament papyri, majuscules, and minuscules). He thus excluded (as it seems) consideration of support from Greek lectionaries, catenae, florilegia, and Patristic sources, as well as from any non-Greek witnesses. The well-known difficulties in assessing the evidence of witnesses other than continuous-text Greek manuscripts and the lack of critical editions of much of this material make such a restriction convenient.[8] But the excluded evidence in fact poses varying difficulties. For instance, the inclusion or exclusion of lectionaries makes little difference to our eventual lists, and one may well wonder why they should be excluded in principle.[9] Similarly, I did not find evidence cited anywhere from catenae or florilegia for our readings, and so their exclusion is here a moot point; but in any case their witness is certainly not in general worthless.[10]

Versional and Patristic Support

It is in the exclusion of versions and Fathers that there is a considerable impact: quite a few of our readings that are considered singular in fact have such support.[11] However, if evidence from versions or Fathers were to be included, our eventual list of singulars would contain a large element of arbitrariness, because of the number of examples of partial or doubtful support from a version or a Father. Consequently, exclusion of this material not only makes the task of constructing a list of singulars much easier, but also helps to maximize the objectivity of such a list. Furthermore, a

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[8] Cf., for example, Epp, "Classification," 163–164 = Epp and Fee, *Studies*, 54.

[9] Scrivener, ed., *An Exact Transcript of the Codex Augiensis*, xlviii: "when allowance is made for the necessary liturgical changes at the beginnings of the Church lessons (an allowance which the veriest tiro in these studies could make with ease) I can not even conjecture why an Evangelistarium should be thought of less value than another MS. of the same age." See also his *A Plain Introduction* 1:327. I suppose that the same point could be made about excerpts in catenae and florilegia. The only singular readings in our list that have support from a lectionary are $\mathfrak{P}^{45}$'s Luke **9:30** (*l*844 has the participle, but with the prefix assimilated) and Luke **12:11**, $\mathfrak{P}^{46}$'s 1 Cor **9:7** and Heb **7:27a**, and $\mathfrak{P}^{75}$'s Luke **24:27** (the word order is found in *l*859). But I have hesitantly continued to consider these as singular.

[10] I may note that for the Greek fragments of Philo these two categories supply crucial evidence, indeed at many places the only Greek evidence. See my *The Spurious Texts of Philo of Alexandria: A Study of Textual Transmission and Corruption with Indexes to the Major Collections of Greek Fragments* (ALGHJ 22; Leiden: E.J. Brill, 1991), chapters 2 and 3. The alterations that the catenae and florilegia make to the text of Philo are, like those of the lectionaries, chiefly at the beginning and end, that is, those changes necessary to make an excerpt into a readable text.

[11] Often the alleged support is doubtful, and even if genuine may be coincidental.

certain amount of such "support" from versions is likely to be illusory, resting only on an editor's mistake, nescience of the language or of the translational idiosyncrasies of the version, or over-zealousness in finding "agreements."[12] And even where there really is agreement with a version or other witness, such agreement may well be coincidental. Colwell, for instance, says:

> A translation to be good must be free. The translator is always tempted to extend that freedom unjustifiably. The result is inevitably agreement between any translation and a manuscript whose text was corrupted either intentionally or through carelessness. Boismard in a study of the readings of the first hand in $\mathfrak{P}^{66}$ suggests kinship between $\mathfrak{P}^{66*}$ and various ancient versions. Since the makers of the RSV did not use $\mathfrak{P}^{66}$, I compared the *Singular Readings* of $\mathfrak{P}^{66}$ with RSV. In fifteen passages RSV agrees with $\mathfrak{P}^{66}$ singulars, and in four others a parallelism is possible (cf. John 2:20; 5:29; 5:36; 8:40; 9:30; 9:33; 9:34; 9:37; 10:6; 11:27; 11:49; 12:2; 12:47; 13:1; 15:12; and as possibilities 1:27; 2:11; 5:22; 8:51). No one will suggest a genetic kinship here, but if the agreement of $\mathfrak{P}^{66}$ were with an Old Latin ms. …?[13]

While Colwell's general point is, I believe, well taken, some revision in his examples should be made. Let us pause to look at the texts cited. The "fifteen passages" seem to be:

2:20 $\mathfrak{P}^{66*}$ (the correction 2:20) omits (the emphatic) cυ = RSV's "you" (RSV has nothing corresponding to the emphasis).
5:29 $\mathfrak{P}^{66*}$ (the correction 5:29b) has και οι = RSV's "and those."
5:36 $\mathfrak{P}^{66*}$ (the correction 5:36c) has αυτα ταυτα = RSV's "these very."
8:40 $\mathfrak{P}^{66*}$ (the correction 8:40) has λελαληκεν = RSV's "has told."
9:30 $\mathfrak{P}^{66}$ (**9:30**) has τουτο = RSV's "this."
9:33 $\mathfrak{P}^{66}$ (**9:33) has ουτος … ο ανθρωπος = RSV's "this man" (but RSV also agrees with ουτος of the majority text).
9:34 $\mathfrak{P}^{66}$ has εν αμαρτια (supported by 142* in Tischendorf) = RSV's "in utter sin" (where the "utter" reflects ολος).
9:37 $\mathfrak{P}^{66}$ (**9:37**) has αυτος = RSV's "he" (but RSV also agrees with εκεινος of the other manuscripts).

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[12] Several such examples are mentioned in chapters 4–9, and my article "$\mathfrak{P}^{46}$ and the Ethiopic Version" gives more systematic attention to some supposed agreements between $\mathfrak{P}^{46}$ and aeth. See also, as one recent example, the second remark concerning the versions in Nestle-Aland[26], 18* (= 54*–55*), which corresponds to the second paragraph in Nestle-Aland[27], 22* (=63*–64*). (On the other hand, Nestle-Aland fails to note the genuine support from aeth for the readings at John 21:6 and Heb 9:2–4 cited in n. 20 below; cf. again Nestle-Aland[26], 23*–24* [= 59*], and Nestle-Aland[27], 29*–30* (= 70*–71*), for the use of the minor versions. But at Heb 9:2–4 in Nestle-Aland[25], instead of the later "B sa[mss]" we find "B aeth.")

[13] "Scribal Habits," 123–124 (his ellipsis points). Another example to the same effect is pointed out by Scrivener, *Six Lectures*, 114, who notes that at John 7:39 we find "the word 'given' supplied by all the versions, including our English Bible in its italic type," thus coincidentally agreeing with B 238 2768 (*pc*). (In the RSV the italics have disappeared.) Tov, *Textual Criticism of the Hebrew Bible*, 281, refers to the agreement in adding כן ("so") to Isa 44:3 by 1QIsa[a] and "modern translations"; in any case the new JPS translation has the "so."

10:6	$\mathfrak{P}^{66*}$ (the correction 10:6b) has τι ελαλει = RSV's "what he was saying."
11:27	$\mathfrak{P}^{66}$ (**11:27**) adds πιστευω, but the RSV's "I believe" just translates the πεπιστευκα found in $\mathfrak{P}^{66}$ and other manuscripts.
11:49	$\mathfrak{P}^{66}$ (**11:49) has εις δε εξ αυτων = RSV's "But one of them."
12:2	$\mathfrak{P}^{66*}$ (the correction 12:2a) omits ουν = RSV's with no conjunction.
12:47	$\mathfrak{P}^{66}$ (**12:47) adds αυτα = RSV's "them."
13:1	$\mathfrak{P}^{66}$ (**13:1a**) has ηκει = RSV's "had come" (but RSV also agrees with the εληλυθεν of the majority text).
15:12	$\mathfrak{P}^{66}$ has ωc = RSV's "as" (but RSV also agrees with the καθωc of the other manuscripts).

Now, four of these readings are not really supported by the RSV: 9:37, 11:27, 13:1, and 15:12. And Colwell includes six that are readings of $\mathfrak{P}^{66*}$ only: 2:20 (a very doubtful agreement), 5:29, 5:36, 8:40, 10:6, and 12:2. Four other readings are not in fact singular by our criteria: 9:33, 9:34, 11:49, and 12:47. So we are left with only one agreement with singular readings of $\mathfrak{P}^{66}$ after correction: 9:30. But of course it appears very improbable that the RSV was following the Greek manuscripts known prior to $\mathfrak{P}^{66}$ at the four places that have support. So we still have eleven readings (the one singular and the six readings of $\mathfrak{P}^{66*}$ and the four readings with support) with coincidental support from the RSV, and these are sufficient to make us wary of isolated versional support.

And Colwell's four "possibilities" seem to be:

1:27	$\mathfrak{P}^{66}$ (our asterisked 1:27a) has ικανοc = RSV's "worthy."
2:11	either $\mathfrak{P}^{66*}$ (the correction 2:11a) has πρωτην = RSV's "first," or $\mathfrak{P}^{66*}$ (the correction 2:11b) has αρχην *ante* εποιηcεν = RSV's "first … did."
5:22	$\mathfrak{P}^{66*}$ (the correction 5:22) has ου … κρινει ουδενα = RSV's "judges no one."
8:51	$\mathfrak{P}^{66}$ (our asterisked 8:51) has ιδη = RSV's "will … see."

Now none of these is an uncorrected singular reading. And only two of these seem plausible as examples of coincidental agreement: 5:22, where the RSV has nothing to indicate ουδε,[14] and 8:51, which has very weak support (1093). At 2:11 the RSV's "first" presumably reflects αρχην in all manuscripts, and the RSV's word order is rather different from $\mathfrak{P}^{66}$'s. His reference to 1:27 is presumably meant to refer to our asterisked 1:27a; the position of αυτου *post* υποδηματος (our asterisked 1:27b) is

[14] That the distinction between ουδε and ου can be rendered in English is shown by the TEV's "Nor does the Father himself judge anyone," or the NEB's "And again, the Father does not judge anyone." But these versions seem to lose the force of the γαρ, which is lacking as well in the RSV. I note that Luther's "Denn der Vater richtet niemand" renders the γαρ, but without catching the nuance of ουδε. In fact, of course, one would hardly expect that a translation would capture the Greek particles in a one to one fashion. But that is part of Colwell's point. (But cf. Aquila's attempt to render Hebrew into Greek in a slavishly literal fashion; see Tov, *Textual Criticism of the Hebrew Bible*, 146.)

not reflected in the RSV's "of whose sandal," at the correction 1:27a $\mathfrak{P}^{66*}$ is already supported by ℵ C L *al* in Tischendorf (and now more fully by $\mathfrak{P}^{75}$ ℵ C L 063 f^{13} 33 565 1071 *al* aur* q co), and at the correction 1:27b $\mathfrak{P}^{66*}$ has a nonsense reading. Now, with respect to the asterisked 1:27a (ικανοc from Matt 3:11, Mark 1:7, and Luke 3:16), the RSV does use 'worthy' in the Synoptic texts as well as in John, and thus does harmonize the four statements, although the term seems to be also a quite reasonable translation of the usual αξιοc at the latter verse. Moreover, $\mathfrak{P}^{66}$ is supported there by $\mathfrak{P}^{75}$ and 472, so this would not be a singular reading. Nevertheless, Colwell cites this reading from "both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$,"[15] indicating that he considers it to be singular in *each* manuscript. So we are left with two readings, 5:22 and 8:51, where the agreement with the RSV must be coincidental.

While some of the details of Colwell's assertion thus raise problems, even within this very small set of readings one finds clear examples of what can only be judged to be coincidental agreements. Other such examples from versional evidence will be cited from time to time as we examine the six papyri.

Similarly, the pitfalls in the assessment of Patristic evidence have been frequently stated.[16] These sorts of difficulties with both versional and Patristic citations as well as the vast quantity of continuous-text Greek manuscript evidence extending back even to the second century make it reasonable to follow Colwell's method, and, in general, to restrict ourselves to the continuous-text Greek manuscripts.[17] Naturally, such a procedure is not intended to minimize the importance of the other evidence for other tasks in New Testament textual criticism, or indeed even for a richer understanding of some of the readings considered here.

Unfortunately, though, a few special cases arise where reference to other evidence is essential. It is clear, for example, that a list of "singulars" of D that failed to consider the Old Latin (and perhaps other versional material) would be quite misleading, since the list would include readings of D that are evidently part of a much older tradi-

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[15] "Scribal Habits," 113.

[16] See, for example, Fee, "The Use of Greek Patristic Citations in New Testament Textual Criticism: The State of the Question," in *ANRW* 2.26.1, ed. Wolfgang Haase and Hildegard Temporini (Berlin: Walter de Gruyter, 1992) 246–265 = Epp and Fee, *Studies*, 344–359; idem, "Modern Text Criticism and the Synoptic Problem," 160–161; and Epp, "Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon," 69–70. Fee, review of *A Lost Edition of the Letters of Paul*, by John J. Clabeaux, *CBQ* 53 (1991) 320–321, characterizes many of Clabeaux's readings as "textual trivia," which "are more likely 'sub-singular' readings—accidental agreement in common errors."

[17] Cf. further the first remark concerning the versions in Nestle-Aland[26], 17*–18* (= 54*), which corresponds to the first and third paragraphs in Nestle-Aland[27], 22*–23* (= 63*–64*), and the earlier statement by Colwell, "Grouping," 7–8.

tion.[18] Accordingly one who undertook a study of the scribe of D would be compelled to grapple with the problems of dealing with versional evidence, and to cite as singular readings of D only those readings with no support from Greek manuscripts noted in the editions mentioned or from Old Latin manuscripts.[19] Fortunately, such a situation does not occur among the six papyri studied here.

Moreover, it might happen that an isolated agreement between a manuscript being studied and some witness other than a Greek manuscript was so remarkable that coincidental agreement was very unlikely.[20] In such an example, again not found—I believe—among our papyri, the reading should be excluded from consideration as scribally created. A related example does occur in our papyri, namely $\mathfrak{P}^{75}$'s reading πλουσιος ονοματι νευης for πλουσιος at Luke 16:19. This reading is itself singular (it seems) even in Hort's strong sense, and appears to derive—by a scribal leap—from a reading not extant in the Greek manuscripts: πλουσιος ονοματι νινευης. This Greek is the equivalent of the reading of the Sahidic version, and so the reading of the Sahidic here, while not identical to that of $\mathfrak{P}^{75}$, is nevertheless the essential element in the explanation of $\mathfrak{P}^{75}$'s text.[21]

Consequently, it is necessary to be aware of the possibility that witnesses other than continuous-text Greek manuscripts may occasionally be of importance for the study of the habits of the scribes of such manuscripts. And accordingly I have cited any support from such other

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[18] Epp ("Toward the Clarification," 163–166 = Epp and Fee, *Studies*, 55–56) notes that Codex Bezae and the Western text furnish the major problem for a general restriction to Greek manuscript evidence.

[19] See the comments by Epp, "Toward the Clarification," 163–166, 169–171 = Epp and Fee, *Studies*, 54–56, 59–60.

[20] Cf. Metzger, "Caesarean Text," 72: "Manifestly a spectacular variant, such as the presence of the *pericope de adultera* after Luke 21.38 in the manuscripts of family 13, has real significance in disclosing the textual affinities of a given manuscript." However, this reading is found only in f^{13}, and I am not in fact able to cite an agreement between just one Greek manuscript and a witness other than a Greek manuscript that is "spectacular" enough to rule out coincidental agreement. Hort, for example, cites B's reading το μη εαυτης (for τα εαυτης) at 1Cor 13:5 as a reading that is shown by Clement's support not to be a mere individualism of B (*Introduction*, 239; this passage is in the ellipsis in the quotation at p. 49 above). But B is now supported by $\mathfrak{P}^{46c\ (man\ 2)}$, on which see p. 239 below. Moreover, Hort's statement that B's reading makes "excellent sense" causes one to wonder whether, for precisely that reason, a Greek scribe (or two) and Clement (or a scribe of his works) might not have come up with τα μη εαυτης independently.

Similarly, the agreement of B sa^{mss} $aeth^{ro}$ ($aeth^{pp}$ has the usual order) at Heb 9:2–4 in placing τὸ χρυσοῦν θυμιατήριον in the πρώτη σκηνή, might be seen as the textually-related remains of a reading current in Egypt and Ethiopia. However, the "correction" here is so easy that it could be made independently. (Cf. Westcott and Hort, *Appendix*, 130, and Metzger, *Textual Commentary*, 1st ed., 667 = 2d ed., 598.)

A related reading in our papyri is $\mathfrak{P}^{66}$'s addition at John 21:6, where one may doubt to what extent the versional support (and perhaps even the readings in Greek) might be the result of coincidental assimilation to Luke 5:5.

[21] See the fuller discussion in chapter 9.

witnesses for the singular readings found in our papyri. But the readings that have only such support are still considered singular, and, except for the sorts of unusual examples just discussed, I believe that the study of scribal habits in continuous-text Greek manuscripts may safely concentrate on the evidence of the continuous-text Greek manuscripts.

Hidden Support

In order to have a further control on the reasonableness of our procedure for defining singular readings, Irving Alan Sparks suggested at the time of writing my dissertation that the readings isolated at the final step be checked, where possible, against the files of the International Greek New Testament Project at Claremont.[22] Two of our papyri, $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$, contain portions of Luke, for which the collations of the IGNTP were virtually complete (over the continuous-text Greek manuscripts, at least), and thus it would be possible to discover what (if any) support might appear for readings that had no continuous-text Greek manuscript support according to the editions and sources utilized here. In my dissertation the results of performing this check on $\mathfrak{P}^{75}$ were incorporated into the list of singular readings of $\mathfrak{P}^{75}$, where support that was found in the IGNTP files was included in double brackets ("[[…]]").[23]

It will be seen that the hidden support thus located is meager indeed. Of the 108 readings in Luke that were considered singular in my dissertation, only 26 found any continuous-text Greek manuscript support at all from the IGNTP files. Of these 26, 3 are examples of the ο / ω orthographic confusion (14:9, 16:8, 24:30), and 3 others simply involve a doubled consonant (10:13b, 11:22b, 17:31). Six other readings involve other orthographic shifts (8:13, 8:32, 8:38, 17:4, 17:5, 18:9). The support for the remaining 14 is scattered and almost always very minor. Indeed, the temptation to think that any of these agreements could be due to genealogical relationships with $\mathfrak{P}^{75}$ rather than coincidence may be assuaged by a consideration of the patterns of readings. For instance, at 9:42a and 22:24 the omission by $\mathfrak{P}^{75}$ of δε finds support. That such support is coincidental, however, is indicated by the fact that $\mathfrak{P}^{75}$ makes the same omission at 13:14 and 15:30, where no support at all is found, and also at 12:39, where the scribe corrected himself. Finally, we see that the manuscripts that agreed

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[22] At the time these were at the Institute for Antiquity and Christianity at Claremont, but have since been transferred to the Ancient Biblical Manuscript Center, where they now reside (as of June 2000, according to information kindly supplied by its Director, Michael B. Phelps).

[23] See my dissertation, 516–525; I have reproduced the bracketed support in Supplementary Note 6.

most often with the singulars were: 0211 and 179 (3 times each), Ω (2 times, once Ω* only), 38 (2 times, once 38* only), and 472, 1279, and 1780 (2 times each). Since the comparison was at 108 readings, these figures are really insignificant.

Many of the citations that were thus bracketed in my dissertation may now be found, of course, in the IGNTP edition of Luke, and in fact 16 readings that were singular in my dissertation are now asterisked. However, 10 readings for which there was support remain singular. At Luke **24:27** the support is from a lectionary, but at the other 9 places the support is not cited, either because the variation was deemed too negligible to cite or because the supporting manuscripts were not included for citation at all.[24]

The conclusion to be drawn from this check is, it seems clear, that we can utilize with confidence the printed editions and supplementary sources in order to isolate the singular readings of a manuscript. Naturally, if the International Greek New Testament Project edition, or the *Editio Critica Maior*, or some similar edition were completed for the entire New Testament, it would be simplest to define a singular reading as one that had no continuous-text Greek manuscript support. But in the absence of such a major critical apparatus, one can be morally certain that those readings that are here defined as singular have either no continuous-text Greek manuscript support at all, or, at the most, such support that is very likely coincidental.[25]

Corrections

We have yet to consider the status of corrections in the manuscript studied. Colwell in fact examines the readings of his manuscripts *before* correction, and thus includes as singular readings many errors that the scribes themselves corrected.[26] However, in my opinion this practice is unjustified, and may give a very misleading impression of a scribe's activity.[27]

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[24] Despite having found support in the IGNTP files, I still consider these readings to be singular, since the support has not been published and I have not confirmed the collations.

[25] Zuntz, *The Text of the Epistles*, 39–40, observes: "An assiduous search of the textual material indeed leads to a steady reduction of the number of readings attested by one witness only: obvious scribal errors apart, the number of truly 'singular' readings is small indeed and new finds are liable to reduce it still further."

[26] As far as I can see, Colwell does not explicitly discuss this aspect of his collations. But it is clear that he ignores corrections generally; cf. the earlier discussion of the agreements with the RSV. A number of examples where Colwell cites a reading before correction will be observed in the following chapters.

[27] Colwell and others have thus gone astray especially in their conclusions regarding $\mathfrak{P}^{66}$; see chapter 7. On the general issue, see Hurtado, *The Earliest Christian Artifacts*, 185–189.

One must distinguish between a reading left uncorrected by the scribe (whether or not a later hand corrects it), and a reading corrected by the scribe. Readings of the second sort will (usually, at least) have no effect on textual transmission, but are relevant only to a determination of the steps by which a particular reading is created. That is, with respect to the role a manuscript will play in the history of the text, that a scribe first omits o and then inserts it (in the correct place, of course) is of no greater significance than that he writes the o clockwise.

In my dissertation I further asserted as justification of my practice that it was clear that later scribes would be unlikely to utilize very many of the original readings that had been corrected. But since writing that, I have seen a good deal of contrary evidence. Havet points out that corrections may be misinterpreted or lead to confusion.[28] And Eberhard Nestle suggests that the differing interpretations of corrections account for the difficulty in tracing genealogical relations in New Testament manuscripts. For example, suppose that two copies were made of a manuscript such as ℵ or D that had been extensively corrected:

> Hätte ein Schreiber sich Mühe gegeben, den Text erster Hand zu kopieren, der andere es für seine Pflicht gehalten, den Korrekturen zu folgen, so wären als Ergebnis zwei Handschriften zu Tage gekommen, deren gemeinsamen Ursprung man nicht mehr erkennen würde.[29]

Nestle goes on to refer to the discussion by Hort of the relation between D_2 (i.e., D 06) and E_3 (i.e., D^{abs1}).[30] Hort says that E_3 was

> executed after D_2 had suffered much revision by correcting hands: all possible doubt as to the direct derivation of the one from the other is taken away by the senseless readings which the scribe of E_3 has constructed out of a combination of what was written by the original scribe of D_2 and what was written by its correctors.[31]

And Hort cites a very instructive example.[32] At Rom 15:31–33 five corrections are made to D_2, each of which brings the original text into conformity with (as Hort puts it) the Syrian text. The scribe of E_3 followed the first three (which happen to be corrections of Western readings) but not the last two. And Hort goes on to note that if we did not have D_2, E_3 "would have presented itself merely as a Syrian document sprinkled with

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[28] *Manuel de critique verbale*, §§ 476, 1340, 1346, 1436, 1506–1513, 1616–1617A.

[29] *Einführung in das Griechische Neue Testament* (3d ed.; Göttingen: Vandenhoeck and Ruprecht, 1909) 193: "If one scribe gave himself the trouble to copy the text of the first hand, and another considered it his duty to follow the corrections, then as a result two manuscripts would have come to exist, whose common origin could no longer be recognized."

[30] Ibid., 194 n. 1, referring to Hort, *Introduction*, 254–255.

[31] *Introduction*, 254.

[32] Ibid., 254–255.

Western readings."[33] Hort indeed suggests that this is the way in which the mixture of pre-Syrian and Syrian readings in later manuscripts occurred.[34]

Nestle adds another example from E_3: At 1Cor 15:5 D* wrote και μετα ταυτα τοις ενδεκα (with F G lat), which was corrected to ειτα τοις δωδεκα (with $\mathfrak{P}^{46}$ B K L P Ψ 0243 1739 1881 *pm* Or); E_3 interpreted as additions what were meant to be substitutions, and wrote μετα ταυειτα τοις δωεν-δεκα.[35] In the same vein, Hort also notes that the misinterpretation of a correction at 2Pet 2:15 must have caused ℵ* to write βεωοϱϲοϱ as a "fusion" of the other two readings, βεωϱ and βοϲοϱ.[36] See the further discussion of this reading and other readings from ℵ below.

Obviously something like this last reading would be exceptional. But we can hardly doubt that corrections often led to confusion. If modern scholars can differ in their interpretations of corrected readings, how often must an ancient copyist, pressed for time and without a printed text and apparatus as guides, have been confused? And just as modern scholars may now want to follow the original hand, and then wish to follow a correction, so must ancient copyists have fluctuated even in what they were trying to do. Indeed, from time to time we will see in our six papyri the introduction of conflations based, it seems, on misinterpreted corrections.

Of course, even when there is no correction at all what the scribe wrote can be misinterpreted by later scribes (and modern editors). But perhaps simply from fairness to the scribe, one should attempt to understand the manuscript as he left it. In any case, that is what I have tried to do, and therefore I have considered the readings of a manuscript to be its readings after correction by the original scribe.

Sometimes manuscripts were further checked by a διοϱθωτής.[37] And it is tempting to think that the proper method would be also to ignore readings that had been corrected by such a διοϱθωτής before the manuscript was, as it were, "published."[38] What we would have then would be sim-

[33] Ibid., 255.

[34] See a similar point by von Soden, *Die Schriften, Untersuchungen*, 708–709, as well as 901, where he professes to find examples of corrections understood in different ways by B (or its ancestor) and by ℵ (or its ancestor). And Zuntz, *The Text of the Epistles*, 75, refers to a correction in 1739 that was misunderstood in 1908. See also Willis, *Latin Textual Criticism*, 133–137.

[35] *Einführung*, 73. Tischendorf, ad loc., prefaces the reading with: "E ex D*et^{c} haec monstra confecit." Cf. the similar modern misinterpretations of $\mathfrak{P}^{45}$'s correction at Mark 6:22, as discussed in chapter 4, n. 71.

[36] *Introduction*, 254.

[37] See, e.g., Metzger and Ehrman, *The Text of the New Testament*, 25.

[38] See, e.g., Scrivener, *A Plain Introduction* 1:54–55: "Corrections by the original scribe, or by a contemporary reviser, where they can be satisfactorily distinguished, must be regarded as a portion of the testimony of the manuscript itself, inasmuch as every carefully prepared copy was reviewed and compared (ἀντεβλήθη), if not by the writer himself, by a skilful person appointed for the task (ὁ διοϱθῶν, ὁ διοϱθωτής), whose duty it was to amend manifest

ply another example of a "complex scribe," where the contributions of the scribe and the corrector together make up the transition from the *Vorlage* to the finished copy. Indeed, even when we can distinguish the hands of the scribe and the διορθωτής, they could be taken as forming only one entity for textual purposes, since the readings that existed in the manuscript but were immediately corrected will likely have had no influence on textual history. Thus, the scribe and the διορθωτής could be viewed as a unit just as are the scribe of *b* and the scribe of *a* in the hypothetical example considered in chapter 2.

However, among our six papyri only $\mathfrak{P}^{46}$ shows other than sporadic correction by anyone except the scribe: there as many as 54 corrections are by a second hand, 14 corrections by a third hand, and 4 corrections by a fourth hand. And the second hand, who is most plausibly interpreted as the διορθωτής, made most of his corrections in Hebrews. For the other papyri the figures are: $\mathfrak{P}^{45}$ has 2 corrections by a second hand; $\mathfrak{P}^{47}$ has no later corrections; $\mathfrak{P}^{66}$ has 1 correction by a second hand; $\mathfrak{P}^{72}$ has 6 corrections by a second hand; and $\mathfrak{P}^{75}$ has 3 corrections by a second hand and 2 corrections by a third hand.[39] Considering singulars after correction by a διορθωτής would thus really be significant only for $\mathfrak{P}^{46}$. With some hesitation I have decided to treat all corrections by someone other than the scribe simply as corrections by a later hand, and have thus ignored them when considering the habits of the scribe. In fact, such corrections should be treated simply as another manuscript.[40]

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errors. …" Similarly, Ropes (*The Text of Acts*, cclvi n. 2) notes with respect to B in Acts: "It seems probable, moreover, that the corrections of many of the 'singular' readings of B may be ascribed to the diorthotes of the scriptorium, so that in justice the errors ought not to be attributed to the completed manuscript."

[39] See further the individual discussions of these papyri; there are some controversial points here, but it seems certain that apart from $\mathfrak{P}^{46}$ very few of the corrections were by later hands.

[40] In some places, of course, it may not be possible to discriminate with confidence between corrections by the scribe and corrections by a later hand. (This is especially true of deletions by dots or crossing out.) Fortunately, there are only comparatively few corrections in our six papyri that are clearly by later hands, while many are clearly by the scribe. Consequently, I have followed the scholarly consensus in taking almost all of the corrections in these documents to be by the original scribes. For further discussion and references see chapters 4–9.

Later corrections are, of course, likely to be taken from another *Vorlage*, but even the check by the scribe or a διορθωτής may have been made with a second *Vorlage*. The use of a second exemplar for the correction of manuscripts is well-known. Indeed, as will be discussed in detail below, some of the corrections in our papyri (especially in $\mathfrak{P}^{66}$) appear to have been made by the original scribe using a second *Vorlage*. Eric G. Turner, review of *The Use of Dictation in Ancient Book-Production*, by T.C. Skeat, *JTS*, n.s. 10 (1959) 150, observes on such correcting in $\mathfrak{P}^{66}$: "It seems likely that such use of a second exemplar was a normal feature of ancient practice," and gives some further references, including to papyri found at Oxyrhynchus that have explicit indications of this kind of check; see also Turner, *Greek Papyri*, 93 and n. 55 (on 190). And in this fashion may have arisen some of the textual contamination of the New Testament (ibid., 125–126). One thinks also of the famous example of the colophon at the end of Esther in **א**; see the discussion by Robert Hanhart in the Göttingen LXX edition (60–61).

On the other hand, it is certainly true that observation of the correcting activity of the original scribe can sometimes provide insight into his method of copying, just as knowledge of the scribe's style of writing may sometimes be of textual relevance. Accordingly, I have provided in Appendix B lists of all the corrections, whether by the original scribes or by later correctors, found in the papyri studied here. Such data are used primarily to confirm the habits discerned through the lists of singular readings, but I have discussed the various hands at work in these papyri, and the nature of their corrections.

There are several distinctions to be made among the corrections. Since the work of later hands has no relevance for the activity of the scribe of the manuscript, I have ignored such corrections in the discussion of singular readings; thus, the original reading is discussed if it is singular (or asterisked), but ignored if it is supported in Tischendorf.[41] When the correction is (or seems to be) by the scribe, though, we are given a view of two aspects of the scribe's activity: the original reading and the corrected reading.[42] Here there are two overall categories. First, some (indeed, as it turns out, most) of the original readings have occurred because the scribe has failed to copy his *Vorlage* correctly. The original readings here are the results of the same tendencies as are the singular readings; the only difference is that the scribe has noticed and dealt with the former, but failed to detect the latter. Second, some of the original readings correctly reproduce the *Vorlage* but have been corrected anyway. In most of these examples we seem to have the use of a second *Vorlage*, although occasionally the scribe appears to have acted on his own.

In discussing the first category of corrected readings, I have provided a classification similar to that of the singular readings. Note that the direction of the change here is the reverse of the direction of correction. E.g., at John 13:21c we have: λεγων $\mathfrak{P}^{66*}$ | λεγω $\mathfrak{P}^{66c}$ ς *rell*. This is classified as an orthographic variation involving the *addition* of -ν. The point is that the characteristic of the scribe is the addition of -ν, resulting in the reading of $\mathfrak{P}^{66*}$; the removal of -ν in the correction just restores the reading of the *Vorlage*. Similarly, at Luke 24:26 we have: βαcιλειαν $\mathfrak{P}^{75*}$ | δοξαν $\mathfrak{P}^{75c}$ ς *rell*. This is classified as a substitution of βαcιλειαν for δοξαν, under the influence of Luke 23:42.

Unfortunately, the distinction between the two main categories is not always clear. When the correction was made *in scribendo*, i.e., in the course

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[41] E.g., at Rom 12:1 we have: υμαc *om*. $\mathfrak{P}^{46*}$ | υμαc $\mathfrak{P}^{46\,(man\,3)}$ ς *rell*; the original reading will be found among the singulars as Rom **12:1a**. On the other hand, at Heb 12:25 we have a correction by $\mathfrak{P}^{46c\,(man\,2)}$, where $\mathfrak{P}^{46*}$ has considerable support already in Tischendorf; so the original reading is not found among the singulars.

[42] On a few occasions we even have a two-stage correction, so that we can see three aspects.

of copying, the original reading is certainly no more than a momentary lapse.[43] When the original reading has no support and the corrected reading is well-attested, there can be no doubt that the scribe first blundered. When both readings have early weighty support, it is reasonable to think of two *Vorlagen*. But sometimes the original reading has some support, and one may wonder whether the scribe simply made a blunder that other scribes have independently made, or originally followed a *Vorlage* that had this weakly attested reading.

Itacisms

Given the preceding definitions, conventions, and comments, we are ready to produce a list of the singular readings of a specific manuscript. But we quickly discover that the resulting readings vary widely in significance, and some initial discrimination will prove useful. First of all, very many singular readings—at least in the papyri—are simply minor orthographic variations.[44] Especially frequent are the "itacistic" confusions between ει and ι, αι and ε, and οι and υ.[45] Such variations rarely have any possible

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[43] See chapter 4, n. 65.

[44] The distinction between an orthographic variation and a more substantive one is, of course, sometimes extremely subtle. As a formal definition I would utilize that of Sven-Tage Teodorsson, *The Phonology of Ptolemaic Koine* (Studia Graeca et Latina Gothoburgensia 36; Göteborg: Acta Universitatis Gothoburgensis, 1977) 49: "The concept of orthographic variant is defined as *one of the different ways in which a given phoneme is permitted by the literate part of the population to correspond to graphemes*" (his italics). On this general topic see also his *The Phonemic System of the Attic Dialect 400—340 B.C.* (Studia Graeca et Latina Gothoburgensia 32; Göteborg: Acta Universitatis Gothoburgensis, 1974), and *The Phonology of Attic in the Hellenistic Period*.

[45] Colwell, "Scribal Habits," 110–111. On vowel changes generally within the New Testament, see BDF, §§ 22–28. I have cited BDF instead of Friedrich Blass and Albert Debrunner, *Grammatik des neutestamentlichen Griechisch*, bearbeitet von Friedrich Rehkopf (14th ed.; Göttingen: Vandenhoeck and Ruprecht, 1976), since the latter edition (see v) dispenses with most of the references to variation within the manuscripts (including the papyri up through 𝔓[66]). Cf. Kilpatrick, review of *Grammatik des neutestamentlichen Griechisch*, by Friedrich Blass, Albert Debrunner, and Friedrich Rehkopf, and *Stilanalytische Untersuchungen zum Kolosserbrief als Beitrag zur Methodik von Sprachvergleichen*, by Walter Bujard, *NovT* 20 (1978) 332–333.

These and many other orthographic matters are treated in Francis Thomas Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods*, 1: *Phonology*, 2: *Morphology* (Testi e documenti per lo studio dell'antichità 55 and 55.2; Milan: Istituto Editoriale Cisalpino-La Goliardica, 1975–1981). Gignac's work is "based upon all the non-literary papyri and ostraca from Roman and Byzantine Egypt" (1:49), and gives extensive references to possible Coptic influences (1:46–48). Accordingly, I shall refer frequently to Gignac's volumes as providing the most useful survey of the phonological and orthographic factors at work in Egypt during the period within which our six papyri were written. See also the earlier study by William H. Worrell, *Coptic Sounds* (University of Michigan Studies, Humanistic Series, 26; Ann Arbor: University of Michigan, 1934), which has many observations similar to Gignac's work. (Cf.

effect on the sense of a passage, and the practice of a particular scribe may show no consistency.[46] Consequently, Colwell ascribes such variations simply to the scribes' "lack of ability to spell." Furthermore, editions typically do not cite the evidence for such variations, and thus to find that, e.g., ειναι is a singular reading for ινα may mean only that editors have not bothered to report the manuscript or manuscripts that actually read ειναι.[47]

In fact, Colwell states that there are over 600 such "itacistic spellings" among the singular readings of $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$,[48] and, after a brief dis-

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Barbara Aland, "Die Münsteraner Arbeit," 66.) For the ει / ι confusion, see Gignac, *Grammar* 1:189–191, especially 189: "There is a very frequent interchange of ει and ι (whether long or short etymologically) in all phonetic environments throughout the Roman and Byzantine periods." For the αι / ε confusion, see 191–193, and especially 192: "This is the most frequent interchange in the papyri next to the interchange of ει and ι." And for the οι / υ confusion, see 197–199, and especially 197: "This is the most frequent interchange in the papyri next to the interchanges of ει with ι and of αι with ε."

For the New Testament in particular, one may compare Tischendorf, *Novum Testamentum Graece* 3:83; von Soden, *Die Schriften, Text mit Apparat*, xx; and Westcott and Hort, *Appendix*, 157–162.

[46] Cf. Colwell, "Scribal Habits," 110: "But lest it be too easily assumed that the recorded divergences are only the 'regular' spelling for the scribe in question, note that every word in a particular papyrus [i.e., $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$] which is spelled in divergence from Tischendorf is also spelled in agreement with Tischendorf in the same papyrus."

Note too the following comment by Turner, *Greek Papyri*, 58: "Mis-spellings due to vowel contaminations of this character are encountered frequently in literary texts as well as in documents: their presence or absence in a literary text is a pointer to the degree of education of the scribe, not necessarily to the quality of the underlying text." Cf. M.-J. Lagrange, *Critique textuelle* 2: *La critique rationnelle* (*Introduction à l'étude du Nouveau Testament*, part 2; 2d ed.; Paris: Lecoffre, 1935) 20–21 (cited simply as *Critique textuelle*).

[47] To this hypothetical example cited in my dissertation may be added the reading ενδυσασθαι found in $\mathfrak{P}^{46*}$ at Rom 13:14a, which was without support in the editions I utilized until Swanson, who cites it from A D* F G 056 33 and seven other manuscripts.

Tischendorf, *Novum Testamentum Graece* 3:43–44 says: "Neque id quod dictum est tantum ambitum habet ut etiam manifestos errores quoslibet (quorum in numero minime formae liberioris legis grammaticae ponuntur) aut quae leviter scriptura differunt universa Tischendorfius adnotaverit: …" Cf. also von Soden, *Die Schriften, Text mit Apparat*, xix–xxi. It is clear that Nestle-Aland follows the same practice, although there seems to be no explicit statement to that effect in the 26th or 27th editions. However, the 25th edition has such a statement: 4* n. 4 (= 39* n. 4 = 60* n. 4); this note seems to go back at least to the 17th edition of 1941.

For the editorial practice of the IGNTP edition of Luke, see American and British Committees of the International Greek New Testament Project, ed., *The New Testament in Greek*: *The Gospel according to St. Luke*, Part One: Chapters 1–12 (Oxford: Clarendon Press, 1984) vi, which is quoted in chapter 9. On the other hand, the IGNTP edition of the papyri in John does attempt to provide a precise representation of the readings involved; see W.J. Elliott and D.C. Parker, eds., *The New Testament in Greek* 4: *The Gospel according to St. John*, edited by the American and British Committees of the International Greek New Testament Project, 1: *The Papyri* (Leiden, New York, and Cologne: Brill, 1995) 4–5. Similarly, Hoskier and Swanson strive for completeness.

[48] Cf. "Scribal Habits," 110 ("More than 635"), 111 ("more than 600"), and further on 111, where the exact figure of 635 follows as the difference between 1649 and 1014. However, Colwell

cussion, removes them from consideration. Similarly, in order to reduce the material involved in the present study to a more manageable level, I have decided to ignore certain common orthographic variations throughout the collation: interchanges of ει / ι, αι / ε, and οι / υ, presence or absence of movable ν,[49] as well as breathings, accents, punctuation, iota adscript or subscript, and other clear forms of abbreviations or writing conventions.[50] These and *only* these sorts of variations are thus not taken into account in producing the lists of singular readings. Consequently, the lists found in Appendix A are the lists of singular readings, as defined above, except those resulting from the preceding types of variation.

Orthographic Singulars

Once we remove these common orthographic variations, we shall still have quite a few singular readings that are phonetic in nature. I propose to include these in the lists and then deal with them separately (and quickly) as the "orthographic singulars." Treatment of this class is possible since the number involved will be small (in comparison with the itacisms), and a list of the less common orthographic variations in a manuscript may prove useful for evaluating the manuscript's witness to other readings. In isolating these orthographic singulars, I have relied upon standard surveys of orthographic phenomena,[51] and have *not* included the following sorts

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does not define precisely what he counts as "itacism," and indeed includes 16 examples of ο / ω interchange (111). Furthermore, he is counting uncorrected readings and using, of course, *his* definition of singular.

[49] Cf. BDF, § 20, and Gignac, *Grammar* 1:114–116 (114: "Without observable pattern it is used or omitted *in pausa*, … before a word beginning with a consonant, … and before a word beginning with a vowel. …"). For the New Testament in particular, see Tischendorf, *Novum Testamentum Graece* 3:97–99; von Soden, *Die Schriften, Text mit Apparat*, xxi; Westcott and Hort, *Appendix*, 153–155; and the statement in the 25th edition of Nestle-Aland cited in n. 47.

[50] Epp ("Toward the Clarification," 169 = Epp and Fee, *Studies*, 58):

> Mere orthographic differences, particularly itacisms and nu-movables (as well as abbreviations) are 'insignificant' as here defined; they cannot be utilized in any decisive way for establishing manuscript relationships, and they are not substantive in the search for the original text. Again, the exception might be the work of a slavish scribe, whose scrupulousness might be considered useful in tracing manuscript descent, but the pervasive character of itacism, for example, over wide areas and time-spans precludes the 'significance' of orthographic differences for this important text-critical task.

Some of the orthographic characteristics of our papyri are, of course, noted in the prefaces to the editions of the papyri and in the standard reference works.

[51] I have regularly cited Tischendorf, *Novum Testamentum Graece* 3:71–99; Westcott and Hort, *Appendix*, 150–162; BDF, §§ 8–42; and Gignac, *Grammar* 1. See also Robertson, *Grammar*, 177–245.

of readings: those that give a different word that is possible in the context,[52] most of those that involve proper names,[53] and those that involve differing grammatical forms or constructions that are possible in the context.[54]

Following the practice in my dissertation I have been very liberal about classifying readings as orthographic, and include many readings that involve very unusual omissions, additions, of substitutions of letters. In particular, I include here dozens of readings that result from the omission, addition, or substitution of ν and ς. Further reflection has sometimes tempted me to shift many of these readings to the category of nonsense singulars. In fact, attempting to discriminate precisely between orthographic readings and nonsense readings has caused much fluctuation in my preliminary work, and I cannot claim to be entirely satisfied with the present classification. My principle has been to place under orthographic readings those readings that can be reasonably seen as alternative spellings of the usual readings, or that involve well-established phonetic substitutions, for which I have relied chiefly on the work of Gignac.[55] But many of the readings called "orthographic" are quite likely to be simple lapses, or to result from syntactic confusion.[56] Other students may, therefore, wish to consider some of these readings to be nonsense singulars, or perhaps otherwise to rearrange my current scheme of classifica-

[52] Many genuinely different words vary from one another by what would be considered a "merely orthographic" difference; see, e.g., Acts **15:21b** in $\mathfrak{P}^{45}$ (see chapter 4, n. 78), 1 Cor **11:7** in $\mathfrak{P}^{46}$ (see chapter 5, n. 228), and John **10:29a** in $\mathfrak{P}^{75}$ (see chapter 9, n. 170). As noted below, I have preferred to postulate an orthographic shift rather than a nonsense reading.

[53] Cf. Epp, "Toward the Clarification," 169 = Epp and Fee, *Studies*, 59; these will be "significant singulars." I have gone against Epp's advice at a few readings: $\mathfrak{P}^{66}$'s **13:2b**, $\mathfrak{P}^{72}$'s 1 Pet **1:1**; 2 Pet **2:15**; Jude **9b**; and asterisked 2 Pet 2:6a; Jude 7a; and $\mathfrak{P}^{75}$'s asterisked Luke 10:13a. But the number of such readings found in $\mathfrak{P}^{72}$ surely demonstrates merely how erratically that scribe spells, and the two readings by two other scribes seem to be comparable. Thus, rather than interpreting these as significant substitutions, they are considered to be "merely" orthographic.

[54] See, e.g., Tischendorf, *Novum Testamentum Graece* 3:116–124; Westcott and Hort, *Appendix*, 163–180; BDF, §§ 43–125; Gignac, *Grammar* 2:335–345. A typical example is the common confusion of first and second aorist forms; see chapter 4, n. 282. Such readings will also be "significant singulars." Gignac, *Grammar* 1:59, provides a useful summary of common slips that he does not count as orthographic variations. Similarly, Teodorsson, *The Phonology of Ptolemaic Koine*, 54, contrasts his orthographic variants with those readings that "may be supposed to have arisen through 1. syntactic misinterpreting or confusion of structures … , or 2. graphic assimilation with graphs of an adjacent word. …" And he also (59) excludes dittographies, haplographies, "obvious cases of anticipation, perseveration, repetition, inversion, or analogy," omissions of "two or more graphs," elisions, and crases.

[55] I have sometimes cited Gignac's own statements of frequency (*Grammar* 1:50): "very frequently" = over 200 examples, "frequently" = 101–200 examples, "occasionally" = 26–100 examples, "sometimes" = 11–25 examples, "rarely" = 6–10 examples, "sporadically" = 1–5 examples.

[56] Indeed, Gignac from time to time refers to "scribal error" as a possible explanation of some of his cited phenomena.

tion. I hope at least that, whatever might be the success of my classification, the reader will have the requisite facts available.

Many of the readings classified as orthographic singulars may be seen as different words. But I have classified such a reading as orthographic if the different word would create nonsense. For example, at Rom 15:5 $\mathfrak{P}^{46}$ writes ημειν for υμιν, and either word makes sense there; thus this reading is seen as a meaningful substitution of the first person plural pronoun for the second. But at John 9:40 $\mathfrak{P}^{66}$ writes υμεις for ημεις, and the second person plural pronoun is impossible since it is the subject of εσμεν; thus that reading is treated as an example of the (very common) confusion of η and υ.

Dictation

It is sometimes maintained that the existence of phonetic errors indicates that a manuscript was copied from dictation. However, it seems clear that words that have the same or similar pronunciations may easily be confused in writing when no dictation or reading aloud at all is involved.[57]

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[57] See Dain, *Les manuscrits*, 20–21, 44–46, for the processes involved, and also Havet, *Manuel de critique verbale*, § 1061. We may think of what is regrettably now the commonplace confusion of "its" and "it's." Surely the identical pronunciation of these words (in contrast, say, to the parallel pair of "her" and "she's") is the source of this confusion, even when purely silent writing is involved. See, for example, the comments by Gignac, "Phonological Phenomena in the Greek Papyri Significant for the Text and Language of the New Testament," in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S.J.*, ed. Maurya P. Horgan and Paul J. Kobelski (New York: Crossroad, 1989) 34, concerning misspellings by a wide range of students: "Nearly 95 percent of these mistakes are phonetic." See also Gignac, *Grammar* 1:57; J.M. Ross, "The 'Harder Reading' in Textual Criticism," *BT* 33 (1982) 139; Scrivener, *Six Lectures*, 134; idem, *A Plain Introduction* 1:10; Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 19–20 = 2d ed., 17. I can report finding a museum caption to a painting that said that the place of the meeting between Abraham and Melchizedek was the future "sight" of Jerusalem; we do not need to bring in dictation to explain this. As a further little example, consider von Soden, *Die Schriften, Untersuchungen*, 909, l. 4, where he refers to ουδεις at John 15 "30." This should in fact be "13," and doubtless the similarity in sound of "dreizehn" and "dreißig" occasioned the confusion, although I don't suppose that von Soden was dictating. Von Soden, in fact, allows for the influence of sound on writing, when he, ibid., 1361, says: "Nicht selten aber wird er [der Schreiber] geschrieben haben, wie er sprach oder den Diktierenden sprechen hörte."

For some experimental data showing the relevance of sound to visual processing of language, see, for example, D.W.J. Corcoran, "An Acoustic Factor in Letter Cancellation," *Nature* 210 (1966) 658; and "Acoustic Factor in Proof Reading," *Nature* 214 (1967) 851–852. There is, of course, a vast literature concerning linguistic errors in speech and in writing. Two sets of papers edited by Victoria A. Fromkin contain much material that is instructive for the study of transcriptional probability: *Errors in Linguistic Performance: Slips of the Tongue, Ear, Pen, and Hand* (New York: Academic Press, 1980), and *Speech Errors as Linguistic Evidence* (Janua Linguarum, Series Maior, 77; The Hague: Mouton, 1977). And this entire area of study is indebted to two classic works: Rudolf Meringer and Carl Mayer, *Versprechen und Verlesen: Eine psychologisch-linguistische Studie* (new edition with introduction by Anne Cutler and

Furthermore, there is abundant evidence that reading during antiquity was normally reading aloud, which would only increase the likelihood of phonological confusion.[58]

The most thorough discussion that I know supporting the view that dictation was a frequent method of copying is that of Skeat.[59] Skeat refers to the earlier argument by Milne and Skeat that Codex Sinaiticus was dictated,[60] and to their citation of one specific reading as a "strong argument in favour of dictation."[61] And Skeat later refers, *inter alia*, to this

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David Fay; Amsterdam Studies in the Theory and History of Linguistic Science, series 2, vol. 2; Amsterdam: John Benjamins, 1978; originally published: Stuttgart: G.I. Göschen, 1895), and Rudolf Meringer, *Aus dem Leben der Sprache: Versprechen, Kindersprache, Nachahmungstrieb* (Berlin: B. Behr, 1908).

[58] This topic has been frequently discussed. See, among many works: Bernard M.W. Knox, "Silent Reading in Antiquity," *GRBS* 9 (1968) 421–435; Metzger and Ehrman, *The Text of the New Testament*, 22–23 and 27; Gamble, *Books and Readers*, 30, 204, and 258 n. 103; Barton, *Holy Writings, Sacred Text*, 128–129, and 189 n. 52; Birger Gerhardsson, *Memory and Manuscript: Oral and Written Transmission in Rabbinic Judaism and Early Christianity* (ASNU 22; Lund: C.W.K. Gleerup; Copenhagen: E. Munksgaard, 1961; reprinted: Grand Rapids: Eerdmans; Livonia, Mich.: Dove, 1998) 47–48, 163–168; Paul J. Achtemeier, "*Omne verbum sonat:* The New Testament and the Oral Environment of Late Western Antiquity," *JBL* 109 (1990) 3–27; Frank D. Gilliard, "More Silent Reading in Antiquity: *Non Omne Verbum Sonabat*," *JBL* 112 (1993) 689–694 (who points out several examples to "show that silent reading was not so rare in the ancient world" [694]); and Haines-Eitzen, *Guardians of Letters*, 88.

See further the following on ancient reading: Raymond J. Starr, "Reading Aloud: *Lectores* and Roman Reading," *CJ* 86 (1991) 337–343; M.F. Burnyeat, "Postscript on Silent Reading," *CQ*, n.s. 47 (1997) 74–76; and Carsten Burfeind, "Wen hörte Philippus? Leises Lesen und lautes Vorlesen in der Antike," *ZNW* 93 (2002) 138–145.

Klaus Junack, "Abschreibpraktiken und Schreibergewohnheiten in ihrer Auswirkung auf die Textüberlieferung," in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee (Oxford: Clarendon Press, 1981) 282–286, perceptively relates the practice of reading aloud and other scribal practices to the various difficulties of reading ancient texts; see also Paul J. Achtemeier, "*Omne verbum sonat*," 10–11.

[59] "The Use of Dictation in Ancient Book-Production," *Proceedings of the British Academy* 42 (1956) 179–208 = *The Collected Biblical Writings of T.C. Skeat*, ed. J.K. Elliott (NovTSup 113; Leiden and Boston: Brill, 2004) 3–32. See also Skeat, "The Codex Sinaiticus, the Codex Vaticanus and Constantine." *JTS*, n.s. 50 (1999) 584 n. 6 = *Collected Writings*, 194 n. 6. For further literature see Supplementary Note 7.

[60] *Scribes and Correctors of the Codex Sinaiticus*, 55–59. Petitmengin and Flusin, "Le livre antique et la dictée. Nouvelles recherches," 248 n. 19, refer to the reaffirmation of these results by T.S. Pattie, "The Codex Sinaiticus," *The British Library Journal* 3 (1977) 5–6. Pattie there comments on the varying spelling abilities of the three scribes (A, B, and D) of Codex Sinaiticus, and contends (6) that the theory of visual copying "is exploded by the evidence of spelling—the miserable B omits letters or syllables or duplicates syllables or adds meaningless letters in a way that would be incredible if he were copying by eye." But this is hardly evidence. Most recently, Dirk Jongkind, "One Codex, Three Scribes, and Many Books: Struggles with Space in Codex Sinaiticus," in *New Testament Manuscripts: Their Texts and Their World*, ed. Thomas J. Kraus and Tobias Nicklas (Texts and Editions for New Testament Study 2; Leiden and Boston: Brill, 2006) 123, refers to the theory of Milne and Skeat, and after reviewing various aspects of the production of ℵ raises briefly (135) some difficulties with the dictation theory.

[61] *Scribes and Correctors of the Codex Sinaiticus*, 57. In his later "The Use of Dictation," 207

one reading as evidence that that manuscript was copied from dictation. The reading is at 1 Macc 5:20, where the LXX reads οκτακισχιλιοι, which would be represented as H^{c} (H with a stroke for the thousands). Here ℵ has in fact written: $\overline{\text{H}}$, followed by the numeral for 6 with no stroke over it, followed by $\overline{\text{H}}$ again, followed by the numeral for 3,000 with a stroke over it. Milne and Skeat say of this:

> The only reasonable explanation seems to be that the reader, unable to decipher the numeral in the exemplar, called out ἢ ἓξ ἢ τρισχίλιοι, 'either six or three thousand,' and that the scribe mechanically reproduced the remark, his complete confusion being evidenced in the lines, normally denoting a numeral, placed above three out of the four signs. It is, of course, equally possible that the confusion already existed in the exemplar; but in that case the exemplar itself must have been dictated.[62]

This is indeed a puzzling reading. While I can supply no explanation beyond the fact that there was some confusion, it does not seem to me to be required that the confusion here derive from dictation. Rather I would suppose that some obscurity in the exemplar, perhaps occasioned by a correction, could have been misinterpreted by the scribe.[63] Milne and Skeat refer to other "gross errors" and "lapses" that, in their view, cannot be explained by the scribe's "subconscious dictation,"[64] but only by the

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= *Collected Writings*, 31, Skeat points out that many errors can be plausibly explained either way: "The scribe copying visually may commit visual errors through misreading the exemplar, or audible errors through self-dictation. The scribe copying from dictation may reproduce visual errors of the dictator, or himself commit phonetic errors through faulty hearing. In short, both types of copying are liable to both species of error."

[62] *Scribes and Correctors of the Codex Sinaiticus*, 57. Skeat later says ("The Use of Dictation," 193 = *Collected Writings*, 17): "The explanation we suggested was that the dictator failed to read with certainty the original numeral H^{c} in the exemplar, and called out 'ἢ ἓξ ἢ τρισχίλιοι', 'either six or three thousand', which the scribe wrote down word for word!" Turner, review of Skeat, *The Use of Dictation*, 148, says that he finds convincing the arguments of Milne and Skeat that Codex Sinaiticus was "produced by dictation."

[63] Skeat, "The Use of Dictation," 193 = *Collected Writings*, 17, refers to Sanders's alternative explanation of the reading (as found in Milne and Skeat) as coming from "a marginal gloss, written in the exemplar by someone who had failed to read the numeral there." Skeat responds by saying that "no one going to the trouble of entering a marginal note would have put down, even as a possibility, a reading so patently absurd in this context as 'six'; and on the whole I am still inclined to believe that the solution proposed by Milne and myself has the balance of probability in its favour." To Skeat's response I would suggest that it seems unlikely that a reader would dictate "a reading so patently absurd in this context."

Parker, "A 'Dictation Theory' of Codex Bezae," 108, refers to Milne and Skeat's example, but without evaluating it. See also Guglielmo Cavallo, *Richerche sulla maiuscola biblica* (Florence: Le Monnier, 1967) 60.

[64] Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 57. They define this as "the copyist mentally pronouncing what he reads and reproducing that pronunciation." But the pronunciation would have generally been aloud.

process of a reader's dictation to a scribe.[65] But these seem in fact to be satisfactorily explainable on visual or phonetic grounds.[66]

In any case, for the New Testament portion of ℵ at least, there are several readings that seem clearly to indicate that the scribe was copying from an exemplar.[67] These readings are indeed most naturally seen as conflations of one reading with another, and apparently arose from confusion

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[65] Ibid., referring to examples cited on 53–55. They ask (56–57) of their scribe B: "Can we, for instance, conceive that with a correctly written exemplar in front of him, he would have deliberately produced such perversions as those recorded on pp. 53, 55 above?" These errors are often like those found in our six papyri, by the way. But the term "deliberately" here surely gives an incorrect emphasis.

[66] The phonetic confusions are often among those cited by Gignac, in whose examples dictation can hardly have played a significant role. For instance, Milne and Skeat, ibid., 53 n. 1, say that the "interchange of ϱ with μ or ν is a curious feature of scribe B." But such interchanges, while not frequent, are cited by Gignac, *Grammar* 1:109–110. It is also noteworthy that the two examples cited by Milne and Skeat, εφροϱησαν for εφρονησαν and ηϱερα for ημερα, are words in which ϱ already occurred, and thus could have influenced the scribe (i.e., by anticipation or perseverance). Subsequently Skeat, "Early Christian Book-Production: Papyri and Manuscripts," in *The Cambridge History of the Bible*, 2: *The West from the Fathers to the Reformation*, ed. G.W.H. Lampe (Cambridge: Cambridge University Press, 1969) 57–58 = *Collected Writings*, 36, remarks: "But of practical procedure [of ancient book production] we know nothing for certain. It has been confidently asserted, and just as energetically denied, that an 'edition' was produced by means of one person dictating the 'copy' to a roomful of slaves writing simultaneously; but clearly dictation would give no advantage in the case of single orders. Possibly both dictation and visual copying were employed according to the needs and circumstances of the case."

Zuntz, *Lukian von Antiochien und der Text der Evangelien*, ed. Barbara Aland and Klaus Wachtel (AHAW, Philosophisch-historische Klasse, Jahrgang 1995, 2 Abh.; Heidelberg: C. Winter, 1995) 44, argues against the possibility that ℵ and B could have been written from dictation. In his n. 134 there he refers to Skeat's citation, as evidence that ℵ was dictated, of "eine Reihe geradezu hanebüchener Schreibfehler, die—sozusagen in 'phonetischer' Schreibung die damalige Aussprache des Textes wiedergeben." But Zuntz asserts: "Das beweist aber nicht, daß der Schreiber einem so sprechenden 'Diktator' folgte; er kann seine Vorlage, wie üblich laut lesend, sich selbst in dieser Form diktiert haben. … Die oben erwähnten textlichen Tatsachen zwingen zur Anerkennung dieser Alternative." It is thus incorrect to say, as Elliott does in the introduction to Skeat's *Collected Writings*, xviii, that in "his monograph on Lucian of Antioch [Zuntz] accepts Skeat's conclusions on the use of dictation."

[67] Note further the argument by Junack, "Abschreibpraktiken," 291–292, that the frequency of omissions through leaps by homoeoteleuton in ℵ (and also in 𝔓[66]) is evidence against the dictation hypothesis, since a reader could have read continuously and thus would not have lost his place (at least not so frequently); see below for Colwell's comments on the "misplaced scribe." Nestle, *Einführung*, 259, cites as a "nettes Beispiel für das Abirren des Auges" ℵ*'s reading θρηcκεια των μελλοντων αγγελων at Col 2:18 (corrected by ℵ[a]), where the scribe evidently reverted to cκια των μελλοντων in the previous verse. (But Nestle later [ibid., 281–282] adds some other readings that allegedly show that both ℵ and A were dictated; however, these "Willkürlichkeiten" hardly seem to be evidence of dictation.)

Von Soden, *Die Schriften, Untersuchungen*, 917 sees a tension in the evidence concerning ℵ: "Mechanische Schreibversehen und Leseversehen, auch orthographische Schnitzer sind seltener als bei dem Schönschreiber von δ1 [B]. Ein Teil derselben lässt als Ursache vermuten, dass der Schreiber, wenigstens zeitweilig, dictando schrieb; ein anderer beweist, dass er seiner Dialektaussprache Einfluss auf seine Schreibweise gewährte." By the way, von Soden also states (ibid., 877 [§179]) of A: "Manches lässt vermuten, dass sie dictando erfolgte und auch der Leser sich nicht selten versah." And of D (05) he asserts (ibid., 1305

concerning corrections in the exemplar. Tischendorf calls attention to several of these in Codex Sinaiticus,[68] the clearest of which is perhaps the reading at 2 Pet 2:15, βεωορcoρ, which conflates βεωρ (B 88$^{v.l.}$ 453 915$^{v.l.}$ [*pc*] vg^{mss} sy^{ph} sa^{ms} arm Aug) and βοcoρ (ς 𝔓^{72} ℵ^{c} A C K L P Ψ 048 33^{vid} 1739 *rell* vg sy^{h} bo^{pt} aeth, βοcωρ 1852, βοcooρ 2138). What seems the inevitable conclusion here is that the exemplar from which the scribe was copying had either βεωρ or βοcoρ in the text with a correction to the other reading.[69] One may indeed speculate as to exactly how this correction in the exemplar of ℵ was indicated. Metzger says that the reading of ℵ* "is no doubt due to the conflation of Bocóρ with a marginal correction -εωρ."[70] However, it is not clear why βεωρ should have been the correction, rather than the other way round. Furthermore, it seems to me more likely that

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[§ 290]): "Entweder der Abschreiber oder, was vieles besser erklärt, der dem Schreiber den Text meist Buchstabe für Buchstabe Diktierende ist sehr leichtfertig mit dem Auge gewesen."

See also chapter 7, nn. 172 and 348 for some comments on 𝔓^{66}.

[68] *Novum Testamentum Sinaiticum sive Novum Testamentum cum epistula Barnabae et fragmentis Pastoris* (Leipzig: F.A. Brockhaus, 1863) xxiii. The relevant paragraph reads in full (where Tischendorf refers to his notes on corrections):

> Quae codicum vel certe lectionum varietas ad eum ipsum pertinebat, qui maximam Novi Testamenti partem descripsit. Aliquoties enim ille vel fluctuavit inter duas lectiones vel duarum adeo lectionum partes miscuit. Huiusmodi est 98*, 6 (Tit. 3, 2), ubi ενδεικνυcθαι cπουδην τα προc scripsit, inepte retenta τα syllaba vocis πραϋτητα, cuius in locum cπουδην substituit, quod in exemplari suo voci πραϋτητα suprascriptum invenisse putandus est. Item 122*, 14 (2. Pet, [*sic*] 2, 15) βεωορcoρ scripsit, βεωρ et βοcoρ in unum conflatis. Similiter 120*, 28 (1. Pet 2, 12) inter δοξαcουcιν et τρεμουcιν optio ei data est. Folio vero 103, 15. 16 (Act. 6, 11) βλαcφημα ex βλαcφημιαc effinxit, quemadmodum tabula XIX. [of the large edition] accurate expressum est. Cf. etiam 123, 11. 12. 124*, 7. Correctiones eiusmodi ab iis ubique distinguere quae primo quem diximus correctori debentur, quam sit difficile, non est quod demonstretur.

The last two readings are those at 1 John 1:5 and 4:17.

See some further examples to the same purpose in Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 45–46. I also find in my notes a reference to Heb 10:12, where ℵ^{c} and most manuscripts have εν δεξια, A 104 have εκ δεξιων, and ℵ* has the conflated εκ δεξια.

[69] Hort, *Introduction*, 254, cites this reading in ℵ* as having arisen in the same manner as have those "senseless readings which the scribe of E_3 [i.e. D^{abs1}] has constructed out of a combination of what was written by the original scribe of D_2 [i.e. D 06] and what was written by its correctors." On the variation see further Nestle, *Einführung*, 269, as well as Kubo, 𝔓^{72} *and the Codex Vaticanus,* 83.

A similarly misunderstood correction seems to lie behind the reading φιλοταπεινοφρονεc found in 181 at 1 Pet 3:8. Both ταπεινοφρονεc and φιλοφρονεc have significant support here, and we can suppose that in 181's *Vorlage* one of these was marked to be corrected to the other. But the scribe viewed the correction as indicating letters to be added rather than substituted. Wachtel, *Der Byzantinische Text*, 250, recognizes the "mixture" involved, but postulates merely that the *Vorlage* was "nicht klar zu lesen." In the same way Wachtel explains the reading αγαπεινοφρονεc found in 1875, but is puzzled by the initial α- (ibid., n. 83). I would suggest that the scribe saw φιλο written over ταπεινοφρονεc, interpreted φιλο as a substitution for τα-; however, he related the initial part of the word to a form of ἀγαπάω, and so thought that αγα- was more fitting than φιλο-.

[70] *Textual Commentary*, 1st ed., 704 = 2d ed., 635.

the correction was made above the original reading, giving occasion to the scribe to intercalate the letters of the correction into the original reading. Thus, for example, if the exemplar looked something like this:

εωϱ		οcοϱ
βοcοϱ,	or	βεωϱ,

the scribe might well have misunderstood the letters to substitute as being letters to add. Indeed, the misunderstanding may have extended (as suggested by Tischendorf in his note in his eighth edition) to the following οc, which the first hand omitted (along with $\mathfrak{P}^{72}$ B vg^{ms}) but ℵ^{c} restored.

Of course, theoretically, a reader dictating to a scribe could have misunderstood the correction and dictated the conflation, which the scribe faithfully wrote. One may, though, well wonder if a scribe could have spelled *from dictation* the *vox nihili* βεωοϱcοϱ precisely so as to capture all the letters in both the shorter readings in order (but with only one β) and without any orthographic deviation (such as writing αι for ε). And one also may wonder whether neither of the persons involved would have balked at the pronunciation of such a combination of sounds.

The other examples from Codex Sinaiticus also seem to be most readily explained as arising from conflated corrections. The relevant evidence is:

Acts 6:11 βλαcφημιαc ℵ* D 614 lat | βλαcφημα α εις ℵ* (*ipse corr. in scribendo*) | βλαcφημα εις ℵ* (*ipse corr.*) ς *rell*. Here ℵ has a two-stage correction.

Titus 3:2 ενδεικνυcθαι cπουδην τα ℵ* | ενδεικνυμενουc πραοτητα ℵ^{c} ς *rell* | ενδεικνυcθαι πραυτητα A C P 17 69 424**. Presumably there was some intrusion of ενδεικνυcθαι cπουδην from Heb 6:11 (to which von Soden refers).[71]

1 Pet 2:12 δοξαc ου τρεμουcιν ℵ* | δοξαcωcιν ℵ^{c} ς *rell* (δοξαζωcιν 180 254 1852). Here a marginal allusion to δοξαc ου τρεμουcιν in 2 Pet 2:10 seems to have entered the text.

1 John 1:5 απαγγελιαc ℵ* | αγαπη τηc επαγγελιαc ℵ* (*ipse corr.*) Ψ | αγγελια ℵ^{c} A B K L *rell* | επαγγελια ς C P 33 69 81 323 614 630 945 1241 1505 1739 *al* sa^{ms} bo. Here again ℵ has a two-stage correction.[72]

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[71] In his eighth edition Tischendorf comments: "in ℵ scriptum est cπουδην exeunte versu et τα ineunte eo qui sequitur, unde probabile fit in exemplo ex quo ℵ descriptus est cπουδην super πραϋτη- scriptum fuisse." Kilpatrick in his edition adds the following to the citation of the reading of ℵ*: "(*i.e.* cπουδην *pro* πραυτη|τα *archetypi*?)."

[72] The sequence accepted here is according to Tischendorf, *Novum Testamentum Sinaiticum*, lxxii (ad p. cxxiii). On the other hand, Nestle-Aland reports ℵ* as having απαγγελιαc, ℵ^{1} as reading αγγελια, and ℵ^{2} as having αγαπη τηc επαγγελιαc. But the NTP cites merely ℵ* for απαγγελιαc and ℵ^{2} for αγαπη τηc επαγγελιαc. Lake's facsimile shows the ΓΑΠΗΤΗCΕ written above the line and small deletion lines upon the initial ΑΠ and final C of the original reading. It thus seems in any case certain that two corrections occurred, although the sequence is unclear to me.

> 1John 4:17 μεθ ημων εν ημιν ℵ | μεθ ημων ς *rell* | *om. pc*. Presumably the phrase εν ημιν has come from vs. 16 (as von Soden indicates), and was conflated in ℵ.[73]

Scrivener says of these readings:

> it would sometimes seem as if the original scribe mingled together two separate readings, both of which were found in the documents to which he had access: thus in 1John iv. 17, where the alternative forms μεθ ημων and εν ημιν are both retained: so in Apoc. iv. 11, while some copies have $\overline{\text{κε}}$, some have ο $\overline{\text{κς}}$ και $\overline{\text{θς}}$ ημων, Cod. ℵ gives the latter after the former. Tischendorf cites to the same purpose as our examples Tit. iii. 2; 1Pet. ii. 12; 2Pet. ii. 15.[74]

At Rev 4:11 the variation is complex but it is plausible that ℵ's κυριε και ο κυριος και ο θεος ημων is somehow a conflation from other readings. Perhaps the simplest explanation is that ℵ's exemplar originally contained ο κυριος και ο θεος ημων (as in A 046^{c} *al*), and there was a marginal or interlinear correction intended to substitute κυριε for ο κυριος, thus to shift to the reading κυριε ο θεος ημων (of P *al*), but which the scribe of ℵ misunderstood as meaning an addition of κυριε.

The conclusion seems to me inescapable that, in the New Testament at least, Codex Sinaiticus was copied visually.[75] And the investigation here of our six papyri confirms that each of them was copied visually; the readings studied show a combination of errors of hearing and of sight that is best explained by supposing that the scribe was copying visually

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[73] In his apparatus von Soden reports both ℵ and 547 for εν ημιν, but earlier, *Die Schriften, Untersuchungen*, 1855, had cited only ℵ; the citation of 547 apparently stems from a confusion, and in fact (according to the microfilm) 547 (von Soden's δ157) reads αγαπη μεθ υμων. But (according to the microfilm) 547 at vs. 16 reads μεθ υμων for εν υμιν, as noted by von Soden, and perhaps this reading somehow occasioned von Soden's erroneous citation in vs. 17.

[74] *A Full Collation of the Codex Sinaiticus*, lii.

[75] Finegan, *Encountering New Testament Manuscripts*, 134, cites Christian Tindall, *Contributions to the Statistical Study of the Codex Sinaiticus* (Edinburgh and London: Oliver and Boyd, 1961) 17, who asserts:

> In the Sinaiticus, the New Testament was copied from a written exemplar. The certainty of this arises from the fact that in a part of the Old Testament evidently taken down from dictation, the lettering is poor and the text itself full of phonetic errors; and the fact that such errors do not occur elsewhere in the codex clearly implies that the rest of it was copied by eye.

I have not found the basis for these suggestive comments, but of course Milne and Skeat's example is not from the New Testament, and it is a priori possible that different portions of Codex Sinaiticus were produced in different fashions. On the other hand, Milne and Skeat (*Scribes and Correctors of the Codex Sinaiticus*, 45–46) cite a few places in Isaiah (Isa 28:22, 29:7 [they have 'xxiv. 7'], and 29:11) where ℵ seems to have conflated readings in a manner similar to those cited above from the New Testament. Indeed, they refer (46 n. 1) to Scrivener's discussion of such readings, but without discussing the possible role of dictation.

Another example of a conflation in ℵ is John 13:24, as noted by Metzger, *Textual Commentary*, 1st ed., 241 (not in 2d ed.).

from an exemplar while speaking the words aloud. Thus, he could well mis-hear his own pronunciation of his text.[76]

In fact, let us look more closely at the frequently cited description of the four operations involved in copying: reading a portion of the *Vorlage*, remembering this material, dictating this material to oneself, and the movement of the hand in copying.[77] The first and third steps were likely to have been accompanied by speaking the words aloud.[78] At each act of copying, therefore, there were two opportunities for the sounds of the words to affect the copying process. And the products of our scribes amply illustrate the influence of the sounds on the writing.

Moreover, regardless of their origin, it is common knowledge that, as noted earlier, many writing errors reflect alternative renderings of the same (or similar) sounds. The usual spelling of Greek words is a standardization achieved only long after the manuscript data, and in fact spelling in manuscripts has long been seen to fluctuate considerably, even in the most carefully written ones. While the evidence of the manuscripts for spelling is important, it is different from the evidence for substantial variations.

Nonsense Singulars

A further special class of singular readings will consist of the "nonsense singular readings." Colwell also treats these separately, and says:

> The Nonsense Readings include words unknown to grammar or lexicon, words that cannot be construed syntactically, or words that do not make sense in the context.[79]

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[76] See again the discussion by A. Dain, *Les manuscrits*, 41–46, who does not, though, explicitly mention reading aloud. Parker, "A 'Dictation Theory' of Codex Bezae," 109, comments, I believe correctly: "the statement that a copyist always repeated aloud his text has not been challenged." Allen D. Callahan, "Again: the Origin of the Codex Bezae," in *Codex Bezae*, ed. Parker and Amphoux, 62–63, relies on this principle when he states that the phonetic errors in Codex Bezae show that the scribe's mother tongue was Subachmimic, and that he was (63) "guided by his own pronunciation of the words and syllables as he wrote them, writing as most people did in antiquity by speaking aloud the words as they wrote them." See further Achtemeier, "*Omne verbum sonat*," 15.

An explicit testimony to such reading while copying, albeit later, is reported by W. Wattenbach, *Das Schriftwesen im Mittelalter* (2d ed.; Leipzig: S. Hirzel, 1896) 495, who cites a colophon to an eighth-century Gospel manuscript that reads: "Qui scribere nescit nullum putat esse laborem. tres digiti scribunt, duo oculi vident. una lingua loquitur. totum corpus laborat."

[77] Metzger and Ehrman, *The Text of the New Testament*, 26–27, following A. Dain, *Les manuscrits*, 41–46. Dain credits A.-M. Desrousseaux with this analysis.

[78] Metzger and Ehrman gloss the first step with "in antiquity no doubt reading half-aloud," and the third step with "either silently or half-aloud." But Comfort, *Encountering the Manuscripts*, 283, correctly (I believe) and very perceptively emphasizes that the "scribe usually vocalized the text twice … once in reading it and then when writing it."

[79] "Scribal Habits," 111. Cf. also Colwell and Tune, "Classifying and Evaluating," 101 (the

Colwell—correctly, as it seems to me—takes the density of nonsense readings in a document to indicate something about the scribe's care and attention to his task,[80] and so it will be useful to distinguish such readings. However, I believe that it will also prove useful to make a further discrimination between "strictly nonsense" readings (those which are not words at all [or orthographic variants of words]) and "nonsense in context" readings (the other nonsense readings). The latter readings will frequently involve confusion of similar words or forms,[81] whereas the former will be the more egregious blunders.

Significant Singulars

Finally, the remaining singular readings will be called "significant singulars,"[82] and will be granted the bulk of our attention. These will include omissions, additions, transpositions, and substitutions—that is, those sorts of textual differences that make up the vast majority of variations with

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nonsense reading is "that variant reading which does not make sense, and/or cannot be found in the lexicon, and/or is not Greek grammar"), and Epp, "Toward the Clarification," 168 = Epp and Fee, *Studies*, 58 (the nonsense reading "is a reading that fails to make sense because it cannot be construed grammatically, either in terms of grammatical/lexical form or in terms of grammatical structure, or because in some other way it lacks a recognizable meaning").

Further reflection on this category has caused me to hesitate concerning a few examples. What precisely are the criteria by which we are to decide if a word cannot be construed syntactically, or (what is not quite the same thing) does not make sense in the context? Grammars of classical Greek abound with examples of discord that could uncharitably be viewed as nonsense. And consider the observation by Robertson (*Grammar*, 436) on Luke 11:11: "in spite of the grammatical hopelessness of the sentence it has great power."

[80] We will see examples of this in the chapters following. Cf. Epp ("Toward the Clarification," 170 = Epp and Fee, *Studies*, 59): "Nonsense singular readings should be treated (and classified) as nonsense readings in general, for they will contribute almost nothing to text-critical study, except perhaps a general insight as to the carefulness/carelessness of a particular scribe." See, though, the comment by Barbara Aland [Barbara Ehlers], "Eine Katene zum Johannes-Evangelium in Moskau, auf dem Athos (Dionysiu), in Athen und in Oxford (050)," in *Materialien zur neutestamentlichen Handschriftenkunde*, ed. Kurt Aland (ANTF 3; Berlin: Walter de Gruyter, 1969) 125 n. 62.

[81] Cf. Colwell, "Scribal Habits," 115–116. Gignac, *Grammar* 1:59, also discusses such confusions as one category of "sheer mistakes and slips of the pen": "Mechanical reproduction. A variation can often be explained as the substitution of a common sequence of letters for a rarer one."

[82] Colwell, "Scribal Habits," 111, speaks of "Sensible Singular Readings." Epp, on the other hand, classifies all "singular readings" as "insignificant readings," since they are insignificant "for the broad tasks of New Testament textual criticism, including the determination of a manuscript's relationship with all other manuscripts, the location of a manuscript within the textual history and transmission of the New Testament, and the ultimate goal of establishing the original text" ("Toward the Clarification," 167 = Epp and Fee, *Studies*, 57; see the entire section on 167–172 = *Studies*, 57–60). However, Epp (see 154 = *Studies*, 48 [quoted in chapter 1, n. 109] and 167–168 = *Studies*, 57–58) allows this other meaning to "significant," and indeed says (170 = *Studies*, 59): "Singular readings that make sense, including certain orthographic differences, scribal corrections, harmonizations, and various alterations

which textual criticism must deal. Consequently, the delineation of the patterns found among these readings will be the chief goal of our study.

Origin of Singulars

A crucial step in the analysis of our eventual list of singular readings remains to be discussed. We must decide (if possible) what the reading was that stood in the scribe's *Vorlage*, and thus what the reading was that he altered to create his singular reading. Only if we can do this will we be able to characterize a singular reading as an omission, addition, transposition, etc. Indeed, it is precisely here that we make our attempt to look over the scribe's shoulder and to compare his *Vorlage* with what he writes.[83]

Now it happens that at many places all of the other manuscripts agree on one reading against the singular reading of the manuscript being studied, and we may thus reasonably suppose that the scribe's *Vorlage* contained the reading of the other manuscripts.[84] Again, at other places it happens that virtually all manuscripts have one reading, and a few other manuscripts have one or two further readings that can be readily explained as coming from the majority reading. At these places, too, we may suppose that the scribe's *Vorlage* contained the majority reading.[85] In the case of transpositions, it may happen that all the readings are simply

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of a historical, descriptive, ideological, theological, or generally editorial nature, will aid in understanding the particular manuscript under consideration, both in terms of the habits of its scribe and in terms of any stylistic peculiarities or ideological habits."

Furthermore, Epp divides his "insignificant readings" into the four classes of "singular readings," "nonsense readings," "orthographic differences," and "clear and demonstrable scribal errors." Since the present study is devoted to singular readings, our terminology of "orthographic singulars" and "nonsense singulars" seems to be the natural one. Moreover, Epp's rubric of "clear and demonstrable scribal errors" is, in effect, utilized below as we categorize various types of "significant singulars." In fact, I believe that the isolation of this group of readings logically presupposes the sort of study undertaken here, since the group "is comprised of readings that can be construed grammatically and make sense but can be demonstrated with reasonable certainty to be scribal errors" (169 = *Studies*, 58). Such a demonstration requires, of course, the "knowledge of documents" that should arise from a study of singular readings.

[83] Compare with this the comment by Petzer ("The History of the New Testament Text," 33): "To be able to determine their [i.e., the pre-third century manuscripts'] qualities and features, they need to be compared to earlier witnesses, particularly the original text, and their texts need to be described according to matters such as how and why they deviate from the original text, what the tendencies in these deviations are, etc." Clearly at this stage in our investigation it would be question-begging to suppose that we know what the original text is; determining as far as possible what the early scribal tendencies were is indeed a crucial preliminary to judging what was the original text.

[84] Among the first few singulars of $\mathfrak{P}^{45}$, see: Matt **25:43b**, **25:44**, **26:6a**, **26:21a**, etc.

[85] Again from $\mathfrak{P}^{45}$ see: Matt **26:5**, **26:6b**, **26:12**; Mark **6:19**, etc. Similar places with several such scattered readings are, in $\mathfrak{P}^{45}$: Matt **20:31a**; Mark **7:33b**, etc.

transpositions of one another; thus, whichever of the other readings was in the scribe's *Vorlage*, the scribe has created his singular reading by transposition.[86] At still other places we may utilize known genealogical relationships to choose the reading of the *Vorlage*.[87] Also, I have generally preferred, other things being equal, to postulate the existence of common variations of orthography or confusions of forms as being the "easier" scribal errors. Finally, there remain a few places that are simply doubtful, and where even extrapolation from otherwise attested scribal habits will not suffice to determine what the reading of the scribe's *Vorlage* was.[88] But such examples are, in fact, quite rare, and an occasional uncertainty will not affect the overall results of our study.[89]

In the list of readings, accordingly, the postulated reading of the *Vorlage* of the manuscript being studied is given first, followed by the reading of the manuscript, and then the other readings. In the few places where there is more than one possible source for the manuscript's reading, these possible *Vorlagen* are listed first, followed by the reading of the manuscript, and then any other readings. All relevant textual evidence is cited, but from time to time minor variations (such as orthographic variations found in one or two unimportant manuscripts) are ignored, as well as readings not found in continuous-text Greek manuscripts (except in the sorts of examples already discussed). However, when any reading may possibly serve to illuminate the origin of the singular reading being studied, it is included. The reading of the papyrus studied is always transcribed exactly,[90] with dots used to denote doubtful letters,[91] brackets to indicate lacunae,[92] and parentheses to resolve abbreviations.

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[86] See, in $\mathfrak{P}^{45}$, Mark **7:33c**, although here the external evidence is overwhelming for one reading.

[87] Given, for example, the close relationship between $\mathfrak{P}^{75}$ and B, one will not often be incorrect in simply taking the reading of B as that of the *Vorlage* of $\mathfrak{P}^{75}$. See p. 618 below for the few readings where this is not the case.

[88] In $\mathfrak{P}^{45}$ such places may be Luke **9:37** and Acts **13:33**. But, as we shall see in the next chapter, we may still be able to say something about what the scribe did, whatever his *Vorlage* read. In the case of Acts **13:33**, for example, it seems clear that the scribe has simply introduced an easier reading in order to avoid the textual difficulty there.

[89] Cf. Colwell, "Scribal Habits," 109: "In other cases the complex nature of the attestation and the difficulty of identifying the unit of variation made decisions difficult and statistics only approximately accurate. But no major conclusion of this study depends upon an absolutely exact tabulation."

[90] That is, as far as possible. Doubtful readings are discussed in detail in the various chapters below. Again, though, it is comparatively unusual that such uncertainties would affect our overall results.

[91] The use of dots is problematic; see the comments by Turner, *Greek Papyri*, 70. My principle has been to note a letter with a dot when there are remains present that are consistent with the printed letter but the remains could not be identified as that letter apart from the context. Cf. Turner's formulation (ibid., 187 n. 22) of the use of dots in the Leiden system, and, e.g., Parker, review of Comfort and Barrett, *The Complete Text*, 38.

[92] Usually I have supplied the missing letters within the brackets. In particularly doubtful

Asterisked Readings

Readings that are singular according to the evidence in Tischendorf, but find support from other sources consulted, are removed from consideration by being prefixed with "**." These readings, while not properly part of our investigation, are nevertheless of interest since the support is usually slender and, I believe, often likely to be coincidental. Thus I have attempted to indicate the origin of these readings as with the singular readings, and have cited them as supplementary evidence. The singular readings, though, are our primary data, and for the reader's convenience these are printed in bold type.

Classification

The orthographic singulars are noted by "Orth," and the nonsense singulars by "Nons." The remaining singulars are the significant singulars, and in the lists the classification is cited in braces following the reading and the siglum of the papyrus.[93] In the study of these significant singulars I have attempted to follow a more or less consistent presentation.[94] Readings have been classified in terms of the kind of variation as additions, omissions, transpositions, and substitutions;[95] almost all the significant singulars are clearly of one of these four kinds.[96] But occasionally

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readings, I have attempted to indicate the number of letters missing by the number of dots inside the brackets.

[93] Thus, for the orthographic singulars one will find Orth(ographic), and for the nonsense singulars Nons(ense). Otherwise, one will find for each reading one of these: Add(ition), Om(ission), Trans(position), Sub(stitution), Confl(ation); and there may also be one or more of the following: Harm(onization to)Par(allel), Harm(onization to)Cont(ext), Harm(onization to)Gen(eral Usage), Theol(ogical), Confl(ation), Proper Name. I have also used the abbreviations Ditt(ography) and Hapl(ography).

[94] Besides the works of Colwell, Colwell and Tune, and Epp cited already, I may also mention Fee, "On the Types, Classification, and Presentation of Textual Variation," in Epp and Fee, *Studies*, 62–79, as providing useful insights into these issues.

[95] It is often observed in the literature on linguistic errors that substitutions tend to be of the same grammatical category; e.g., a noun is substituted for a noun, not for a preposition. Doubtless there is some psychological mechanism at work here, and of course a substitution of a different grammatical category is very apt to produce nonsense, which would attract the scribe's notice. In any case, I have used such a principle to classify the substitutions.

[96] That these categories are adequate seems generally agreed by a wide range of scholars: see, e.g., the comments by Fee, ibid., 63; John Whittaker, "The Value of Indirect Tradition in the Establishment of Greek Philosophical Texts or the Art of Misquotation," in *Editing Greek and Latin Texts: Papers given at the Twenty-Third Annual Conference on Editorial Problems, University of Toronto, 6–7 November 1987*, ed. John N. Grant (New York: AMS Press, 1989) 71; and Tov, *Textual Criticism of the Hebrew Bible*, 18, as well as the fuller discussion at 236–258. I have then provided further classifications of the different parts of speech added, omitted, or substituted, and so on.

one finds more complex types of variation that appear to involve two or more of these four types. For example, one may have what seems to be a transposition and a substitution in one unit of variation.[97] At such places, I have often divided the variations into variations involving only one type.[98] Such division, although infrequent, tends to inflate the number of variations cited, but allows for much easier analysis of the variations in terms of the four basic types. The alternative, while perhaps truer to the complexity of the data in the manuscripts,[99] would greatly complicate the presentation of our results with continual references to mixed types of variations. Moreover, I have extended this principle to cover the citation of orthographic variations: each variation involving an orthographic shift has been counted as a separate reading.[100] And, clearly one can have combinations of orthographic variation and other types within one unit.[101] And there remain a rather small number of readings that seem to defy a simple categorization. Moreover, I have added conflations as a distinct category.

Another classification (which is orthogonal to the above classification of significant singulars) has been examined, namely harmonizations, which have been divided into harmonizations to the context, harmonizations to parallels, and harmonizations to general usage.[102] Many but not all significant singulars fall under one of the categories of harmonization as

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On the other hand, Colwell, "Scribal Habits," 109, mentions these four categories, but then dismisses their value. His first criticism is that in using them "the student has tacitly assumed knowledge of the original text (or of the text used by the scribe), a knowledge which he has not yet attained." While this may be true of most such classifications, the restriction to singular readings is designed precisely to ensure that we deal with readings that are most assuredly secondary. But Colwell goes on to say that "the use of these categories does not aid in the removal of the wrong reading, which is the primary goal of textual criticism. To speak of omissions, transpositions, and the like does not help us to understand the habits of scribes. Scribes were not addicted to omission or addition or transposition or substitution as such." Certainly one can grant that finer distinctions are useful, but Colwell himself continually presents statistics in terms of these categories, and I do the same.

[97] E.g., in Jude 24 $\mathfrak{P}^{72}$ reads αμωμους αγνευομενους απεναντι της δοξης αυτου εν in place of κατενωπιον της δοξης αυτου αμωμους εν found in most manuscripts.

[98] Thus, in Jude 24 the variation cited in the preceding note has been divided into Jude **24d** (απεναντι for κατενωπιον), **24e** (word order), and **24f** (add αγνευμομενους).

[99] As noted by Fee ("On the Types," 64–65), the relations among the manuscripts may be used to determine what variations are present in a given unit.

[100] Indeed, this would seem to represent the evidence more faithfully, since surely there are *two* scribal changes found in, say, $\mathfrak{P}^{72}$'s writing γογυζμου for γογγυσμου at 1 Pet 4:9 (cited as **4:9a** and **4:9b**).

[101] E.g., at 1 Pet 3:7 $\mathfrak{P}^{72}$'s ζοης εωνιου for ζωης is divided into **3:7b** and **3:7c**.

[102] These are the types of harmonization discussed by Colwell, "Scribal Habits," 112–114. Tov, "The Nature and Background of Harmonizations in Biblical Manuscripts," *JSOT* 31 (1985) 5, divides harmonizations into three categories: "(a) within the same context; (b) within the same book; (c) between different books." Such finer distinctions would occasionally be useful in our later discussions. And Tov differentiates these from the shift to "frequently occurring

well. Finally, special attention has been given to proper names (as a special subset of substitutions) and to theologically motivated changes. Statistical comparisons among the various data for the six papyri are presented in Appendix D for convenient reference, although some summary comments for each scribe are also included at the end of the corresponding chapter. Naturally, it can hardly be maintained that all relevant classifications have been made; a given set of readings permits many different analyses, and the reader is encouraged to find yet further patterns within the readings cited.[103]

Sometimes readings have been characterized by scholars as "deliberate," or "intentional," or "accidental," or "mistaken."[104] We may, of course, grant that there is a meaningful contrast between readings that result from deliberate or intentional editorial revision and those that result from oversight, and our further analyses will sometimes use such terms.[105] Yet there

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expressions," which he calls "assimilation to a frequently occurring phrase." This is our third type of harmonization under a perhaps clearer name. Tov also distinguishes harmonizations as intentional or unintentional.

[103] In my dissertation the classification was less consistent (and sometimes incomplete). I did not have a category of substitutions, but did have categories of "Grammar" and "Special Readings," which together in fact covered many of the substitutions. Here the "Special Readings" have been categorized appropriately, and the grammatical observations have been apportioned among the earlier discussions. I hope that the present classification (which preserves the essential points of my dissertation) is clearer and less repetitious, and that with the aid of cross-references and the indexes, all the relevant connections may be easily found.

Kilpatrick, "The Bodmer and Mississippi Collection," 42–43, says of the early papyri: "they enable us to see clearly what is happening during that century [the second century]. Their variations are principally linguistic or stylistic. This is in keeping with the character of the second century, which was a century very conscious of style. It was the century when a new literary movement reached its full influence, the movement of Atticism." I believe that the examination of the singulars of our papyri indicates that Kilpatrick's "principally" is too strong, but this category nevertheless contains rich material.

I should also note the very interesting remarks by Comfort, *Encountering the Manuscripts*, 306–308, concerning the methodology of using singular readings, and suggesting ways to extend the analysis beyond the categories that Colwell and I adopted, especially by viewing the scribes not simply as copyists but also as "individualized, interactive readers" (308). See further his "Scribes as Readers: Looking at New Testament Textual Variants according to Reader Reception Analysis," *Neot* 38 (2004) 28–53.

[104] Epp, "Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon," 60–61, distinguishes "unintentional scribal alterations" from "intentional scribal alterations." Similarly, Peter M. Head, "Christology and Textual Transmission: Reverential Alterations in the Synoptic Gospels," *NovT* 35 (1993) 105, divides errors into the chief categories of "unintentional" and "intentional." Lagrange, *Critique textuelle*, 19, even speaks of "la distinction qui domine toute notre matière, des variantes involontaires et presque mécaniques, et des variantes intentionnelles." Indeed, Metzger and Ehrman (*The Text of the New Testament*, 251 and 259) divide the "causes of error" in New Testament textual transmission into the two main categories of "unintentional changes" and "intentional changes," and provides many enlightening examples and observations.

[105] Such distinctions have a long and respectable lineage. Origen (*Comm. Matt.* 15.14 [GCS 10:387–388, where the bracketed text is restored from the Latin]) complains of the diversity in the manuscripts "εἴτε ἀπὸ ῥᾳθυμίας τινῶν γραφέων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς ⟨εἴτε

are subtleties here that often are obscure. All the above notions, for example, are fraught with philosophical difficulties,[106] and raise psychological issues.[107] Thus, I have preferred to use the term "error" as the generic description of a reading that did not stand in the scribe's exemplar.[108]

ἀπὸ ἀμελούντων⟩ τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει ⟨ἢ⟩ προστιθέντων ἢ ἀφαιρούντων." Jerome, referring to the Latin tradition, cites "ea quae uel a uitiosis interpretibus male edita uel a praesumptoribus imperitis emendata peruersius uel a librariis dormitantibus aut addita sunt aut mutata" ("Epistula ad Damasum," in *Novum Testamentum Domini Nostri Iesu Christi Latine*, ed. John Wordsworth and Henry Julian White, 1:2). And Eusebius (*Hist. eccl.* 2.10.10) distinguishes a σφάλμα γραφικόν, albeit in Josephus, from the allegations of deliberate falsifications that he cites from other writers (*Hist. eccl.* 4.23.12 and 5.28.13–15). Tov, *Textual Criticism of the Hebrew Bible*, 258–285, devotes a long section to "Readings Intentionally Created by Scribes." See also Haines-Eitzen, *Guardians of Letters*, 177 n. 10.

106 It is common to find "accidental" and "mistaken" used interchangeably. And yet consider what J.L. Austin says ("A Plea for Excuses," in his *Philosophical Papers* [Oxford: Clarendon Press, 1961] 132–133 and 133 n. 1):

> 'It was a mistake', 'It was an accident'—how readily these can *appear* indifferent, and even be used together. Yet, a story or two, and everybody will not merely agree that they are completely different, but even discover for himself what the difference is and what each means.[1]
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> [1] You have a donkey, so have I, and they graze in the same field. The day comes when I conceive a dislike for mine. I go to shoot it, draw a bead on it, fire: the brute falls in its tracks. I inspect the victim, and find to my horror that it is *your* donkey. I appear on your doorstep with the remains and say—what? 'I say, old sport, I'm awfully sorry, &c., I've shot your donkey *by accident*'? Or '*by mistake*'? Then again, I go to shoot my donkey as before, draw a bead on it, fire—but as I do, the beasts move, and to my horror yours falls. Again the scene on the doorstep—what do I say? 'By mistake'? Or 'by accident'?

In the light of this, does a scribe harmonize by accident or by mistake? Metzger and Ehrman (*The Text of the New Testament*, 262–263) place "harmonistic corruptions" under "intentional changes," but also (as they note there) include assimilation to parallel passages (257–258) as one of the "errors of the mind" that are placed under "unintentional changes." Similarly, Barbara Aland, "Welche Rolle spielen Textkritik und Textgeschichte," 307, says that when a scribe harmonizes, "dann kann das unbewusst geschehen, sehr wohl aber auch bewusst."

107 See Supplementary Note 8.

108 On the other hand, D.C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997) 37, criticizes the distinction of "intentional" and "unintentional," as well as the use of "accidental," saying: "In the 'Freudian slip', we have learned to recognise how the unconscious can control our spoken words." He goes on to say, "Only the production of complete nonsense can safely be called accidental," and favors the use of "conscious and unconscious alteration." However, such terminology would burden textual criticism with the (widely criticized) contentions of Freudian theory.

Colwell, "Scribal Habits," 109–110, briefly but very insightfully comments:

> To base a primary classification of readings upon the presence or absence of intention is to anticipate the establishment of probabilities which must be established in other ways. There is always the risk of reading deliberate intention into unintended error. A secondary classification of readings based upon the presence or absence of intention plays a valuable role in textual criticism but only if it itself rests upon a classification based upon the genesis of readings.

Physical Aspects of Copying

Before discussing the six papyri in detail, it may be useful to review briefly some physical aspects of a scribe's copying.[109] The environment in which the scribe worked would have been far different from the well-lighted and comfortable study in which we inspect our texts and produce our works. Scribes must often have been hot or cold, working in poor light, and pressed to complete their assignment in order to deliver a work needed for ecclesiastical life or to provide a desired personal copy or simply to be paid. For certain periods, moreover, scribes of the New Testament books would have been engaged in an activity that must have been clandestine and dangerous. These are not conditions that will lead to accuracy.

Moreover, it is tempting to imagine that an ancient scribe copying a book would proceed much as we do today in copying some passage by hand. We would have the exemplar on the table before us along with some paper to the side of it, and would often use one hand to follow along in the exemplar while the other hand copies the words, our eyes going back and forth. While this may seem natural or even inevitable, it seems certain that this was not the way our scribes proceeded. Instead, they wrote in what appears to us to be a most awkward position: they held the papyrus roll or folio in one hand while writing with the other.[110] Perhaps the writing material rests on the scribe's knee or lap, but that is all. The exemplar would have been open in front of the scribe.[111] The use of tables seems clearly to have been later than our six papyri.[112]

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[109] One may consult Dain, *Les manuscrits*, 20–40; Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 7–8 = 2d ed., 5–7; and Metzger and Ehrman, *The Text of the New Testament*, 16–33, for an overview of these issues, as well as the remarks by D.C. Parker, review of Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration, JTS* n.s. 57 (2006) 559–560.

[110] The depictions regularly show a scribe writing in a codex. But the folios were bound into a codex only after writing. See the observation by Nordenfalk cited by Metzger, "When Did Scribes Begin to Use Writing Desks?" in idem, *Historical and Literary Studies*, 129 n. 1.

[111] George M. Parássoglou, "ΔΕΞΙΑ ΧΕΙΡ ΚΑΙ ΓΟΝΥ. Some Thoughts on the Postures of the Ancient Greeks and Romans when Writing on Papyrus Rolls," *Scrittura e civiltà* 3 (1979) 21 n. 50, suggests that the exemplar was "probably placed on a stand."

[112] Metzger, "When Did Scribes Begin to Use Writing Desks?" 123–137 (and Plates III–XIX B), supplemented by idem, "A Lexicon of Christian Iconography," review of *Lexikon der christlichen Ikonographie*, ed. Engelbert Kirschbaum, *CH* 45 (1976) 13 and especially n. 9. Besides the literature cited by Metzger, I may note also James Henry Breasted, "The Physical Processes of Writing in the Early Orient and their Relation to the Origin of the Alphabet," *AJSL* 32 (1915–1916) 230–249. See also Skeat, "Early Christian Book-Production: Papyri and Manuscripts," 58 = *Collected Writings*, 36: "How the scribe carried out his task is again a matter for conjecture: there is virtually no evidence for the use of chairs, tables or desks, and it would appear that the scribe sat on a stool or even on the ground and rested the section of the roll on which he was writing on his knee, holding the remainder of the roll with his free hand." And see Parássoglou, "ΔΕΞΙΑ ΧΕΙΡ ΚΑΙ ΓΟΝΥ. Some Thoughts on the Postures of the Ancient Greeks and Romans when Writing on Papyrus Rolls," 5–21, who though observes (16): "it is

There are several important consequences of all this. First, since both hands of the scribe were occupied with the copy being produced, the scribe had no way to track the text in the exemplar. Hence, when the scribe's eyes left the exemplar to write and then returned to it, there was no convenient finger to mark the current position. And thus we have the frequency of the scribe's beginning from an incorrect place, what Colwell terms the "misplaced scribe":

> The leap from the same to the same is a familiar phenomenon to all students of manuscripts. It is really the case of the misplaced scribe. The scribe loses his place, looks around and finds the same word, or at least the same syllable or letter, and starts from there. If he looks ahead to find his place, the result is a gap in the text. If he looks back, the result is a text twice written (dittography). A special case of a gap caused by a leap is that where a word, or at least a syllable or letter, is repeated immediately in the text. The writing of only one of these (haplography) causes the loss of the other.[113]

Something like this happens in modern times when we copy a text by typing (with both hands) from an exemplar open on the desk, or perhaps propped up beside the typewriter or monitor. Without having a way to mark our place continuously in the exemplar, there is a constant effort to

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quite exasperating to realize that we lack even a single representation of an ancient Greek or Roman professional scribe."

Writing in such a manner while seated seems difficult enough, but it would appear to be easier than writing with no support at all for the scroll, as we sometimes see, for example, in Japanese art. Birt, *Die Buchrolle in der Kunst*, 200 (discussion on 199), reproduces a woodcut by Utamaro (1753–1860) that shows a courtesan writing (from right to left) on a scroll as she unrolls it to her right. Here the only support is the remaining material of the scroll itself as held in her left hand. I have also occasionally seen such a method of writing in Japanese television dramas that depict the Edo period. And in a painting from the Meiji era now in the Imperial collection in Tokyo, Goseda Hōryū II represents the ninth-century poet Sugawara no Michizane as writing while standing, although he is anachronistically depicted as using a codex rather than a scroll.

Metzger ("When Did Scribes Begin to Use Writing Desks?" 123–124) refers to depictions of scribes writing (in a tablet or book) while standing, and later ("A Lexicon," 13) refers to *m. Sanh.* 4:3 (but as "3.4.3"), where we find a reference to two scribes standing and writing the arguments for and against conviction (**ושני סופרי דינין עומדים … וכותבין דברי המחיבים ודברי המזכים**); see Samuel Krauß, ed., *Sanhedrin* [and] *Makkōṯ*, (Die Mischna, ed. G. Beer, O. Holtzmann, and S. Krauß; Gießen: Alfred Töpelmann, 1933) 35–36 and 152–157. Metzger also refers ("A Lexicon," 13 n. 13) to a depiction of the evangelists' writing while standing. Finally, Montgomery Schuyler, Jr., "Notes on the Making of Palm-Leaf Manuscripts in Siam," *JAOS* 29 (1908) 281–283, gives a brief description of the practice of writing on palm leaves, in which he says (282): "Each copyist has in front of him, as he squats on the floor of the temple, a frame about eighteen inches in height somewhat resembling an artist's easel, on one ledge of which rests the manuscript to be copied and on the other ledge the blank leaves for the new volume. … It is remarkable how the writer [i.e., copyist] holds the leaf in his hand and does not rest it upon any surfact for steadiness."

113 "Scribal Habits," 112; cf. the earlier discussion by Havet, *Manuel de critique verbale*, § 428, of the scribe's "discontinuité de l'attention."

relocate our position whenever our eyes leave the exemplar. Of course, if we are fully able to produce a text without looking at either the keyboard or the result, then we can keep our eyes moving smoothly on the exemplar. While this is difficult enough today (and even with a typewriter requires at least hitting the carriage return and changing paper), it would have been impossible for an ancient scribe, who had to focus attention on the written result in order to keep the letters well-formed, the lines straight, and the beginnings and ends of lines and folios uniform.[114] Indeed, given the way ancient scribes worked, the scribe's place had to be found every time the eyes moved from the exemplar to write in the copy, and then returned to the exemplar to read some more text. That is, this effort to find one's place would have to be repeated dozens or scores of times for every page, and each time there would be a risk of finding the incorrect place. And we shall see that in fact our scribes were often misplaced and thus often made leaps in their text.[115]

Moreover, the work would have been subject to interruptions and distractions.[116] The scribe's task would have been made more onerous by indistinct or even illegible writing in the exemplar, as well as by marks of correction or marginal annotations. Rarely, we may suppose, would a scribe have had both the training and the leisure to attend to all such issues.[117]

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[114] See also Havet, *Manuel de critique verbale*, §§ 428–432, 819, who *inter alia* refers (§ 428) to the task of re-inking the pen (see n. 116 below).

[115] I use the term "scribal leap" (or simply "leap") for the general phenomenon of what Havet (ibid., § 441) calls a "saut du même au même"; homoeoarcton and homoeoteleuton are special types of scribal leaps (ibid., §§ 447, 456). For a discussion of the precise definition of a scribal leap and of its textual effect, see my "The Treatment of Scribal Leaps in Metzger's *Textual Commentary*," 545.

[116] An article by Peter M. Head and M. Warren, "Re-inking the Pen: Evidence from P.Oxy. 657 (𝔓[13]) Concerning Unintentional Scribal Errors," *NTS* 43 (1997) 466–473, is very instructive with respect to unintentional errors. I have not though noted evidence that any of the readings considered here might have been caused by the periodic task of re-inking the pen, with its concomitant distraction (Junack, "Abschreibpraktiken," 289, refers to failing to find any indications from the ink or otherwise in the papyri, ℵ, and A, as to periodic breaks in the copying). However, in connection with re-inking, compare the admonition in the Talmudic tractate *Soferim* 5.6: "After dipping the reed-pen in ink, he [the scribe] may not start with the letters of a divine name but with the preceding letter" (Israel W. Slotki, trans., *Masseketh Soferim: Tractate for Scribes*, in *The Minor Tractates of the Talmud: Massektoth Ḳeṭannoth* [ed. A. Cohen; London: Soncino, 1965] 1:233–234). Slotki notes on "divine name": "Because a pen full of ink may cause a blot"; and on "preceding letter": "Which, if blotted, can be erased or wiped away." The emphasis here, of course, is on the supreme sanctity of the Tetragrammaton, the writing of which must be pristine. Nevertheless, the text shows awareness that the requirement of re-inking the pen does interrupt the scribe's work.

[117] And when one scribe was writing a bilingual codex, there would have been the difficulty of shifting from one script to the other. See the enlightening reconstruction by L. Holtz, "L'écriture latine du Codex Bezae," in *Codex Bezae*, ed. Parker and Amphoux, 14–16, of how the scribe of Codex Bezae proceeded, as well as Jean Irigoin, "L'écriture grecque du Codex de Bèze," in *Codex Bezae*, ed. Parker and Amphoux, 3–13.

We turn now to the analyses of the six papyri chosen here for study, and thus to what we may hope will be a partial fulfillment of Colwell's desideratum:

> The publication of a commentary on the singular readings of these papyri [$\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$] and of other important manuscripts would be most valuable.[118]

[118] "Scribal Habits," 124.

CHAPTER FOUR

THE SCRIBE OF $\mathfrak{P}^{45}$

$\mathfrak{P}^{45}$ is a third century[1] codex that once formed a complete edition of the four Gospels and Acts.[2] More or less well preserved fragments of thirty folios are known as Chester Beatty Papyrus I and are now in

[1] The suggested datings cited in Aland, *Repertorium*, 269, and van Haelst, *Catalogue*, 369–370 (no. 371) range from the beginning to the end of the third century. $\mathfrak{P}^{45}$'s editor, Frederic G. Kenyon (*The Chester Beatty Biblical Papyri* 2: *The Gospels and Acts, Text* [London: Emery Walker, 1933] x), says: "The date which I should assign to it is the third century, and the first half of it rather than the second." The emphasis here appears different in Aland's citation of "III A" (i.e., "Anfang des III. Jahrhunderts").

Zuntz briefly refers to the date of $\mathfrak{P}^{45}$, saying ("An Analysis of the Report about the 'Apostolic Council,'" in idem, *Opuscula Selecta* [Manchester: Manchester University Press, 1972] 229 n. 3): "C.H. Roberts kindly showed me a handwriting exactly similar to that of $\mathfrak{P}^{45}$ on a papyrus dated in the later years of Marcus Aurelius." Since Marcus Aurelius died in 180, such a dating would be very early. However, the earliest date that I have seen cited is by Comfort, *The Quest for the Original Text*, who at one point (75) dates $\mathfrak{P}^{45}$ to 150–200, but at another (31) assigns it to the "middle second century (ca. 150)," and even says that this is "according to general scholarly consensus." But Comfort and Barrett, 155, date it to the "early third century," as does Comfort, *Encountering the Manuscripts*, 65, 172–173, and 176. On the other hand, Cavallo, *Ricerche sulla maiuscola biblica*, 119, dates it at the end of the third century.

[2] Kenyon, *The Gospels and Acts, Text*, v–viii, who observed (viii) that the fragments of "Mark and Acts were closely associated in the papyrus as brought to England," and that the Gospels were thus likely in the "Western" order (Matt, John, Luke, and Mark). See also E. von Dobschütz, review of *The Chester Beatty Biblical Papyri*, vols. 1 and 2, ed. Frederic G. Kenyon, and *Recent Developments in the Textual Criticism of the Greek Bible*, by idem, *TLZ* 58 (1933) 410, and Schmidt, "Die Evangelienhandschrift," 229. A more recent study by T.C. Skeat, "A Codicological Analysis of the Chester Beatty Papyrus Codex of Gospels and Acts ($\mathfrak{P}^{45}$)," *Hermathena* 155 (Winter 1993) 27–43 = *Collected Writings*, 141–157, argues in detail that $\mathfrak{P}^{45}$ in fact contained the Gospels in the "Western" order, and gives a reconstruction of the contents. C.C. McCown, "Codex and Roll in the New Testament," *HTR* 34 (1941) 244, asks of $\mathfrak{P}^{45}$'s contents: "Does this testify to a recollection of the intimate relation between Luke and Acts, or does it recall the fact that the Old Testament begins with a Pentateuch?" Hurtado, *The Earliest Christian Artifacts*, 38, also suggests that the inclusion of Acts "reflects a view of some Christians that this narrative of the earliest church should be linked with the four Gospels and read as a sequal to their accounts of Jesus." David Trobisch, *Die Endredaktion des Neuen Testaments: Eine Untersuchung zur Entstehung der christlichen Bibel* (NTOA 31; Freiburg: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1996) 52–53, makes the interesting suggestion that $\mathfrak{P}^{45}$ originally also contained the Catholic Epistles (in the missing sections after Acts), and thus is a witness to a collection of the Gospels plus Acts and the Catholic Epistles. Scrivener, *Bezae Codex Cantabrigiensis*, xiv–xv, calculated that Codex Bezae also originally contained the Gospels, Acts, and the Catholic Epistles, but this is disputed; see Parker, *Codex Bezae*, 7–9, and Trobisch, *Die Endredaktion des Neuen Testaments*, 51. $\mathfrak{P}^{45}$ was the first known example of a papyrus codex with all four Gospels, and $\mathfrak{P}^{75}$ is perhaps another one; see chapter 9, n. 5.

Dublin,[3] along with some smaller fragments.[4] Portions of the second of these folios have been found in Vienna, and are listed as Österreichische Nationalbibliothek, Pap. Vindob. Graec. 31974.[5] Of the thirty folios known to Kenyon, two contain parts of Matthew, six contain parts of Mark, seven contain parts of Luke, two contain parts of John, and thirteen contain parts of Acts.[6] Finally, one tiny portion of an existing folio of Matthew and two small portions of another folio of John have more recently been published.[7]

The manuscript's text of Mark has been described as Caesarean, where $\mathfrak{P}^{45}$ agrees most closely with W of the majuscules.[8] In the other Gospels—

[3] Kenyon, *The Gospels and Acts, Text*, v, and Aland, *Repertorium*, 269.

[4] T.C. Skeat and B.C. McGing, "Notes on Chester Beatty Biblical Papyrus I (Gospels and Acts)," *Hermathena* 150 (Summer 1991) 21 = Skeat, *Collected Writings*, 135, refer to "several" fragments of $\mathfrak{P}^{45}$ that exist "[a]mong the hundreds of minute fragments from the codex of Numbers and Deuteronomy (Chester Beatty Biblical Papyrus VI)." They cite one "small slip" containing only ειπεν on one side and nothing on the other side, and another fragment containing merely the first letter of each of four lines. But then they cite also three larger fragments, which they call A, B, and C. Fragment A is from Kenyon's f. 1, and adds a few letters of Matt 20:24–26 and 21:15 to what Kenyon published, but with no noteworthy readings. Fragments B and C are more interesting, being the remains of an otherwise lost folio of John, discussed below.

[5] Aland, *Repertorium*, 269. The identification of these fragments as belonging to $\mathfrak{P}^{45}$ was made by Hans Gerstinger, who published the text in "Ein Fragment des Chester Beatty-Evangelienkodex," 67–72. Augustinus Merk, "Codex Evangeliorum et Actum ex collectione papyrorum Chester Beatty," in *Miscellanea Biblica* (Rome: Pontifical Biblical Institute, 1934) 2:388–394, reconstructed this folio, with extensive textual notes. Günther Zuntz later undertook a detailed study of this folio, and published his findings along with a photograph of the Vienna papyrus in his "Reconstruction of one Leaf of the Chester Beatty Papyrus of the Gospels and Acts ($\mathfrak{P}^{45}$)," *ChrEg* 26 (1951) 191–211. A few corrections by Zuntz to his article may be found in Marcel Hombert, "Bulletin papyrologique XXV (1951)," *REG* 66 (1953) 313. See also Thomas J. Kraus, "*Ad fontes:* Gewinn durch die Konsultation von Originalhandschriften am Beispiel von *P. Vindob. G* 31974," *Bib* 82 (2001) 1–16 and plate.

[6] Kenyon, *The Gospels and Acts, Text*, vii; Aland, *Repertorium*, 269.

[7] These are fragments A (Matthew) and B and C (John) published by Skeat and McGing, "Notes," 21–23 = *Collected Writings*, 135–137. Fragment A (Matt 20:24–26) is duly included by Min, *Die früheste Überlieferung des Matthäusevangeliums*, 111 (and n. 1), but provides no new readings. Fragment B contains part of John 4:51 and 5:21, while fragment C contains part of John 4:54 and 5:24. Skeat and McGing (23–24 = 137) reconstruct the text around these fragments, and then comment (24–25 = 138) on a few of the recovered readings. On the basis of these two fragments, we have two additional asterisked readings in our list: John 4:52 and 5:22 (which Skeat and McGing [25 = 138] note as "apparently an otherwise unrecorded variant for δεδωκεν"). Von Soden cites W^s for the first, and Swanson provides the support for the second.

Comfort and Barrett, 160, refer to Skeat and McGing's article misleadingly as giving a "reconstruction," without noting that it reports new fragments; but their text duly provides the two new fragments, as does the IGNTP. Also, Skeat and McGing provide plates for fragments B and C, as does the IGNTP (Plate 16).

[8] Kenyon, *The Gospels and Acts, Text*, xii (tables of agreement) and xv. Cf. also Epp, "The Twentieth Century Interlude," 393–396 = Epp and Fee, *Studies*, 89–92, who isolates the $\mathfrak{P}^{45}$-W tradition. (See also Epp, "The Significance of the Papyri," 97–98 = Epp and Fee, *Studies*, 292–293;) Teófilo Ayuso, "¿Texto Cesariense o Precesariense? Su Realidad y su Trascendencia en la

where the Caesarean text is not identifiable—$\mathfrak{P}^{45}$ fails to side clearly with any of the major manuscripts or text-types.[9] In Acts the text is closer to the Alexandrian text (א A B C) than to the Western (D it), and Kenyon notes that $\mathfrak{P}^{45}$ "has none of the major variants characteristic of the text of D in Acts," even though "it does contain a certain number of the minor variants for which the evidence has hitherto been 'Western' in character."[10] But observe that at Luke 9:62 D agrees with the 3 readings

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Critica Textual del Nuevo Testamento," *Bib* 16 (1935) 378, divides the Caesarean witnesses into $\mathfrak{P}^{45}$ W f^1 f^{13} 28 on the one hand, and Θ 565 700 on the other. On $\mathfrak{P}^{45}$'s textual affinities see also Edgar R. Smothers, "Les papyrus Beatty de la Bible grecque," *RSR* 24 (1934) 23–30; Lagrange, "Les papyrus Chester Beatty pour les Évangiles," *RB* 43 (1934) 16–24; idem, *Critique textuelle*, 158–163 (summarizing his slightly earlier article); Kenyon, "Some Notes on the Chester Beatty Gospels and Acts," in *Quantulacumque*, ed. Robert P. Casey, Silva Lake, and Agnes K. Lake (London: Christophers, 1937) 145–148; C.C. Tarelli, "The Chester Beatty Papyrus and the Caesarean Text," *JTS* 40 (1939) 46–55; and Hollis W. Huston, "Mark 6 and 11 in $\mathfrak{P}^{45}$ and in the Caesarean Text," *JBL* 74 (1955) 262–271. For occasional agreements with D alone or almost alone, see Elliott, "Codex Bezae and the Earliest Greek Papyri," in *Codex Bezae*, ed. Parker and Amphoux, 163–164 (Matt), 168 (Mark), 169–170 (Luke), 177–178 (John), and 179–180 (Acts). However, some of these agreements are only partial; for example, Elliott includes our Luke **9:57** and **12:47**. On the relation between $\mathfrak{P}^{45}$ and W see especially the thorough study by Hurtado, *Codex W in the Gospel of Mark*, 2–5, 63–66; at 64–65 he examines 7 readings where $\mathfrak{P}^{45}$ and W agree alone (among the witnesses used by Hurtado), and these include our asterisked Mark 8:12b, 8:38b, and 8:38c. See also Merk, "Codex Evangeliorum et Actum," 386 and 394.

[9] Kenyon, *The Gospels and Acts, Text*, xi–xviii. See also Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 25–26 (Matthew), 31–35 (Luke), 38–40 (John); Merk, "Codex Evangeliorum et Actum," 387–388, 391–394 (Matthew), 394–402; Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts," *JTS* 41 (1940) 253–260; R.V.G. Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," *HTR* 29 (1936) 345–352; idem, "The Chester Beatty Papyrus and the Caesarean Text of John," *HTR* 30 (1937) 157–164; Min, *Die früheste Überlieferung des Matthäusevangeliums*, 144–148.

One should also note the summary judgment by Hedley, "The Egyptian Texts of the Gospels and Acts," *CQR* 118 (1934) 29: "Its early date … has not prevented its text from being a very bad one." (I am grateful to the Southern Baptist Theological Seminary for kindly supplying a portion of Hedley's article.)

[10] *The Gospels and Acts, Text*, xviii. This judgment seems to be basically confirmed by the statement of Boismard and Lamouille, *Le Texte occidental des Actes des Apôtres* 1:22: "$\mathfrak{P}^{45}$ ne soutient aucune des leçons longues du TO [texte occidental]; il atteste cependant un nombre relativement élevé de variantes 'occidentales': une dizaine attestées par D; d'autres, plus nombreuses, n'ayant plus que le soutien de versions (surtout des latins)." See also the discussion by M.-J. Lagrange, "Le papyrus Beatty des Actes des Apôtres," *RB* 43 (1934) 164–167, of the relations between $\mathfrak{P}^{45}$ and D; idem, *Critique textuelle*, 413–416 (where he summarizes his slightly earlier article); Merk, "Codex Evangeliorum et Actum," 402–406; and Tasker, "The Nature of the Text of the Chester-Beatty Papyrus in Acts," *JTS* 38 (1937) 387–394. Colwell, "Method in Establishing the Nature of Text-Types," 48 n. 3, refers to two examples where $\mathfrak{P}^{45}$ supports readings that were considered Byzantine: Matt 26:7 (apparently την κεφαλην) and Acts 17:13 (apparently the omission of και ταρασσοντες; see n. 202 below). See also the useful survey by A.F.J. Klijn, *A Survey of the Researches into the Western Text of the Gospels and Acts* (Utrecht: Kemink en Zoon, 1949) 128–146, and idem, *A Survey of the Researches into the Western Text of the Gospels and Acts*, Part 2: 1949–1969 (NovTSup 21; Leiden: Brill, 1969) 33–35.

We may mention here the attempt by Robert F. Shedinger, "The Textual Relationship between $\mathfrak{P}^{45}$ and Shem-Tob's Hebrew Matthew," *NTS* 43 (1997) 58–71, to demonstrate that a fourteenth-century Hebrew version of Matthew is textually related to $\mathfrak{P}^{45}$, although Shedinger

cited, although Kenyon notes no support in his apparatus.[11] Kurt Aland and Barbara Aland characterize it as having a "free" text.[12]

The writing of 𝔓45 is clear and careful, with very few *lapsus calami* or corrections. Kenyon notes: "The writing is very correct, and though without calligraphic pretensions, is the work of a competent scribe."[13] The use of abbreviations for *nomina sacra* is frequent, but the use of breathings and punctuation is, as would be expected in a papyrus of such antiquity, sparse.[14] Also, the codex provides early examples of the staurogram at the two places where either σταυρός or σταυρόω occurs within the extant remains. At Matt 26:2 (in the Vienna folio) the scribe writes σταυρωθηναι as $\overline{\text{σ-ϼνα}}$[ι̅.[15] And at Luke 14:27 the scribe writes σταυρον as $\overline{\text{σ-ϼν}}$.[16]

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concedes (70): "It is true that the evidence presented here of a textual relationship between Shem-Tob and 𝔓45 is frustratingly circumstantial, and other explanations for this apparent relationship could be advanced." Indeed, William L. Petersen, "The *Vorlage* of Shem-Tob's 'Hebrew Matthew'," *NTS* 44 (1998) 490–512, especially 506–510, subsequently brought forward acute criticisms of Shedinger's analysis. In fact, all of the readings considered by Shedinger have Greek support (the only one in our list is the asterisked Luke 12:4, on which see Shedinger, 68, and Petersen, 509), and so are not discussed further here.

[11] See Kenyon's emendation at *The Gospels and Acts, Plates*, vi; von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411; Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 26 n. 2; and Tarelli, "Some Linguistic Aspects of the Chester Beatty Papyrus of the Gospels," *JTS* 39 (1938) 258–259. (However, Comfort and Barrett follow Kenyon's original citation.) It is interesting that Ptolemy (cited by Irenaeus) agrees with 𝔓45vid D in having εις τα οπισω βλεπων, as noted by Barbara Aland, "Die Rezeption des neutestamentlichen Textes," 31–32.

[12] *The Text of the New Testament*, 98–99 (and also 93–95); see chapter 1, n. 52.

[13] *The Gospels and Acts, Text*, ix. See further Kraus, "*Ad fontes:* Gewinn," 5 and 14, on the professional quality of the work of 𝔓45; Kraus also (ibid., 12 and 14–15) concludes from the small writing and other indications that the codex was not intended for public reading, but for either private use or use in a small circle. See the insightful remarks by Hurtado, *The Earliest Christian Artifacts*, 174–177.

[14] Kenyon, *The Gospels and Acts, Text*, viii–x, on 𝔓45's "writing." See also Merk, "Codex Evangeliorum et Actum," 377.

[15] Its presence was noted already by Gerstinger, "Ein Fragment," 69 and 70 apparatus. (But Zuntz, "Reconstruction of one Leaf," 209, prints $\overline{\text{σρνα}}$[ι̅, i.e., as a usual *nomen sacrum*. Similarly, Min, *Die früheste Überlieferung des Matthäusevangeliums*, 114 transcribes σρνα[ι], thus even ignoring the supralinear line. Of course, Zuntz and Min are concerned with other aspects of the text.) Kraus, "*Ad fontes:* Gewinn," 9, concludes that the scribe had considered this verb as a "besonders wichtiges Wort"; see generally 8–10 on the *nomina sacra*. Kraus also includes a plate of the relevant page of the Vienna folio at the end of his article.

[16] Kraus, "*Ad fontes:* Gewinn," 9, states that the staurogram at Matt 26:2 occurs "nur dieses eine Mal in *P.Beatty* I / *P.Vindob. G* 31974." Indeed, Hurtado, "The Staurogram in Early Christian Manuscripts: The Earliest Visual Reference to the Crucified Jesus?" in *New Testament Manuscripts: Their Texts and Their World*, ed. Thomas J. Kraus and Tobias Nicklas (Texts and Editions for New Testament Study 2; Leiden and Boston: Brill, 2006) 213–214, asserts that Matt 26:2 is "the sole place where either the relevant noun or verb appears in the extant portions of the manuscript." However, Kraus refers to the presence of σταυρός at Luke 14:27 in 𝔓45, but simply cites that as one of the places where the scribe writes the usual *nomina sacra*. And one will find the reading of 𝔓45 at Luke 14:27 reported as $\overline{\text{σρν}}$ by Kenyon, Swanson, and Comfort and Barrett. (See also Kenyon, *The Gospels and Acts, Text*, ix.) Nevertheless, it seems to me fairly

The only listing of singular readings of 𝔓45 available appears to be that derivable from Kenyon's apparatus,[17] that is, those readings for which he cites no support from Greek manuscripts. (This list—if it can be so designated—is utilized by most later researchers.) Unfortunately, Kenyon's notes are neither exhaustive nor entirely accurate,[18] and his printed readings of the papyrus are occasionally in error.[19] Our list of singulars was established from Kenyon's plates of 𝔓45,[20] supplemented by Zuntz's photographs of Pap. Vindob. Graec. 31974 and reconstruction of folio 2, Skeat and McGing's three fragments, as well as Min's listing of readings in Matthew that diverge from the text of Nestle-Aland.[21] Relying on known textual affinities, I also examined W, Θ, 892, and 1241 at the readings of 𝔓45 with no Greek manuscript support in Tischendorf; this check enabled us to asterisk four readings in our list,[22] and also made it possible to cor-

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clear that 𝔓45 has the staurogram at Luke 14:27, reading in fact $\overline{\text{c-P}}$v. Note the horizontal stroke across the lower half of the distinctly elongated ϱ. This horizontal line seems to be a bit lower than the one that occurs at Matt 26:2. And neither is as high as the one in the staurogram at Luke 14:27 in 𝔓75 (which can be seen perfectly clearly). If one is permitted to generalize from the two extant occurrences, it would seem likely that the scribe of 𝔓45 wrote the staurogram consistently for both the noun and verb. For further references on the staurogram, see chapter 7, n. 546.

17 *The Gospels and Acts, Text*, along with a few corrections in Kenyon's *The Chester Beatty Biblical Papyri* 2: *The Gospels and Acts, Plates* (London: Emery Walker, 1934) v–vi.

18 Kenyon relies primarily on Tischendorf, with some additional information from various sources; see *The Gospels and Acts, Text*, xx–xxi. However, he did not use von Soden. Certain oversights and errors are discussed below in this chapter.

19 It may be appropriate to mention here that, while I have had occasion to disagree with Kenyon's transcriptions and notes in his publications of the three Chester Beatty papyri studied here, these volumes are a splendid monument of Kenyon's work. His editions of these papyri were produced in a very timely fashion, and provide a wealth of information with a high degree of accuracy.

20 *The Gospels and Acts, Plates*. (Plates for the portions of John may also be found in the IGNTP volumes, Plates 17–20.)For folio 8 Kenyon's transcription (*The Gospels and Acts, Text*, 51–52) uses some additional fragments. This makes a difference for our study only at Mark 12:14, where the published plate (presumably showing all the fragments) shows [δω]μεν ου[ν η μη δω]μεν, but Kenyon edits [δω]μεν ουν η [μη δω]μεν. I assume that this is a slip by Kenyon (and by Comfort and Barrett, who follow him).

21 Min, *Die früheste Überlieferung des Matthäusevangeliums*, 111–121 and 152, presents reconstructions of 𝔓45's text and collations. Min cites for the first time Matt **20:29**, which seems very probable to me, but rejects Matt 26:33, as discussed below. See also n. 145 below.

22 These are the agreements with W at Mark 9:2a; Luke 10:11b, 10:13, and 12:33. The other agreements with W or Θ are found by using von Soden, except for the agreement with Θ at John 10:31 and the agreements with W at Mark 8:38a, Luke 11:18, and John 11:22, each of which is cited in Nestle-Aland. Harris's collation also provides the citation of 892 at Luke 10:11b (where the IGNTP does not cite 892 for the omission, which was confirmed by microfilm, nor even 𝔓45 for the omission, but solely W*). The collation of 1241 reports that it reads καθοπλισαμενος at Luke 11:21, and so in my dissertation I asterisked that reading; however, the IGNTP does not cite 1241 in agreement with 𝔓45 here, and the microfilm confirms that 1241 reads καθοπλισμενος (a reading ignored by the IGNTP). Thus, 𝔓45 remains singular at that point.

rect a few citations. Since $\mathfrak{P}^{45}$ is the only one of our six papyri for which Legg's editions are relevant, his material was also consulted, but only one reading was thereby asterisked.[23] $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ were also checked, but no reading was thereby asterisked.[24]

The IGNTP volumes were especially helpful. Within Luke quite a few readings were asterisked as a result of new evidence cited by the IGNTP (9:31, 9:33, 10:8, 10:19,[25] 10:21, 10:31,[26] 10:34b, 11:8, 11:22a, 12:2, 12:7b, 12:8b,

[23] Mark 6:39b, which is supported by 122. The editions of S.C.E. Legg cover only Matthew and Mark. Unfortunately, Legg did not include the Vienna fragment of $\mathfrak{P}^{45}$; see Kilpatrick, "The Oxford Greek New Testament," *JTS* 43 (1942) 32, and T.W. Manson, review of *Novum Testamentum Graece secundum Textum Westcotto-Hortianum: Evangelium secundum Matthaeum*, ed. S.C.E. Legg, *JTS* 43 (1942) 86.

A brief summary of Legg's reports of our readings of $\mathfrak{P}^{45}$ may be useful. The first five readings from Matt in our list are found in Kenyon's edition; Legg includes the first four but not **25:44**. Of the readings in Mark, Legg does not include the following that are found in Kenyon: **6:49** (doubtful), **9:7** (not found in Kenyon's apparatus), 9:8 (not found in Kenyon's apparatus), **9:28b** (where Kenyon's apparatus is misleading), **11:27** (found in Kenyon's addendum), and **12:26** (in the text of Kenyon's addendum, but not noted in his apparatus). The following readings are correctly given by Kenyon but reported incorrectly by Legg: **6:37**, **6:48b**, **7:33c**. At **6:17** Legg is misled by Kenyon's note, and Legg follows Kenyon's incorrect report at **6:48a**. And neither Kenyon nor Legg cites the (doubtful) asterisked 8:38a. It appears from this that Legg confined himself to perusing Kenyon's apparatus (exclusive of the addendum), and did not always interpret that apparatus correctly.

[24] The support by $\mathfrak{P}^{75}$ at Luke 11:31, and the support by $\mathfrak{P}^{66}$ at John 11:22, 11:30, and 11:32, are noted in Nestle-Aland. However, the support by $\mathfrak{P}^{75}$ at Luke 13:31 is not found in Nestle-Aland (the variation is not cited), although the support from W is already noted in von Soden. The editors read $\mathfrak{P}^{75}$ as having the reading of $\mathfrak{P}^{45}$ at John **10:36**, but $\mathfrak{P}^{75}$ is, I believe, too doubtful to be cited there, as discussed in chapter 9, n. 27. By the way, Aland does include $\mathfrak{P}^{45}$ in his "vollständige" collation of John 11:1–10, which he presents as part of his analysis of $\mathfrak{P}^{66}$ ("Papyrus Bodmer II: Ein erster Bericht," *TLZ* 82 [1957] 176). Barbara Aland, "Das Zeugnis der frühen Papyri," 328, gives a listing of $\mathfrak{P}^{45}$'s singulars in Matt. She cites **20:29** as simply "ηκολουθησαν αυτω οχλοc πολυc] ηκολουθησαν οχλοι πολλοι," as though it derived from the reading of Γ 482 1241 *pc*; see below on the reading there. Her 25:42 and 26:26 are not in our list, where she cites support. She does include the sole correction, 25:42, but cited as 20:42. On the other hand she does not include the singulars **26:5** and **26:12** (the latter of which is not so clear, of course), or our asterisked 26:21b, 26:23, 26:31, 26:33, and 26:36 (the last four of which are also doubtful).

I also checked the collation by Herbert Hahn, "Ein Unzialfragment der Apostelgeschichte auf dem Sinai (0140)," in *Materialien zur neutestamentlichen Handschriftenkunde*, ed. Kurt Aland (ANTF 3; Berlin: Walter de Gruyter, 1969) 186–192, which confirmed the reading of 0140 at Acts 5:34, and provided some additional information there.

[25] The support from 157 is cited from the IGNTP, and is confirmed by Hoskier's collation, by Swanson, and by microfilm. Von Soden, on the other hand, in his apparatus cites 157 (his ε207) as agreeing with D here, even though in his prolegomena (*Die Schriften, Untersuchungen*, 1227) he had cited for 157: "[10:]19 add των a οφεων (it δ5)." If we can take the silence of any reference to των before cκορπιων as indicating that von Soden's collation of 157 was correct in reading των οφεων και cκορπιων, then the error in the apparatus was made in incorporating the collation into the apparatus.

[26] Tischendorf cites the Old Latin for the omission of δε, but does not cite D, and von Soden follows Tischendorf; but Scrivener shows the omission, as cited in the IGNTP and Swanson.

12:24b, 12:28a, 13:30, 14:8a). Three additional readings (**11:23**,[27] **11:53**,[28] and **14:23c**[29]) are cited for the first time in the IGNTP. On the other hand, there are the following readings not cited in the IGNTP: 9:48a (where the reading of $\mathfrak{P}^{45}$ is found in the statement of deficiencies but not in the apparatus, although other witnesses to the reading are cited), 10:11b,[30] 12:33 (an orthographic shift), **12:36b** (perhaps doubtful), and **14:20**.[31] At the following places the IGNTP appears to cite a reading incorrectly: our asterisked 10:8, 10:20,[32] and 14:26 (where $\mathfrak{P}^{45}$ is cited as having οτι for ετι);[33]

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[27] Kenyon's transcription of the end of this verse has: κα[ι] ο μη cυναγων μετ εμου| cκορπιζει. His apparatus gives no note, but this line obviously is abnormally long. The plate clearly indicates: κα[ι] ο̣ μη cυναγ̅ω̅| cκορπιζει. Since the end of cυναγ̅ω̅ lines up perfectly with the right margin of the text, and the beginning of cκορπιζει lines up perfectly with the left margin of the text, there can be no doubt that μετ εμου is missing. Swanson and Comfort and Barrett also omit μετ εμου.

[28] I believe that at one time I thought that this was too doubtful to cite. Kenyon cites $\mathfrak{P}^{45}$ as having εξελθοντος αυτου in the lacuna with no note of hesitation. Yet the support from $\mathfrak{P}^{45}$ is not cited in Nestle-Aland prior to the 27th edition and not in Aland's *Synopsis* prior to the 14th edition. In those last two editions we find $\mathfrak{P}^{45vid}$ for this longer reading (= **א** B C L *pc*), and Comfort and Barrett also have αυτου. But inspection of the space now convinces me that the IGNTP is correct in thinking that something must have been missing, and αυτου is the only plausible choice. Note that, for what it is worth, in Kenyon's text the relevant line juts to the right more than the next line does. And if we look at these two lines we see that the right portions line up perfectly without the αυτου:

κακειθεν εξελθοντος ηρξαντο οιγραμματεις
δεινως εχειν και αποστοματιζειν αυτον περι

[29] Kenyon read the end of this line and the beginning of the next line as having οικος μ[ου λε|γω κτλ., which is followed by Aland's *Synopsis* (the variation unit is not cited in Nestle-Aland) and by Comfort and Barrett and Swanson. But this reading would extend οικος μου λε about three letters farther to the right than the lines immediately above and below it, which have ι and ω where Kenyon thinks this line has ουλε. Moreover, inspection of the remains at the end of this line shows that what Kenyon took to be the left portion of a M is in fact more similar to a Λ, and that what he took to be the right portion of a M is in fact the left portion of an E, with the characteristic bottom part rather clear and pehaps even a trace of the crossbar remaining. Finally, there is a clear stop placed after the οικος. The papyrus should thus be read, I believe: οικος· λε|γω, and I am not even sure that dots are needed under the λε. By the way, von Soden (following the collation by Cronin) reports N as omitting μου here, but the microfilm confirms the IGNTP's and Swanson's citation of N as having μου ο οικος.

[30] Note also that at 10:11 $\mathfrak{P}^{45}$ is cited alone as having εις τους ποδας, but this is simply the same reading cited a few lines earlier from $\mathfrak{P}^{75}$ **א** B D R 157 229^{c} 892.

[31] I note also that at 10:31 $\mathfrak{P}^{45}$ writes cυγκυριαν with cυν-, but is not cited with A W etc. in the IGNTP.

[32] Here $\mathfrak{P}^{45}$ is reported as having μοι for μη, but I believe that Kenyon is correct in reading τουτωι μη χαιρετε; even a portion of the crossbar of the H is still visible, and the stroke after the M is too long to be an O. Comfort and Barrett also edit μη.

[33] Apart from $\mathfrak{P}^{45}$ the evidence here is: ετι δε ς **א** A D W X Γ Θ Ψ f^{1} f^{13} 1006 1342 1506 *rell* lat sy^{h} sa^{mss} bo Cl | ετι τε B L R Δ 33 892 *pc* | ετι $\mathfrak{P}^{75}$ a e r^{1} sa^{ms} Or. Kenyon reads $\mathfrak{P}^{45}$ as agreeing with ς *rell*, and the δε is clear, but as far as I have found the οτι / ετι variation is not otherwise reported for $\mathfrak{P}^{45}$. However, IGNTP reports $\mathfrak{P}^{45}$ as having οτι for ετι. When we turn to the plate of this folio the matter is not clear. Kenyon evidently took the remains as the

and at **11:11a** the reading of $\mathfrak{P}^{45}$ is cited as from $\mathfrak{P}^{75}$. At 11:17, where $\mathfrak{P}^{45}$ has μεριcθεισα εφ εαυτην, I suppose that there are two readings, one the word order and the other the verb without the prefix, both of which are supported in Tischendorf. There is also 12:46 where Kenyon (followed by Comfort and Barrett) reports $\mathfrak{P}^{45}$ as reading και ε]ν ωρα, but the IGNTP reports $\mathfrak{P}^{45}$ as omitting εν. It is simply unclear to me which reconstruction is correct here, and in any case the omission of εν is supported by 1187 1200* latt geo, and so would be asterisked.

For John the IGNTP supplies four new readings. **10:24**,[34] **10:25**,[35] **10:32**,[36] **10:38**.[37] And the IGNTP differs from Kenyon (who is followed by Swanson and Comfort and Barrett) at the juncture of 11:43–44, where the

upper portion of an E, while IGNTP takes the remains as a (more or less) completed O. It is clear that the folio has suffered some damage precisely below these remains. The difficulty in decipherment may be appreciated by looking just three lines up (at cυνεπορευοντο of 14:25). The remains at 14:26 appear slightly larger than the three omicrons of cυνεπορευοντο, and slightly smaller than the two epsilons. In defense of Kenyon's reading I would call attention to the writing of εκεινων (of 14:24) just four lines up: the first epsilon there has the top curve touching the central line, and if one imagines this upper portion in isolation it would look very much like an omicron. Returning then to our reading at 14:26, one can indeed perhaps see a continuation of what would be the central line of an epsilon, which in fact extends slightly to the right in a way that appears to be inconsistent with an O (although this might be simply the fiber of the papyrus). In the absence of clearer evidence I hesitate to override Kenyon's reading, especially when doing so would create a singular reading. Surely the likelihood is that $\mathfrak{P}^{45}$ simply has the majority reading here, as Swanson and Comfort and Barrett also report.

[34] Here Kenyon (followed by Swanson and Comfort and Barrett) reads ιουδαιοι και [ελε]γο[ν αυτωι] ε[ω]c, but the IGNTP has ιουδαιοι και αυτ[ ]εωc, and reports for ελεγον αυτω: αυτ[ ] $\mathfrak{P}^{45}$, apparently thinking that $\mathfrak{P}^{45}$ transposes (the space is definitely against simple omission of ελεγον). The remains after και do appear quite likely to be the upper right portion of an A, and after that perhaps we can see the faint remains of an Y followed by the upper bar of a T (which Kenyon seems to have taken as a Γ, although it is difficult to see how ελε could fit between the και and that letter).

[35] Kenyon (followed by Swanson and Comfort and Barrett) reports παρρηcια·] απε[κριθη for the juncture of 10:24–25. The ΠΕ are fairly clear, and the upper tip of the A can be seen. Before that, however, is the upper portion of a vertical stroke that can hardly be the remains of an A or a punctuation mark; rather it clearly resembles an I. Before that is a small mark of ink that could be the edge of an A. Rather than postulating the addition of some word one might wonder if the I could be an iota adscript. Yet Kenyon tells us that this is not used after α (*Gospels and Acts, Text*, ix), as seems indeed to be the case. So one can only suppose that some short word was added here, and the natural choice is και.

[36] The space here seems clearly against Kenyon's reconstruction (which is followed by Swanson and Comfort and Barrett); as the IGNTP correctly says, 11 letters would seem to be needed (11 letters are in the following line in the corresponding place), and thus something more than λιθαcωc[ιν αυτον α]πεκριθη is needed. The addition of και before απεκριθη would fill out the space precisely, and would fit with $\mathfrak{P}^{45}$'s tendencies in this section of text.

[37] Kenyon (followed by Swanson and Comfort and Barrett) edits γ]ε̣ι̣νωcκητε, but the right portion of an E seems clear immediately before the N, the left portion of which is intact. There seems to be no place for an I here.

statements of deficiencies have δευρο εξω and εξηλ[ ]νηκωc. The editors accordingly cite $\mathfrak{P}^{45}$ as omitting και *prim.* in vs. 44 and report no variation at the end of vs. 43. Kenyon, on the other hand, edits: δευρο ε̣λ̣θ̣ε̣.ε̣ξ̣ω̣ κ[αι εξηλθεν ο | τεθ]νηκωc. After some hesitation I have accepted the IGNTP reading,[38] and thus removed my previous 11:43 from the list.[39]

Finally, two readings found support in Aland's *Synopsis*: Mark 8:20; Luke 12:51. And one reading found support from Swanson: Acts 11:29b.

The results were compared with Kenyon's apparatus, and any discrepancies were checked again. Our total of 227 singulars includes 6 taken from the reconstruction by Zuntz of folio 2 (Matt **26:1**, **26:5**, **26:6a**, **26:6b**, **26:12**, **26:21a**); thus, we found 221 in the material edited by Kenyon. Kenyon, however, cites 254 singulars in his tables,[40] and his apparatus notes 287. Apart from differences discussed in connection with later readings, the more significant discrepancies may be briefly noted.[41]

Sometimes Kenyon seems to have edited $\mathfrak{P}^{45}$ incorrectly as having a singular reading:[42]

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[38] At first the space involved here seems to be decisive against the IGNTP interpretation. Where the papyrus has δευρο—τεθνηκως at one line juncture, it has και τας χειρας κηριαις και η οψις αυτου (Kenyon has κειριαις, but the IGNTP seems correct with κηριαις). It appears that the line ends with κηριαις και, and the next one begins with η οψις. There are thus 22 letters (και—και) directly underneath δευρο—ο. On the reading of the IGNTP this is δευρο εξω εξηλθεν ο, a total of 16 letters; Kenyon's reading amounts to 23 letters.

But when we look more closely we see first that the letters in the earlier line are wider (Ξ and Ω take more space than an I). Moreover, the last visible letter in the earlier line is taken to be a K, and Kenyon assumes that that line is to be completed και εξηλθεν ο. Yet in the line below in the same space we would have ιαις και, which are indeed fairly clear. What has happened? Two letters back from that K we have a Ξ, as Kenyon recognized, but he took the next letter as being an Ω. Yet what we now see is consistent with an H. We thus seem to have part of εξηλθεν, and in fact what Kenyon took to be a K (with no dot) does look more like a Λ. Over ιαις και we would then have λθεν ο, a closer match to ιαις και. Working backwards we can perhaps see some traces of the first and last letters of εξω, although the Ξ would not be conjectured from what is visible in between. And there is perhaps a slight space between εξω and εξηλθεν, although it appears hardly adequate for και.

[39] This was reported in my dissertation as: 11:43 εξω ς *rell* | ε̣λ̣θ̣ε̣ εξω $\mathfrak{P}^{45vid}$, and was considered under the categories: Add, HarmCont, Gramm. The omission of και at the beginning of 11:44 is, of course, supported in Tischendorf.

[40] *The Gospels and Acts, Text*, xii–xiv.

[41] I have not thought it useful to catalogue in detail the discrepancies, as I did in my dissertation, 159 n. 17 (–162). Most of these involve either differences in what one considers as a variation unit, or the citation of supporting Greek evidence. As one example of the latter, note Acts 11:28, where $\mathfrak{P}^{45}$ omits μελλειν; the omission is singular according to Kenyon, but in fact it is found also in $\mathfrak{P}^{74}$ 61 314 323 453 614 945 1739 2816* 2818 *pc*, of which 16 supporting witnesses are reported already in Tischendorf. Hoskier, "Some Study of $\mathfrak{P}^{45}$ with Special Reference to the Bezan Text," *Bulletin of the Bezan Club* 12 (1937) 52, cites in support of $\mathfrak{P}^{45}$ here "*minn sexdecim, aeth syr arm*," and (n. 1) remarks that Kenyon "completely ignores the numerous cursive testimony" found in Tischendorf and von Soden.

[42] These are all noted in my dissertation, 159 n. 17 (–162). Unless otherwise stated, Swanson and Comfort and Barrett agree with my readings.

Matt 21:17	$\mathfrak{P}^{45}$ has βηθανιαν instead of Kenyon's βαιθανιαν.[43]
Mark 9:31	Kenyon edits πα]ρα̣δ̣ι̣δ[οται]ι̣ ανθ[ρωποις for εις χειρας ανθρωπων, followed by Legg and Comfort and Barrett, while Swanson conjectures ανθ[ρωπων εις χειρας; but $\mathfrak{P}^{45}$ has π̣α̣ρ̣α̣[δι]δ̣ο̣τ̣α̣ι̣ ε[ις χειρας].
Luke 6:35	Kenyon edits χρης]τος [αυτος], followed by the citation in Aland's *Synopsis* of $\mathfrak{P}^{45vid}$ for χρηστος αυτος, but $\mathfrak{P}^{45}$ may read [αυ]τος [$\overline{\text{χρς}}$], which is supported by αυτος χριστος of Θ Ξ 579 *pc*.
Luke 7:2	$\mathfrak{P}^{45}$ has δ[ουλο]ς, although Kenyon edits δ[ουλο]υ.[44]
Luke 10:19	$\mathfrak{P}^{45}$ reads διδωμι instead of Kenyon's δεδωμι.[45]
Luke 10:21	$\mathfrak{P}^{45}$ does not omit ναι ο πατηρ οτι, as Kenyon thought, but reads it followed by ουτως ευδοκια εγενετο (*cum* $\mathfrak{P}^{75}$ B C* L Ξ Ψ 070 1 33 579 892 *pc*), since the letters εγε are clearly visible after ευδοκια.[46]
Luke 10:42	Kenyon's text has αφηρεθησεται instead of αφαιρεθησεται.
Luke 14:17	Kenyon edits ειπεν instead of ειπειν, and Swanson follows him.
Luke 14:30	$\mathfrak{P}^{45}$ has εκτε]λεσαι instead of Kenyon's εκτε]λεισαι.
John 11:48	Kenyon misreads $\mathfrak{P}^{45}$'s αρουσιν as αιρουσιν.[47]
Acts 7:55	$\mathfrak{P}^{45}$ has ειδεν instead of Kenyon's ειδον.
Acts 16:3	There is an ο (or something) before παυ[λος, although Kenyon edits $\mathfrak{P}^{45}$ without ο, and Comfort and Barrett follow him.

And there are three readings that are unclear. At Acts 10:17 Kenyon suggests that εν εαυτω is omitted, but the space seems adequate for εν εαυτω or εν αυτω (with B 323 *pc*). At Acts 15:23 Kenyon questions whether χαιρειν follows εθνων, but the reading here seems simply unclear to me.[48]

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[43] This is now also found in Min, *Die früheste Überlieferung des Matthäusevangeliums*, 113.

[44] Kenyon adds "ut vid." in his apparatus; Comfort and Barrett follow him. But Swanson and the IGNTP now also cite δ[ ]ς. Merk, "Codex Evangeliorum et Actum," 380, followed Kenyon, and explained δουλου as "ex conformatione cum voce praecedente τινος."

[45] Kenyon even cites δεδωμι with "*sic*." Not having the plates, von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, regards this "Unform" as a mixture of δεδωκα and διδωμι. Cf. Birdsall, "Rational Eclecticism and the Oldest Manuscripts: A Comparative Study of the Bodmer and Chester Beatty Papyri of the Gospel of Luke," in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 45 n. 24.

[46] Colwell, "Scribal Habits," 119, accepts Kenyon's text. But the IGNTP and Nestle-Aland cite $\mathfrak{P}^{45vid}$ for ευδοκια εγενετο, and Swanson has]δοκια ε̣[; Comfort and Barrett, though, follow Kenyon in reading [ουτως εγενετο ευ]δοκια ε|μ]προσθεν. I take the remains after ευδοκια to be the upper portions of ΕΓΕ, where the upper line of the Γ is written even with the middle line of the first E, as we see at Luke 9:51 on the facing plate in Kenyon. By the way, although Aland's *Synopsis* cites 579 for ουτως ευδοκια εγενετο, Nestle-Aland does not. However, in fact (as confirmed by the microfilm) 579 does have that reading (but with ουτος); Swanson reports the order but fails to note the ουτος.

[47] Kenyon's reading αιρουσιν is cited by BDF, § 323(1); Turner, *Grammar* 3:63, also cites $\mathfrak{P}^{45}$, but has αιτουσιν. The ερουσιν of $\mathfrak{P}^{59}$ (ερ[) Θ would, by itacism, support αιρουσιν.

[48] Kenyon says: "Post εθνων relliquiae non bene concordant cum χαιρειν." Comfort and Barrett edit [χαιρειν], while Swanson edits .....ρ̣ε̣ι̣ν.

And at Acts 16:39 Kenyon says "Qu. αυτουc om.," but this is in a considerable lacuna and is thus very doubtful; if αυτουc is in fact omitted, 𝔓45 would agree with 383 (according to von Soden).

At a few places I have divided a reading considered by Kenyon to be singular into two non-singular readings. Kenyon has Mark 9:23 as singular,[49] although I have divided this into 2 non-singular readings (*om.* το *cum* D K Θ Π f^{13} 28 205 565 700^{c} 1006 1071 1582^{c} *l*2211 *al*; *om.* πιστευcαι *cum* ℵ B C* L N* W Δ f^{1} 205 579 892 2427 *pc*).[50] At Luke 10:21 𝔓45's τω πνευματι should be divided into 2 non-singular readings (*om.* τω αγιω *cum* ς A W Ψ 0115 f^{13} 157 892 1342 1506 2542 *pm*; *om.* ο ιηcουc [Nestle-Aland cites 𝔓45vid here] *cum* 𝔓75 ℵ B D Ξ 157 1241 *pc*), at both of which 157 supports.[51] And at John 11:33 there are 2 non-singular readings (αυτη *cum* ς *pm*, word order *cum* D).[52]

In connection with his comments concerning the 17th edition of Nestle-Aland, Kilpatrick suggests 7 readings for 𝔓45, all of which involve the reconstructed folio 2.[53] At Matt 26:31 and 26:36 Kilpatrick suggests the readings that we take from Zuntz. However, at 26:1, 26:13, and 26:19, I have followed Zuntz rather than Kilpatrick; thus, we have our **26:1** and our **26:12**.[54] Also, Zuntz thinks that, contrary to Kilpatrick, 𝔓45 did not omit ο ιηcουc at 26:19,[55] but in any case the omission would be supported by 064 (according to von Soden). Kilpatrick's suggestions of υπαγετε at 25:41 and of the omission of μαθητων at 26:20 are confirmed by Zuntz,[56] but are not singular (with support already in Tischendorf): the former is supported by ℵ 1424, the latter by ς 𝔓37vid B D K Γ f^{1} f^{13} 565 579 700 *l*2211 *pm*.

The following points were also noted along the way. At Matt 26:15 I follow Zuntz's proposal[57] that 𝔓45 reads λ′ cτατηρας και απο κτλ., thus having no singular here. At Luke 10:19 Tischendorf's text mistakenly reads ημας for υμας (with no manuscript support, thus confirming how easily this confusion can occur). And at Mark 6:3 Nestle-Aland cites 𝔓45vid alone

[49] Followed by Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, who says that reading this as a question would give "la leçon la plus élégante, probablement trop élégante"; and by Couchoud, "Notes sur le texte de St Marc," 17–18, who sees it as an error.

[50] On this variation unit see Metzger, *Textual Commentary*, 1st ed., 100 = 2d ed., 85, as well as the asterisked Gal 5:14a in 𝔓46.

[51] Hedley, "The Egyptian Texts of the Gospels and Acts," 193, says that 𝔓45's εν τω πνευματι "looks primitive."

[52] Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts," 254, thinks that 𝔓45 may be correct here.

[53] "Three Recent Editions of the Greek New Testament," *JTS* 50 (1949) 15.

[54] Zuntz, "Reconstruction of one Leaf," 199 and 200 respectively.

[55] Ibid., 211.

[56] Ibid., 198 and 201; indeed the latter is already noted by Kenyon.

[57] Ibid., 201.

for του τεκτονος ο υιος και, although Tischendorf already cites 13 as having this reading, and so it is not in our list.[58]

The final list of $\mathfrak{P}^{45}$'s singulars, then, is given in Appendix A. The total number of singular readings in $\mathfrak{P}^{45}$ is 227, of which 8 are orthographic singulars and 9 are nonsense singulars.[59] There thus remain 210 significant singulars.

Corrections

There are 14 corrections in $\mathfrak{P}^{45}$, of which 2 seem to be by a second hand: Matt 25:42,[60] and Acts 7:12.[61] The remainder all seem clearly to be by the first hand; the most doubtful example is Acts 16:17, and even there the slash through the final letter is completely consistent with the scribe's writing. The pattern of the 12 corrections by the first hand is: Mark (1), Luke (2), John (4), Acts (5). The IGNTP volumes of Luke and John accurately present the corrections in Luke and the corrections in John. Indeed, the corrections at John 11:49 and 11:52 are noted for the first time in the IGNTP. Comfort and Barrett fail to report Matt 25:42; John 11:49,

[58] Only τεκτον]ος ο υ[ιος remains, and so it is uncertain whether $\mathfrak{P}^{45}$ had the following και. Swanson cites f^{13} as agreeing with $\mathfrak{P}^{45}$, relying on 13 for the family reading. Von Soden cites his I^{tc} group (13 230 346 543 826) for του τεκτονος ο υιος, where probably he intended to add και at the end. Legg includes only 13, 69, 124, 346, and 543, and cites $\mathfrak{P}^{45}$ 13 124 346 as having του τεκτονος ο υιος, and 13 124 as having the following και. According to the collation by Kirsopp and Silva Lake, eds., *Family 13 (The Ferrar Group): The Text according to Mark with a Collation of Codex 28 of the Gospels* (SD 11; London and Philadelphia: Christophers and University of Pennsylvania Press, 1941), του τεκτονος ο υιος is found in 13 346 543* 826^{c} 828, all of which except 346 have the following και. I was content to confirm by microfilm that 13 826^{c} have του τεκτονος ο υιος και, that 346 has του τεκτονος ο υιος without και, and that 124 reads ο τεκτων ο υιος without και (as cited by the Lakes). Nestle-Aland and Aland's *Synopsis* cite f^{13} for του τεκτονος υιος και, thus simply following the reconstructed text of the Lakes.

[59] There are also 99 asterisked readings. Colwell, "Scribal Habits," 111, says that $\mathfrak{P}^{45}$ has 275 singulars after removal of itacisms. In my "Scribal Habits in the Transmission of New Testament Texts," 152, I gave the figure of 248 singulars, while in my dissertation I counted 240 singulars, with 8 orthographic singulars and 10 nonsense singulars.

[60] The correction of the same error in B (see Tischendorf, *Novum Testamentum Graece* 3:1259) was made already by B^{2}, the διορθωτής who "eiusdem fere aetatis atque B* sive manus prima fuit" (ibid., 360). I take the agreement between $\mathfrak{P}^{45*}$ and B* to be coincidental. Zuntz, "Reconstruction of one Leaf," 198, says: "Ουκ before εδωκατε, omitted (cf. v. 35) by the original scribe (as in B), was added by a later hand." Gerstinger, "Ein Fragment des Chester Beatty-Evangelienkodex," 70, had already noted: "ουκ von 2. Hand nachgetragen" (see also 69). See further Merk, "Codex Evangeliorum et Actum," 379.

[61] Kenyon does not comment on this correction, but the addition seems certainly to be by a second hand; compare the added c here with that added at Acts 5:38.

11:52; but they note Acts 10:38 for the first time.[62] And in my dissertation I failed to note: John 11:49, 11:52; Acts 10:38.[63]

There are only two places where the correction itself appears to depart from the scribe's *Vorlage*: John 10:14, the sole correction to a singular reading, and probably Luke 9:36, reflecting perhaps the scribe's grammatical choice.[64] At the remaining examples the scribe is surely correcting to what he found in his *Vorlage*. At Acts 16:17 the scribe's initial slip was changed to a reading that is very strongly attested ($\mathfrak{P}^{74}$ ℵ B D *pc*), and at the other places the correction is to a reading that is otherwise either universally or almost universally attested. Here we have places where the scribe originally departed from his *Vorlage*, and then caught his errors at some later point, either immediately after making the error or during a later review of his work. In no example do we find any evidence of comparison with another exemplar.

Corrections in scribendo

Two of the corrections were made in the course of copying.[65]

Luke 9:57–58 After writing the ειπεν of vs. 58 the scribe leaped back to the ειπεν of vs. 57 and continued writing from there, reaching

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[62] They print η]ν̣ [μετ αυτο]υ̣ και ημεις κτλ., and add in their note: "μετ αυτου appears to have been written superlinearly." On inspection it is clear that at least an upsilon is written above the line. Exactly what has happened there is not clear, since the remains are very fragmentary, but it does appear that some correction has been made, and I have followed Comfort and Barrett's interpetation.

[63] Further, Legg does not cite the correction in Matthew, and miscites the correction in Mark 6:22, while Swanson fails to cite Matt 25:42; John 11:49, 11:52; Acts 10:38.

[64] BDF, §83(1). It is possible that the scribe was trying to copy εορακαν, and simply wrote -εν for -αν. But it seems more likely that εωρακαν, the reading of B, stood in the *Vorlage*. Then the scribe made two errors, writing ο for ω and -εν for -αν, but corrected only the latter; we would thus have an incomplete correction.

[65] One can often observe in manuscripts that a scribe begins to write an erroneous reading, but then notices his error as he is making it and corrects it; on this general phenomenon, see Havet, *Manuel de critiqe verbale*, §§ 417, 434, 850, 1091. Such corrections provide glimpses into the precise sequence of a scribe's action. Each of our six papyri has such examples, to which I refer as having been made "*in scribendo*." In particular, $\mathfrak{P}^{66}$, with its many corrections by the scribe, provides a wide variety of such corrections, and my own understanding of this aspect of scribal activity owes much to the insights found in Erroll F. Rhodes, "The Corrections of Papyrus Bodmer II," *NTS* 14 (1967–1968) 271–281. See also Aubrey Diller, "Incipient Errors in Manuscripts," *Transactions and Proceedings of the American Philological Association* 67 (1936) 232–239, as well as my own recent study, "The Corrections in the Freer Gospels Codex," in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove*, ed. Larry W. Hurtado (SBL Text-Critical Studies 6; Atlanta: Society of Biblical Literature, 2006) 187–194.

Unfortunately, editors and other scholars are sometimes not fully cognizant of such activity, and thus frequently misinterpret the evidence. Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research* (2d ed., revised and enlarged; Jerusalem Biblical Studies 8. Jerusalem:

	cοι before noting his error. At that point he deleted (by superlinear dots) ειπεν … cοι, and then started afresh with the ειπεν of vs. 58.[66]
John 11:52	The scribe apparently started to write υχ instead of ουχ, but after writing υ superimposed ο and then proceeded with υχ.

The initial errors here may be classified as follows (where the direction is toward the original reading):

Orthographic	John 11:52 (υχ); this is ου > υ.[67]
Backward leap	Luke 9:57–58 (ειπεν τιc … ειπεν αυτω).

Corrections of Slips

In 4 other examples the original reading has an orthographic difference from the reading after correction:

Addition of final -ν: Acts 16:17 (κατακολουθουcαν; the reading with -ν would be nonsense in context).

Unassimilated ν before γ: Acts 7:14 (cυνγνειαν).

ο > ω: Acts 13:12 (γεγονωc).

α > ε: Luke 9:36 (εορακεν, where the -εν is perhaps a perseverance of the earlier ουδεν, but would be nonsense in context).[68]

In 2 of these examples there is scattered support for $\mathfrak{P}^{45*}$ in a common orthographic confusion: Acts 7:14 (cυγγ- > cυνγ-), 13:12 (ο > ω); but in

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Simor, 1997) 162, introduces the term "pseudo-variant" for readings that "can easily be retroverted into Hebrew on the basis of Greek-Hebrew equivalents occurring elsewhere," even though "the retroverted readings presumably were not found in the translator's *Vorlage*, but existed only in his *mind*." Indeed, we will see that in interpreting scribal corrections scholars have sometimes gone so far as to cite a reading that not only *never existed in the manuscript*, but *never even existed in the scribe's mind*. I suggest calling such readings "pseudo-readings." The heavily corrected $\mathfrak{P}^{66}$ is most frequently the recipient of pseudo-readings, but we will find examples of pseudo-readings in $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$, $\mathfrak{P}^{75}$, **א**, and D (05).

[66] As observed by Merk, "Codex Evangeliorum et Actum," 380. Note that $\mathfrak{P}^{45}$, even after correction, does not write και before ειπεν (our singular Luke **9:58**). We could also suppose that the scribe simply jumped back one line in his *Vorlage*, which, if its lines were about the same length as $\mathfrak{P}^{45}$'s, would have had the two occurrences of ειπεν at about the same position on adjacent lines.

[67] Alternatively, perhaps the scribe jumped ahead to begin writing the next word, υπερ. The IGNTP merely states "υ sub ο $\mathfrak{P}^{45}$."

[68] Tischendorf reports that εορακαν is corrected by L^2 from the εωρακαν of L^*; but the IGNTP and Swanson just cite L as having εορακαν. However, the microfilm shows clearly that a correction has been made to εορακαν, supporting Tischendorf's citation. But further examination of the manuscript itself convinces me that the scribe made the correction *in scribendo*. The scribe spaces his letters quite regularly, but here an original ω and the ρ would be unusually close together, and moreover the ρ is awkwardly written. What seems to have happened is that the scribe first wrote ω, but immediately changed his mind and formed ο from the left loop and ρ from the right loop, and then proceeded with ακ$\overline{\alpha}$.

the other 2 examples $\mathfrak{P}^{45*}$ is singular.[69] And there is one nonsense reading, Acts 5:38, where the scribe omitted -c- (perhaps a visual lapse, skipping C before E).

Corrections of Significant Readings

In 4 examples we have an original reading that is significant and was corrected to the reading in the scribe's *Vorlage*:

Omission:	Acts 10:38 (μετ αυτου).[70]
Substitution:	Mark 6:22; John 11:47, 11:49.

$\mathfrak{P}^{45*}$'s ηρωδηc in Mark 6:22 is doubtless caused by the context: Herod's name occurs 7 times from βαcιλευc in vs. 14 to the next βαcιλευc in vs. 22.[71] At John 11:47 the scribe was tempted to change what appears to be a very rare use of the deliberative present indicative.[72] At John 11:49, assuming that the original word after οιδατε began with αυ-, I think it likely that the scribe wrote (or began to write) αυτον as the object of the verb. At John 11:47 the weak support is probably coincidental, as other scribes were misled as suggested above for $\mathfrak{P}^{45}$; at the other 3 examples the reading of $\mathfrak{P}^{45*}$ is singular.

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[69] It is tempting to think that the support from D at 7:14 is not coincidental; but there is no other evidence of a shift of *Vorlagen*.

[70] Without μετ αυτου, though, the verse concludes: "for he was God."

[71] Colwell includes the reading of $\mathfrak{P}^{45*}$ among his harmonizations to the immediate context ("Scribal Habits," 113). The correction here (βαcιλευc) is simply written above the original ηρωδηc, and is so edited by Kenyon; but he cites "ειπεν ο βαc. cum C^3 …" in his apparatus, thus clearly taking βαcιλευc as a substitution for ηρωδηc. However, the correction (i.e., $\mathfrak{P}^{45c}$) is cited by Nestle-Aland, Aland's *Synopsis*, and Comfort and Barrett as reading ο βαcιλευc ηρωδηc. Moreover, Legg reports: "βαcιλευc ο ηρωδηc *sic* $\mathfrak{P}^{45}$." Either of these would be a singular reading, but, while no marks of deletion are visible over the original reading, I think there can be little doubt that the scribe intended a substitution rather than an addition, and the correction is so understood by Swanson and by Merk, "Codex Evangeliorum et Actum," 380. Thus, ο βαcιλευc ηρωδηc and βαcιλευc ο ηρωδηc are pseudo-readings. Observe that, in the same manner, the corrections at Luke 9:36, John 11:47, Acts 7:14, 13:12 are made simply by writing one letter over the other, where the superlinear letter is to replace the original letter. (On the other hand, at Acts 5:38 and 7:12 the superlinear letter is to be added to the original text.) Contrast the correcting activity of 1739, as discussed in connection with the asterisked 2 Cor 1:10 in $\mathfrak{P}^{46}$.

[72] Robertson, *Grammar*, 880, 923–924; BDF, § 366(4); Turner, *Grammar* 3:98. Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 32, cites the original reading here (but with the omission of the asterisk by a printing error) along with ηρεν ($\mathfrak{P}^{45}$ **א*** B) at 10:18 as readings that are "[s]chwer einzuordnen."

Correction to a Singular Reading

The remaining correction by the scribe is John 10:14, where the original reading has very impressive early support: γεινωcκουcι με τα εμα 𝔓45* 𝔓66 𝔓75vid ℵ B D2 (εμε *pro* με) L W *pc* latt (sys) Eus.[73] The textual relations make it certain that the original reading stood in the scribe's *Vorlage*, which he then changed to a singular reading (= John **10:14**), by writing the "correct" singular verb with the neuter plural subject.

Corrections by the Second Hand

Similarly, the two corrections by a second hand (Matt 25:42; Acts 7:12) are of readings that could be viewed as obviously faulty; probably a later reader of the codex simply noticed that they gave nonsense and corrected to the otherwise universally attested reading.[74] Whether the same reader made both corrections is unclear to me.[75] In the original omission at Matt 25:42 (as in B*), the scribe clearly went back to vs. 35, and thus wrote something that would have been perplexing in the context of vs. 42.[76] And the original reading at Acts 7:12 is a singular reading (= Acts **7:12**), which is discussed further below.

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[73] P.J. Williams, *Early Syriac Translation Technique and the Textual Criticism of the Greek Gospels* (TS, 3d series, 2; Piscataway, NJ: Gorgias Press, 2004) 304, recommends that "(sys)" be omitted from the apparatus, since in fact, as he discusses at 188–189, sys has a "doublet" of the active and passive forms that "supports both readings." (See also Agnes Smith Lewis, ed., *The Old Syriac Gospels or Evangelion Da-Mepharreshê* [London: Williams and Norgate, 1910] xxxii.) Williams goes on to note that the passive is "quite uncharacteristic" of sys, and thus more surely reflects the passive Greek reading. However, I have gone against Williams's recommendation by citing (sys) for both of the main readings here.

[74] Kraus, "*Ad fontes:* Gewinn," 8, notes the difference from the scribe's hand at Matt 25:42, and adds: "Es scheint also jemand am Werk gewesen zu sein, der sich keine Überarbeitung oder Korrektur des Manuskripts zum Ziel gesetzt hatte (vgl. unten die nachträgliche Interpunktion mit Hochpunkten), da sonst ein geeigneteres Schreibutensil sofort zur Verfügung gestanden wäre und die Einfügung kaum in dieser Art und Weise erfolgt wäre, sondern der Nachtrag spontan erfolgt zu sein."

[75] I have seen no discussion of this issue, nor of the dating of either correction. From the plates I would judge that it is not excluded that both corrections are from the same hand, although neither one is quite clear. At Acts 7:12 the added c is a thick letter starting above the line and ending below the line, and inserted between του and $\overline{\text{πc}}$. The addition of ουκ at Matt 25:42 is neater and is simply placed above the line, but the letters are also much thicker than the scribe's writing.

[76] Zuntz, "Reconstruction," 198, notes the influence of vs. 35, as I did in my dissertation (122–123); see also Kraus, "*Ad fontes:* Gewinn," 8, who though fails to note the agreement of 𝔓45* with B*. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 115, also fails to note the support from B*. He sees (142) the omission in 𝔓45 as due to negligence, refers to the influence of vs. 35, and aptly observes: "Dies ist die einzige Stelle im MtEv, bei der die Abweichung von 𝔓45 der These widerspricht, dass der Schreiber den Gesamtsinn des Textes wiedergegeben hat, zumal er den Fehler nicht korrigierte. Wenn der Schreiber den Fehler bemerkt hätte, hätte er

Orthographic Singulars

After the removal of any variations caused by interchange of ει / ι, αι / ε, and οι / υ,[77] only 8 (and 2 asterisked) readings (3.5% of the singulars) appear to be orthographic in origin. These may be classified as follows.

χ > κ	Acts **15:21b** (εκει),[78] **15:41a** (διηρκετο).
Omission of final -c	Acts **7:12** (του before πατερας),[79] **13:13a** (αναχθεντε before απο).

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ihn korrigiert: Er hat also den Fehler nicht bemerkt. Dies weist darauf hin, dass eine derartige Omission wohl unbewusst passierte."

[77] Colwell, "Scribal Habits," 110, states that "$\mathfrak{P}^{45}$ has approximately 90" itacistic spellings, of which about three-fourths are ει for ι. He also says that $\mathfrak{P}^{45}$ never moves from ε to αι, and only once interchanges ο and ω (ibid., 111). This last reading must be Acts 13:12, where the scribe has corrected himself. No interchange of ο and ω is found in our list of singulars.

Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 53, discuss the orthography of their scribe D of **א**, who is "the most correct, who alone reaches the standard of good literary papyri," and state that the scribe of $\mathfrak{P}^{45}$ "clearly surpasses D in accuracy." See also chapter 5, n. 213.

[78] The word εκει at Acts **15:21b** would be nonsense in context. But see Ernest Bammel, "Der Text von Apostelgeschichte 15," in *Les Actes des Apôtres: Traditions, rédaction, théologie*, ed. J. Kremer (BETL 48; Gembloux: Duculot; Leuven: Leuven University Press, 1979) 442, who says of $\mathfrak{P}^{45}$'s text:

> Das hat man als Verschreibung für ἔχει angesehen. Es fehlt aber auch κατὰ πόλιν. Dasselbe ἐκεῖ begegnet auch in der auf Ephraem zurückgehenden Katene und hat ursprünglich im Bezae Cantabrigiensis gestanden (die Buchstaben sind trotz des Versuches der Rasur im Original noch erkennbar)[.] Der Text in $\mathfrak{P}^{45}$ dürfte mit den Ergänzungen an den Rändern also gelautet haben: ἐκεῖ ἐν ταῖς συναγωγαῖς ἔχει.

However, it is purely conjectural that anything stood in the (now missing) margins of $\mathfrak{P}^{45}$, and moreover the reference to D* is misleading, since that codex has εχει earlier in the verse and apparently just repeated it later. In any case Scrivener says that the three letters after ε were "χει?"

[79] The interpretation of this reading is complicated by what the scribe wrote after του. Kenyon edits $\overline{\pi\text{c}}$ (followed by Swanson and Comfort and Barrett), but says, *The Gospels and Acts, Text*, ix, that the abbreviation "$\overline{\pi\text{c}}$ appears to be unknown." It is indeed not quite clear what the abbreviation was, and some correction in it may have occurred. But I take the scribe as having written του $\overline{\pi\text{c}}$, intending to represent τους πατερας. Note that $\mathfrak{P}^{45}$ writes $\overline{\pi\text{c}}$ for πατρος at Acts 16:1, but also οι $\overline{\pi\text{c}}$ for οι πατερες at Acts 7:11. The use of $\overline{\pi\text{c}}$ for both πατρος and πατερες is certainly remarkable; indeed, the use of $\overline{\pi\text{c}}$ at all for πατερες is stated by Kenyon, "Nomina Sacra in the Chester Beatty Papyri," *Aeg* 13 (1933) 7, to be "rare, if not unknown," observing that Traube does not cite it. See the report by José O'Callaghan, "*Nomina sacra" in papyris graecis saeculi III neotestmentariis* (Rome: Biblical Institute Press, 1970) 57, who includes Acts 7:12 with a question mark, where $\mathfrak{P}^{45}$ furnishes the only examples of $\overline{\pi\text{c}}$. A.H.R.E. Paap, *Nomina sacra in the Greek Papyri of the First Five Centuries A.D.: The Sources and Some Deductions* (Leiden: Brill, 1959) 84–85, reports only the two uses by $\mathfrak{P}^{45}$ at (presumably) Acts 7:11 and 16:1, and (104) calls the form $\overline{\pi\text{c}}$ for the nominative plural "unusual." Smothers, "Les papyrus Beatty de la Bible grecque," 23 n. 19 (–24), relates that the editor of 0208 gives ("il semble") the same abbreviation. In fact, in the edition by P. Alban Dold, "Griechische Bruchstücke der Paulusbriefe aus dem 6. Jahrhundert unter einem Fragment von Prospers Chronicon aus dem 8. Jahrhundert," *Zentralblatt für Bibliothekswesen* 50 (1933) 79, we find at Col 2:2: ΤΟΥ $\overline{\Theta\text{Υ}}$ $\overline{\Pi\text{C}}$. And Dold comments (83): "Als Kürzung für πατρος scheint, soviel ich erkennen konnte, nur

Addition of final -c	Acts **4:32** (τιc).[80]
False aspiration[81]	Mark **7:33a** (καθ ιδιαν); Acts **17:12c** (ουχ ολιγοι). Asterisked: Mark 9:2a (καθ ιδιαν again, supported by W alone).[82]
Unassimilated νγ	asterisked Luke 12:33 (εγγιζει).
η > αι	possibly asterisked Luke 12:24b (αποθηκαι); but here we have the meaningful shift to the plural, and so this is considered as a substitution (which agrees with the parallel).
ι > ε	John **10:38** (γενωcκητε).[83]

The small number of orthographic singulars indicates that the scribe was accurate in his writing, although the fact that six of the eight appear in Acts shows that his care slackened toward the end of his work.

Nonsense Singulars

In his "Scribal Habits" Colwell called attention to the comparatively small number of nonsense readings found among the singulars of $\mathfrak{P}^{45}$: "when the scribe of $\mathfrak{P}^{45}$ creates a singular reading, it almost always makes sense."[84] And Colwell concludes that "$\mathfrak{P}^{45}$ must be given credit for a much greater density of intentional changes than the other two [$\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$]."[85] Examining our list of singulars we find, in fact, that $\mathfrak{P}^{45}$ has only 9 (and 1 asterisked) nonsense readings, which amount to 4.0% of the singulars.

$\overline{\text{ΠC}}$, nicht $\overline{\text{ΠPC}}$ dagestanden zu haben." Although there is a plate of the relevant page, 0208 is a palimpsest, and I cannot see any trace of the abbreviation.

In my dissertation (121 and 164 n. 33) I considered Acts **7:12** to be a nonsense in context reading, holding that "the scribe appears to have misunderstood the abbreviation of a *nomen sacrum*," and that "the scribe most likely thought that he was writing του πατρος." I have now decided to interpret this as the omission of final -c, a possibility mentioned but rejected in my dissertation, in part because the scribe used $\overline{\text{πc}}$ for the plural in the preceding line. Of course, it is quite possible that the scribe momentarily took $\overline{\text{πc}}$ as representing πατρος, and accordingly wrote του before it.

[80] The preceding εις may have aided the addition of c; the word τις would be nonsense in context. D *pc* omit this τι, which was perhaps found to be puzzling.

[81] See in general on $\mathfrak{P}^{45}$ Merk, "Codex Evangeliorum et Actum," 377. BDF, §14, cites among examples of non-aspiration $\mathfrak{P}^{45}$'s ουκ ευρισκω at Luke 13:7 and ουκ ο at Luke 11:40. The former is supported by D 2766*, and the latter by A B* 579; at both places the majuscules are cited already in Tischendorf.

[82] $\mathfrak{P}^{46}$ has καθ ιδιαν at Gal **2:2**.

[83] I have followed Williams, *Early Syriac Translation Technique*, 304 and 283–284, in omitting sy^{s} from the support for the reading of D.

[84] "Scribal Habits," 112.

[85] Ibid. Colwell seems to have counted 25 nonsense readings in $\mathfrak{P}^{45}$ (the difference between 275 and 250 on pp. 111–112). I cannot account for the discrepancy between his count and mine, although Colwell would have included the readings of $\mathfrak{P}^{45*}$. On Min's objection to Colwell's positing "intentional changes," see n. 185 below.

Four of these result from loss of letters and are strictly nonsense: Acts **9:40b** (omission of a syllable by an internal leap: τα γονατα), Acts **13:46a** (omission of ε:[86] κρειντε = κριντε *pro* κρινετε),[87] **14:19c** (omission of a syllable),[88] **16:35** (omission of ρ).[89] We may note that all four of these occur within Acts, even though only 37.9 % (86 of 227) of the singulars fall within Acts; this fact again suggests that the scribe's attention faltered as he approached the end of his task.[90]

When we turn to other readings that are nonsense, we find five additional readings:[91] Luke **10:30**, **11:20**; Acts **9:40c**, **15:7**, **16:38b**.[92] And among the asterisked readings there is Luke 10:34b (perhaps simply a visual confusion of ΕΠΙ and ΕΙC).[93]

Influence of nearby words seems to have operated in three of these six examples (Luke **11:20**, where the scribe anticipated the following εν; Acts **14:19c**, perhaps occasioned by the preceding πεισαντες; Acts **16:38b**, where the scribe assimilated to τοις στρατηγοις), and in one example, Luke **10:30**, "words with similar beginnings are confused,"[94] although the subsequent mention of ιερευς τις may have aided the confusion. And in the remaining 2 examples we have dittographies caused by a backwards leap.[95] At Acts **9:40c** the scribe apparently went back to και *prim.* after writing και *sec.* And at Acts **15:7** Kenyon first thought that the scribe simply added some

[86] See Gignac, *Grammar* 1:306–310, generally on syncope; our example fits the pattern (a) of "[l]oss of an unaccented (etymologically short) vowel *after* a liquid or nasal when the preceding or following syllable has the same vowel," although no very close parallel is cited (306–307).

[87] Cf. $\mathfrak{P}^{75}$'s μεντε at Luke **10:7**.

[88] Gignac discusses omissions of syllables (*Grammar* 1:312–313), noting that many of these are "scribal errors without significance for the pronunciation of the word."

[89] Gignac, ibid., 107, reports: "The symbols for liquids, especially ρ, are also occasionally omitted before or after another consonant, usually a stop." His examples (107–108) give no parallel to $\mathfrak{P}^{45}$'s omission, which is between c and α, and so this is treated as nonsense.

[90] Such slackening of attention is often commented on; see Appendix D.

[91] I exclude here such readings as Luke **9:50** and **12:47**, which are not nonsense even though what sense they have is rather strange. In my dissertation I counted Luke **12:52a** as nonsense, but (as discussed below) I now consider it to be a lack of grammatical concord but nevertheless meaningful.

[92] In my dissertation (118) I edited this as τοις ραβδουχοι[c], as found in Comfort and Barrett's revised edition. But Kenyon, Swanson, and Comfort and Barrett's first edition all edit τοις ραβδουχοι, and further inspection of the plate provides no justification for my earlier reading.

[93] Note that εις follows. Indeed, in my dissertation (163 n. 31), treating this as a singular, I suggested that the scribe may have skipped from αυτον *prim.* to αυτον *sec.*, then copied εις, found his place again, but not corrected the εις. This reading is no longer singular, but the agreement of 265 is surely coincidental. By the way, despite the construction ἐπεβίβασαν τὸν βασιλέα εἰς οἶκον Κυρίου at 2 Chr 23:20, the construction at Luke 10:34 with εις το ιδιον κτηνος doesn't seem to make sense.

[94] Colwell, "Scribal Habits," 115.

[95] These are (I suppose) the 2 leaps backward from the same to the same referred to by Colwell, ibid., 112. Another repetition has been corrected by the scribe at Luke 9:57–58.

words,[96] but later saw that the scribe has repeated some words from 15:7.[97] More precisely, the scribe seems to have lost his place at ζητησεωc, and returned to the occurrence of this word at 15:2.[98] The error was thus a backwards scribal leap (from ζητησεωc of vs. 7 to ζητησεωc of vs. 2). He then continued with ουκ ολιγης … πρεcβυτερουc, recopying some 24 words before noticing his error (ending at πρεcβυτερουc of 15:2), and then continued with γενομενης of 15:7.[99] But the scribe continued without, as it seems, ever correcting his error.[100]

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[96] Kenyon's printed text has merely π[ο]λλης δ[ε] ζητ[ησεωc |]ης τωι παυλωι κτλ., with a note: "τωι παυλωι … βαρναβαν και] additamentum videtur." And at the subsequent αποστολουc he notes "αυτουc cett.," supposing that the papyrus has a variation for ειπεν προc αυτουc of 15:7.

[97] In *The Gospels and Acts, Plates*, vi, Kenyon says:

> It is pointed out by Bunner and Couchoud that there appears to have been some repetition of the text of xv. 2. The papyrus apparently had:
>
> π[ο]λλης δ[ε] ζητ[ησεωc
> γενομενης τωι παυλωι και τωι βαρναβα. …

And this reconstruction is followed by Nestle-Aland[26] (cited as "$\mathfrak{P}^{45(vid)}$"), by Nestle-Aland[27] and UBSGNT[4] (cited as "$\mathfrak{P}^{45vid}$"), and by Swanson. However, the γενομενης is, at the very least, dubious, and a right bracket has evidently fallen out of Kenyon's transcription (but Swanson has γ̣ε̣ν̣ο̣μ̣ε̣ν̣]ης). (Furthermore, UBSGNT[4] postulates that εις ιερουcαλημ occurs after αλλουc εξ αυτων; this is contrary to the order in 15:2 and the space seems inadequate.)

[98] Already before the publication of the plates, Edgar R. Smothers, "Les papyrus Beatty: deux leçons dans les Actes," *RSR* 24 (1934) 470–472, had conjectured that in fact the scribe had returned to vs. 2, and Kenyon replied with a letter stating to Smothers: "I have no doubt you are right, and that some words from verse 2 have been repeated." Kenyon goes on to give the same reconstruction (but with the missing right bracket: γενομεν]ης) as cited in the preceding note, and adds: "It is a curious muddle, as the scribe's eye must have gone back several lines and then reverted to the proper place." But Smothers continues by suggesting (still, as it seems, without seeing any plates) that the papyrus had (instead of γενομεν]ης) in fact ουκ ολιγ]ης, correctly noting that this would render more plausible the scribe's repetition, who simply returned to the earlier occurrence of ζητησεωc and then continued with vs. 2 until he noticed his error, at which point he proceeded with vs. 7.

I regret that I did not know of Smothers's article for my dissertation, but examination of the plates as well as a consideration of what error was involved here led me to the same conclusion (122 and 164 n. 35). In fact, the plate shows what is clearly not an N, but is more likely a Γ before HC; note that a high horizontal line is still fairly well preserved. Thus ζητ[ησεωc ουκ ολι]γης is more probable than Kenyon's ζητ[ησεωc γενομενης.

[99] Note further that on the plate of f. 28^{v} the right hand vertical strip is positioned one line too high. The leap that is supposed by Kenyon (and followed by the other editors) would be considerably less plausible (γενομενης … ολιγης). Comfort and Barrett follow (apparently from my dissertation) the reading adopted here, saying: "The text breaks here, and 15:2 follows, probably due to the scribe losing his place; then the scribe resumed in 15:7 with γενομενης three lines later."

[100] Smothers, "Les papyrus Beatty," 472: "Il est assez surprenant que personne n'ait exponctué." Evidently following Kenyon's later note, Zuntz comments ("An Analysis of the Report about the 'Apostolic Council,'" 221 n. 4): "It is arguable, but far from certain, that $\mathfrak{P}^{45}$ had ζητήcεωc in *v.* 2 instead of cτάcεωc. The passage is not preserved; but its latter part has been erroneously repeated (owing to homoiarkton) after γενομένης in *v.* 7. [reference to Kenyon's comment above] …" On the other hand, Bammel, "Der Text von Apostelgeschichte 15," 441,

Thus, the nonsense readings amount to 4.4% of the singular readings of $\mathfrak{P}^{45}$. Colwell's judgment that the scribe thus copies carefully is confirmed, although the pattern of nonsense readings (and of orthographic singulars) makes evident that this care lessened in the book of Acts.

Accuracy and Copying Technique

$\mathfrak{P}^{45}$'s overall error rate of 5.2 is about the same as that of $\mathfrak{P}^{46}$ and $\mathfrak{P}^{47}$.[101] And, given the fragmentary nature of so much of $\mathfrak{P}^{45}$, the fact that its average is slightly higher than those other two is probably insignificant. My numbers do show decreased accuracy in John, but so little material is extant there that it is difficult to be confident that the scribe really became more careless there. And it appears that the scribe's accuracy deteriorated somewhat in Acts, which he seems to have copied last.

The small number of corrections and small number of nonsense readings confirm Colwell's characterization of the scribe of $\mathfrak{P}^{45}$:

> This scribe does not actually copy words. He sees through the language to its idea-content, and copies that—often in words of his own choosing, or in words rearranged as to order.[102]

What the scribe produces as his own readings almost always make sense. In fact, we have isolated 227 such creations, and 218 (96.0%) of them read more or less smoothly. $\mathfrak{P}^{45}$ is a very close second to $\mathfrak{P}^{66}$ in having the smallest percentage of nonsense singulars, and has by far the smallest percentage of orthographic singulars. The percentage of significant singulars (92.5%) is by far the highest of our six papyri; only $\mathfrak{P}^{66}$ comes even remotely close. Lack of systematic corrections of these singulars by the scribe or anyone else shows that the scribe himself caused this smoothness.

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refers to Smothers's view, but suggests that $\mathfrak{P}^{45}$ had some other addition here. Lagrange, "Le papyrus Beatty des Actes des Apôtres," 167, cites the reading here as among the scribe's "lapsus," but says that the scribe reverted to vs. 5, which must be a misprint for vs. 2. Merk, "Codex Evangeliorum et Actum," 386–387, discusses this at some length, but before the plates were available. See also Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," *JTS* 40 (1939) 387, who relates the repetition here to stichoi as found in D.

101 See the table in Appendix D. Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 37, says of the readings in John: "Gerade die zahlreichen Singulärlesarten von $\mathfrak{P}^{45}$ zeigen, daß nicht die Vorlage diese schon enthielt, sondern der Kopist sie durch seinen intelligenten, aber flüchtigen Schreibstil erst produzierte."

102 "Scribal Habits," 117. On John specifically Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 32, writes: "Der Schreiber will den Sinngehalt der Vorlage erhalten. Seine Arbeit spiegelt insofern die Professionalität des Kopisten wieder, als keine nonsense-readings vorliegen. Der Sinngehalt wird vielmehr rasch und zuverlässig erfaßt, die Singulärlesarten machen den Text glatter lesbar, Überflüssiges wird ausgelassen, umständlich Ausgedrücktes wird vereinfacht."

Colwell correctly contrasts $\mathfrak{P}^{45}$'s copying by "idea-content" with other scribes' copying by letters or syllables. We may see that $\mathfrak{P}^{45}$ has on occasion confused a letter or two, but in fact the scribe rarely confuses *merely* a letter, for such confusion would in at least most examples result in strictly nonsense readings. However, in only 2 examples (0.9 % of the singulars) did $\mathfrak{P}^{45}$ produce strictly nonsense readings by making an error with just one letter.[103] Clearly, therefore, the scribe did not in general proceed letter by letter.

It is equally clear that the scribe did not copy generally by syllables. Indeed, Colwell asserts:

> In $\mathfrak{P}^{45}$ there is no omission of a syllable in a "leap" [from the same to the same] nor is there any occurrence of "careless" omissions of syllables.[104]

However, the evidence shows that there are in fact two careless omissions of a syllable: Acts **9:40b** (where τα is omitted by a leap), and **14:19c** (where θα is omitted from the middle of λιθασαντες). Thus, only 0.9 % of the singulars are strictly nonsense readings resulting from an error with just one syllable.

Colwell and Tune comment on the singular readings in $\mathfrak{P}^{45}$:

> The most remarkable fact about the text of $\mathfrak{P}^{45}$ is this mass of Singular Readings. $\mathfrak{P}^{45}$ is an undisciplined text, obviously not subject to learned or to ecclesiastical control. A survey of these readings gives one a clear impression of a scribe who felt free to modify the text in matters of detail. $\mathfrak{P}^{45}$ is a maverick, as Westerners would say; it runs wild.[105]

And Colwell's summary is:

> $\mathfrak{P}^{45}$ gives the impression of a scribe who writes without any intention of exactly reproducing his source. He writes with great freedom—harmonizing, smoothing out, substituting almost whimsically. Here again there is no evidence whatever of control by a second party (fewer than three singular readings per hundred are corrected), nor in fact of external controls of any kind.[106]

But the first part of this comment seems too strong. After all, in general $\mathfrak{P}^{45}$ certainly does reproduce his source exactly. He may well depart from it, and there are, as we shall see, some remarkable examples of his scribal freedom. But this freedom is within the context of generally accurate copying.[107]

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[103] These are Acts **13:46a** and **16:35**.

[104] "Scribal Habits," 116 (and see 112 on leaps).

[105] "Classifying and Evaluating," in Colwell, *Studies*, 105.

[106] "Scribal Habits," 117. He later (118) contrasts $\mathfrak{P}^{45}$'s "uncontrolled tradition" with the "controlled tradition" within which $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ stand.

[107] See also Barbara Aland, "Neutestamentliche Textforschung und Textgeschichte," 343:

We turn next to the significant singulars that were created by the scribe of $\mathfrak{P}^{45}$.[108]

Additions

Of the 210 significant singulars 29 (13.8%) are additions, and there are 13 asterisked additions.[109] All but 4 of the singular additions (and 2 of the asterisked additions) are of one word only.

The 25 singular additions (plus 11 asterisked additions) of one word may be classified as follows:

"Der Schreiber von $\mathfrak{P}^{45}$ schließlich will einen gut lesbaren Text herstellen. Er strebt nach präziser und schlüssiger Gedankenverbindung und nimmt dafür gelegentlich erhebliche Straffungen und Umformungen in Kauf."

[108] Couchoud, "Notes sur le texte de St Marc," 20, summarizes his examination of 32 readings in Mark by saying that $\mathfrak{P}^{45}$ is correct 21 times and incorrect 11 times, and that $\mathfrak{P}^{45}$ is twice correct alone (apparently **5:21** and *7:33c*). Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12 and 35, considers the singulars in Mark and John as probably all secondary, judging many of them to be attempts at elegance. However, he sees (27–28) a few readings from Luke as having some claim to originality: Luke **11:15**, the asterisked 12:2, the asterisked 12:9, and **12:27**. In his "Le papyrus Beatty des Actes des Apôtres," *RB* 43 (1934) 168–169, he argues for the originality of Acts **15:20**. Speaking of the singulars in Luke, Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 26, says that in many places the reading "est plus conforme à l'élégance grecque ou inspirée par un certain souci de la clarté et par un scrupule de précision." Lagrange observes that some of these readings could be original, although "on hésite, en présence de ses erreurs, à lui faire confiance entre tous." He cites Luke **9:30**, **10:34a**, **11:29**, asterisked 11:31, asterisked 11:38, **11:43**, **12:3**, asterisked 12:4, **12:5**, **12:48**, asterisked 12:51, **12:58a**, asterisked 12:58b, **13:32b**, **14:5a**, **14:23a**; some of his specific comments are cited below. Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, asserts of $\mathfrak{P}^{45}$'s readings: "Die bisher unbezeugten sind wohl großenteils Unachtsamkeiten des Schreibers dieser Handschrift."

Merk, "Codex Evangeliorum et Actum," 379, comments: "Si iam ad ipsum textum animum advertimus, videmus librarium satis bene suo functum esse munere, at ipse quoque sicut alii omnes fragilitati humanae tributum solvit. … Saepius offendimus omissiones quae certo ex inadvertentia exortae sunt, vel falsas literas, aut inversiones verborum, quae sensum perturbant." And Hedley, "The Egyptian Texts of the Gospels and Acts," 34, says: "The unique readings of $\mathfrak{P}^{45}$ in Mark are of little value."

Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 27–33, has a useful discussion of many of $\mathfrak{P}^{45}$'s readings from John. She counts 25 singular readings (I have 29) and 6 almost singular readings (with at most two supporting witnesses).

[109] Lagrange, "Le papyrus Beatty des Actes des Apôtres," 167, states that singular additions in Acts occur "[t]rès rarement," and cites only **11:11** and the asterisked 16:33a. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 130, says of the additions that he finds: "Bei den acht Additionen sind nur neun Wörter hinzugefügt worden. Die Additionen sind also kurz. Außerdem berühren sie den Gesamtsinn des Textes nicht."

Conjunctions (12 exx. and 4 asterisked exx.):
Mark **12:14** (ουν);[110] Luke **10:37** (και),[111] **12:3** (εαν),[112] **12:28b** (ουν),[113] **13:32b** (και, HarmCont),[114] **14:5a** (η, HarmCont); John **10:15** (και), **10:22** (δε),[115] **10:25** (και), **10:32** (και), **10:39** (δε);[116] Acts **17:12b** (και, HarmCont). Asterisked: Matt 25:43a (και, HarmCont); Luke 10:15 (και); John 11:32 (και); Acts 16:33a (και, HarmCont). The added conjunctions are: και (6 exx.), δε (2 exx.), ουν (2 exx.), η (1 ex.), and εαν (1 ex.).[117]

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[110] This reading adds a word that is comparatively rare in Mark; see C.H. Turner, "Marcan Usage: Notes, Critical and Exegetical on the Second Gospel," *JTS* 28 (1926–1927) 20–21. $\mathfrak{P}^{45}$ similarly adds ουν alone at Luke **12:28b**. Our scribe's choice of ουν may have been influenced by its frequency elsewhere, or he may have just seen it at Mark 12:9; unfortunately, $\mathfrak{P}^{45}$ is not extant there, but almost all manuscripts read ουν and $\mathfrak{P}^{45}$ possibly did also, even though the particle may be secondary (see Turner, ibid., 17 and 20).

Incidentally, the agreement of 346 with D here is found in Legg and in Aland's *Synopsis*, and verified by microfilm. The agreement by 1346 is cited by von Soden, but is in fact (as the microfilm shows) the reading of 1346*, while 1346^{c} adds δωμεν η μ[η δω]μεν in the right margin; of course, von Soden typically ignores corrections (*Schriften, Text mit Apparat*, xxi). By the way, Nestle-Aland and Aland's *Synopsis* also cite sy^{s} for the omission (i.e., as agreeing with D). Yet sy^{s} has at the end of vs. 14: ܠܐ ܢܬܠ ܐܘ ܚܕ. On the other hand, sy^{p} reads: ܠܐ ܢܬܠ ܐܘ ܠܐ ܢܬܠ ܐܘ ܚܕ. Thus, while sy^{p} corresponds exactly with the majority reading here, sy^{s} omits the last disjunction, having the equivalent of only δωμεν (ܠܐ ܢܬܠ), and thereby agrees precisely with 1424 *pc*.

[111] This changes the preceding και into an intensive particle; Colwell ("Scribal Habits," 120) says that the resulting sentence is "much smoother."

[112] On some features of $\mathfrak{P}^{45}$'s use of εαν see Tarelli, "Some Linguistic Aspects," *JTS* 39 (1938) 257; this is the only singular reading involved. The addition of εαν should probably just be understood as the addition of αν, since the two particles are often confused, as Tarelli notes. See also F.C. Conybeare and St. George Stock, *Grammar of Septuagint Greek* (Boston: Ginn, 1905 [reprinted: Peabody, Mass.: Hendrickson, 1988]) §105; Henry St. John Thackeray, *A Grammar of the Old Testament in Greek according to the Septuagint* 1 (Cambridge: Cambridge University Press, 1909) 99; Moulton, *Grammar* 1:42–43; Moulton and Howard, *Grammar* 2:92; Robertson, *Grammar*, 190–191; BDF, §107 and §371; Turner, *Grammar* 3:113; Gignac, *Grammar* 1:305 ("Spellings of ἄν for ἐάν may sometimes represent contraction or vowel loss when syntactical confusion with the particle ἄν is not a factor."). Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, comments: "εαν pour αν avec le subjonctif représente un futur antérieur, plus élégant que l'indicatif."

[113] Cf. Mark **12:14**; ουν has just occurred at 12:26.

[114] Nestle-Aland and Aland's *Synopsis* cite sy^{p} as supporting $\mathfrak{P}^{45}$'s ποιουμαι και, but in fact the agreement is for the verb only.

[115] Although Nestle-Aland and Aland's *Synopsis* cite sy for και χειμων (from which it doubtless derives), the Syriac ܘ could reflect δε as well as και; see Sebastian P. Brock in Metzger, *Early Versions*, 93–94, and also Williams, *Early Syriac Translation Technique*, 149–160 generally, and 160 on John 10:22 specifically. I have accordingly cited "(sy)" for both και and δε, although Williams (at 304) recommends replacing "sy" for και by "sy^{h}."

[116] Aland's *Synopsis* cites sy^{p} (which has ܘ) as supporting D's και, while Nestle-Aland does not cite sy^{p}. As with 10:22 (see the preceding note) I have cited "(sy^{p})" here for both και and δε.

[117] At Mark 7:7 Nestle-Aland and Aland's *Synopsis* report the addition of και before ενταλματα from only $\mathfrak{P}^{45}$ it vg^{cl}. But Tischendorf (following, as it seems, Scrivener, *An Exact Transcript of the Codex Augiensis*) reports 69$^{\text{corr recens}}$ for this addition, and so the reading is not in my list. (Legg similarly has 69^{2}, but Swanson has 69*.) Colwell, "Scribal Habits," 119, refers to this reading (it seems) as a place that is "clarified" through "the judicious addition of a pronoun or a conjunction." Lagrange, "Les papyrus Chester Beatty pour les Évangiles,"

Article (5 exx., one before a proper name, and 3 asterisked exx.):
Mark **7:28** (τα before υποκατω, HarmCont); Luke **12:58a** (τον before αρχοντα, HarmCont),[118] **14:23a** (τους before φραγμους);[119] John **10:36** (ο before υιος του θεου, HarmGen); Acts **15:23b** (την before cυριαν, HarmCont). Asterisked: Luke 9:48b (ο before μεγας, HarmCont), 10:19 (των before οφεων και cκορπιων),[120] 12:58b (την before φυλακην, HarmCont).[121]

Pronouns (3 exx.):
Acts **9:39c** (αυταις, HarmCont), **11:11** (μοι), **13:25b** (εγω, HarmCont).

Verb (2 exx. and 2 asterisked exx.):
Matt **25:43b** (ημην, HarmCont); Luke **12:55** (ιδητε, HarmCont). Asterisked: Mark 6:24 (αιτηcαι, HarmCont); Luke 9:36a (εγενετο, HarmGen).

Preposition (1 ex. and 1 asterisked ex.):
Mark **6:21** (εν).[122] Asterisked: Luke 14:1 (εν).

12, says that the scribe has not understood the asyndeton here. And Couchoud, "Notes sur le texte de St Marc," 10–11, says that it makes "le sens plus coulant," and refers to Col 2:22.

[118] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, aptly treats together this and the asterisked Luke 12:58b: "pour préciser *le* magistrat et *la* prison, ce qui n'est pas nécessaire."

[119] The addition of the article here, indeed, serves the purpose of removing what might have been felt as the incongruity of construing τας with both οδους and φραγμους. The majority text is cited as one of several such incongruities by Robertson, *Grammar*, 789, BDF, §276(1), and Turner, *Grammar* 3:181 (with τοὺc mistakenly for τὰc), but they do not cite the reading of $\mathfrak{P}^{45}$. See also Herbert Weir Smyth, *Greek Grammar*, rev. by Gordon M. Messing (Cambridge: Harvard University Press, 1956) §§1143–1144. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, says that this article is "ajouté sans nécessité." And Birdsall, "Rational Eclecticism," 42, says that the addition "may be another case of pedantic change." Cf. the omission of οι at Acts **15:23a**.

[120] Birdsall, "Rational Eclecticism," 43, asks whether $\mathfrak{P}^{45}$'s reading is "acceptable," and at p. 50 says that it "may be preferable." (But at p. 43 Birdsall miscites the reading of D.)

[121] For the addition of την we have the following citations:

Scrivener (*A Full and Exact Collation*)	484.
Hoskier	157.
von Soden	Ω 157 245.
Swanson	$\mathfrak{P}^{45}$ Ω 157.
Nestle-Aland[25]	$\mathfrak{P}^{45}$ 157 *pc*.
Nestle-Aland[26]	$\mathfrak{P}^{45}$ 700 *pc*.
Nestle-Aland[27]	$\mathfrak{P}^{45}$ 2542 *pc*.
Aland's *Synopsis*[13]	$\mathfrak{P}^{45}$ 700 1006 2542 *pc*.
Aland's *Synopsis*[14]	$\mathfrak{P}^{45}$ 1006 2542 *pc*.
IGNTP	$\mathfrak{P}^{45}$ 700.

That 157 adds την is confirmed by microfilm. (Hoskier also cites 245 and 299 as agreeing.) But Hoskier's collation of 700 makes no mention of this addition, and the microfilm confirms that it does not add την. We thus have an interesting agreement in error among Nestle-Aland[26], Aland's *Synopsis*[13], and the IGNTP. And I confirmed by microfilm that Ω and 1006 do in fact add την.

[122] The scribe prefixes εν to the temporal dative. BDF, §200, says: "The temporal dative in answer to the question 'when?' is still quite common in the NT, in addition, of course, to the use of εν for clarification; the latter was already widespread in the classical language." Cf. Robertson, *Grammar*, 523; BDF, §200(3); and Turner, *Grammar* 3:243. Hoskier, "Some Study of $\mathfrak{P}^{45}$," 54, says that the reading of $\mathfrak{P}^{45}$ "appears to be new," and asks: "How could it have

Adjective (1 ex.):
Matt **26:6b** (λεγομενου, HarmCont).

Particle (1 ex.):
John **10:16** (περ).[123]

Proper Name (1 asterisked ex.):
Asterisked: Matt 26:23 (ιηcουc, HarmPar).

The longer additions are, in order of length:

Two words (3 exx. and 2 asterisked exx.):
Mark **7:5** (και ανιπτοις, HarmCont); John **11:2a** (αυτη η); Acts **14:15b** (αποστηναι *et* και). Asterisked: Mark 9:2b (ο ιηcουc), 9:19a (ο ιηcουc, HarmPar).

Five words (1 ex.):
Luke **12:24a** (τα πετεινα του ουρανου και, HarmPar).

Of the 4 longer additions (plus 2 asterisked additions) 2 are of one word plus a linking και: Mark **7:5** (adjective ανιπτοις plus linking και) and Acts **14:15b** (verb αποστηναι plus και).[124] One adds a pronoun and article: John **11:2a** (αυτη η). And the remaining longer addition adds a noun phrase of

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dropped out of all the rest?" We may note also the reading εν πνευματι ακαθαρτω at Mark 7:25 (cited by BDF, §198(2), and Turner, *Grammar* 3:241), which is supported by W f^{13} 28 2542 *pc* (and with support already in Tischendorf). Cf. also the correction by $\mathfrak{P}^{46}$ at Eph 2:12a.

[123] This is enclitic, but is really a separate word; see Robertson, *Grammar*, 1153–1154, as well as BDF, §107; in BDF, §64(3), and Turner, *Grammar* 3:48, $\mathfrak{P}^{45}$'s reading is cited. At the only other reported occurrence of ὅcπερ in New Testament manuscripts, Mark 15:6, we probably have simply a confusion of ονπερ ητουντο for ον παρητουντο. Tarelli, "Some Further Linguistic Aspects," 22, appears to include John **10:16** within his assertion that the "$\mathfrak{P}^{45}$ readings in the Fourth Gospel are quite Johannine," but does not give it special discussion.

BDF, §64(3), also reports that Marcion read ἅπερ ἔκρυψαc at Luke 10:21. This seems to refer to the Pseudo-Clementine *Hom*. 18.15.1, where we find ἅπερ ἦν κρυπτὰ cοφοῖc. But the quotation there can hardly be genuinely Marcion, since we also find καὶ τῆc γῆc, which Marcion omitted (see the discussion of the asterisked Luke 10:21); Adolf von Harnack, *Marcion: Das Evangelium vom Fremden Gott* (2d ed.; TU 45. Leipzig: J.C. Hinrichs, 1924) 206*, prints ἅτινα ἦν κρυπτὰ cοφοῖc from the same source, calling it a "Marcionitisch-katholischen Mischtext." Tertullian (*Marc.* 4.25.1) cites Marcion's version of the same verse as having "ea, quae erant abscondita sapientibus."

[124] Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, views the additions here as perhaps due to a desire for "clarté." Similarly, Colwell, "Scribal Habits," 119, interprets them as giving "clarity" to "the over-concise Greek." Hans-Martin Schenke, ed., *Apostelgeschichte 1,1–15,3 im mittelägyptischen Dialekt des Koptischen (Codex Glazier)* (TU 137; Berlin: Akademie-Verlag, 1991) 199 n. ad loc., comments on his translation "abwendet": "zusätzliches Element wie auch in sa bo. Trotz sachlicher Übereinstimmung mit dem ἀποστῆναι von $\mathfrak{P}^{45}$ wohl doch bloß Übersetzungshilfe des Koptischen." Nestle-Aland cites mae for the reading of D (υμιν τον θεον οπως *pro* υμας), where the agreement seems to lie in the presence of the direct object "God," but cites no support for $\mathfrak{P}^{45}$. However, all three Coptic versions have an added verb here, and indeed the verbs in mae sa bo (ϩιι, cϧϩτ, and ϩϵιι) also render αποστητε at Acts 5:38. The Ethiopic, as Horner notes, also adds a verb, in fact the same one as it has in Acts 5:38, and I see that the Japanese translation (Japan Bible Publication Association, *Seisho* [2d ed., 10th printing; Tokyo: Japan Bible Publication Association, 1995], which was made from the 24th edition of Nestle-Aland) similarly adds a verb at 14:15, but not the same one as at 5:38.

four words plus a linking και: Luke **12:24a** (τα πετεινα του ουρανου και). Also, there are the 2 dittographies, Acts **9:40c** (5 words added) and **15:7** (24 words), which are nonsense, and thus are not included here. There are also the asterisked Mark 9:2b and 9:19a (both adding ο ιησους).

One singular addition comes from a Gospel parallel, Luke **12:24a**, as do the asterisked Matt 26:23 and Mark 9:19a. And one addition seems to be a harmonization to general usage: John **10:36**. Similarly, the asterisked Luke 9:36a is a harmonization to general usage. But 12 additions appear to arise through the influence of the immediate context: Matt **25:43b**, **26:6b**; Mark **7:5**, **7:28**; Luke **12:55**, **12:58a**, **13:32b**, **14:5a**; Acts **9:39c**, **13:25b**, **15:23b**, **17:12b**. Similarly, the asterisked readings: Matt 25:43a; Mark 6:24; Luke 9:48b, 12:58b; Acts 16:33a. These and other examples of harmonization will be discussed further below.[125] (There remain 15 singular additions and 5 asterisked additions that are not harmonizations.[126]) And Colwell cites several of these additions as places that are "clarified" through "the judicious addition of a pronoun or a conjunction:" Mark **7:28** (an article, in fact); Luke **13:32b**; John **11:2a**; Acts **9:39c**; and the asterisked Acts 16:33a.[127]

Five additions of either και or δε occur in John **10:15**, **10:22**, **10:25**, **10:32**, and **10:39**. In the first example the understanding of the relation between vss. 14 and 15 involves the status of καθως and the subsequent καγω. The two possibilities are well illustrated in the translations of the AV and the RSV:

> AV: I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: …
> RSV: I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; …

In the AV there is asyndeton between vss. 14 and 15, while in the RSV καθως is taken as connecting the two clauses. It appears, then, that $\mathfrak{P}^{45}$ should be understood to have interpreted καθως here as did the AV translators, and thus inserted και in order to relieve the asyndeton.[128]

So we may well consider such an addition to be natural, and to have been made independently more than once, but we still seem to have agreement.

[125] It is also possible that Mark **7:5** and Luke **12:24a** are conflations, as will also be discussed below.

[126] Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385, summarizes: "Of the additions peculiar to the papyrus there are none which could be regarded as 'interpolations from extraneous sources'."

[127] "Scribal Habits," 119.

[128] That vs. 15 does in fact involve asyndeton is argued by Edwin A. Abbott, *Johannine Grammar* (London: Adam and Charles Black, 1906) §2125 (and cf. §2001β). Comfort and Barrett, 162, may be referring to this addition of και when they say of John 10:14–15: "a change was probably prompted by a perceived discontinuity with the previous text of John. There is

The four readings at John **10:22**, **10:25**, **10:32**, and **10:39** also appear to be examples of the avoidance of asyndeton. But there is a difficulty in deciding which variant should be taken as the *Vorlage* of $\mathfrak{P}^{45}$ at the first and last of these places. It is, for example, possible that at 10:22 $\mathfrak{P}^{45}$ substituted δε for και as found in ς A f^{13} *pm*, and that at 10:39 $\mathfrak{P}^{45}$ substituted δε for ουν as found in ς $\mathfrak{P}^{66}$ ℵ A f^{1} f^{13} 33 *pm*. I believe, though, that the textual support for the readings with asyndeton fits well with what we know of the textual connections of $\mathfrak{P}^{45}$: $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ ℵ B D G L W X Θ Π Ψ 1 33 565 579 *l*2211 *pc* at vs. 22, and $\mathfrak{P}^{75vid}$ B E G H M S^{vid} U Γ Θ Λ Ω 28 565 700 983 1093 1342 1506 *pm* at vs. 39.[129] If this is correct, then, we have 5 readings in John 10 where $\mathfrak{P}^{45}$ inserts a conjunction in order to remove asyndeton. That these 5 examples in $\mathfrak{P}^{45}$ all occur within a single chapter would seem simply to confirm that Johannine style countenances asyndeton to an unusual degree.[130]

At John **11:2a** the addition of αυτη η serves to emphasize the identification with the Mary of ch. 12.[131] And in 2 other examples the scribe

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nothing in the text of John prior to chapter 10 that prepares the reader for a statement about the intimacy between Jesus and his followers paralleling that of Jesus and his Father."

[129] Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 28, seems to suppose that the reading with no particle was the source of the other three: "Die Menge der Varianten zeigt, daß der Kontext nach einer passenden Partikel verlangte, die jeweils verschieden ausgewählt wurde." But previously, "Neutestamentliche Handschriften als Interpreten des Textes?" 391, she thought that the original reading had ουν, that the common ancestor of $\mathfrak{P}^{75}$ and B omitted ουν by a leap, and that $\mathfrak{P}^{45}$ substituted δε for ουν. The question of $\mathfrak{P}^{45}$'s *Vorlage* is, of course, independent of the issue of what the authentic text here is. Abbott (*Johannine Grammar*, 73 n. 2 [to §2007β]) cites 10:22 as an example of asyndeton, but does not cite 10:39. No conjunction is printed at vs. 22 by any of the editions reported in Nestle-Aland's Appendix III ("Editionum differentiae"). At vs. 39 ουν is printed by all those editions (but by Westcott-Hort and Nestle-Aland in brackets), perhaps on the view, mentioned by Brown, *The Gospel According to John (i—xii)*, 404, that its omission could be explained as the result of homoeoteleuton. Metzger, *Textual Commentary*, 1st ed., does not discuss this variant, but in the second edition (198) says: "The absence of οὖν, a favorite connective in the Fourth Gospel, may be accounted for through haplography (ἐζήτουν), but its replacement with δέ or καί in other witnesses was deemed by the Committee as sufficient reason to enclose the word in square brackets." Parker, "The Translation of οὖν in the Old Latin Gospels," *NTS* 31 (1985) 271, sees the omission of ουν as "due to the preceding word ἐζήτουν; the readings καί and δέ are attempts to restore the text."

[130] Cf. Abbott, *Johannine Grammar*, §§1996–2008; BDF, §462(1); Turner, *Grammar* 4:70.

[131] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 38, finds here perhaps the only evidence of an apologetic intention in $\mathfrak{P}^{45}$'s activity: "au lieu de 'c'était Marie', on dirait qu'il a voulu dire 'c'était (bien) cette Marie', comme pour prendre parti dans la question de l'identité de Marie de Béthanie avec une femme qui oignit Jésus, point déjà discuté et plusieurs fois par Origène."

However, the naturalness of such an addition, as found in several ancient versional witnesses, may be confirmed by noting the "this Mary" of the NEB and the TEV, or even the equivalent "kono mariya" in the Japanese version (*Seisho*). I assume here that the addition

has shown an interest in clarification: in Mark **6:21** the temporal dative receives an εν, and in Acts **14:15b** the construction is made more straightforward by the addition of αποστηναι (and then also και).[132] And there is the peculiar shift from α to απερ at John **10:16**, which may simply be an attempt at a stylistic improvement.

Thus, a total of 36 words are added by means of these 29 scribal creations, an average of 1.2 words per addition. (If we included the nonsensical dittographies, we would have 65 words added in 31 additions, for an average of 2.1; this number is misleadingly high, since the one long dittography at Acts **15:7** accounts for 24 of the 65 added words.)

Omissions

There are 60 significant singulars (28.6% of the significant singulars) that are omissions, as well as 36 asterisked omissions. Twenty-five singular omissions, and 12 asterisked omissions, are of more than one word.

The 35 singular omissions (and 24 asterisked omissions) of 1 word only may be classified as follows:

Pronouns (11 exx. and 9 asterisked exx.):
Matt **26:21a** (αυτων, Leap);[133] Luke **9:36b** (αυτοι, Leap), **9:49** (αυτον, Leap), **9:52** (αυτου *vel* εαυτου, Leap), **10:11c** (υμιν),[134] **11:53** (αυτου), **12:36b** (αυτω),

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of αυτη without the article is an independent alteration. Von Soden cites this reading from his A^4, which is 2768, while Nestle-Aland[25] cites "(X)" as agreeing with $\mathfrak{P}^{45}$, and Nestle-Aland[27] cites "*pc*" for αυτη (without the article). Now, X is von Soden's A^3, and so what seems to have happened in Nestle-Aland[25] is that by a conversion error von Soden's reference to A^4 (= 2768) was interpreted as a reference to A^3 (= X); I made the same error in my dissertation. Furthermore, Nestle-Aland[27]'s reference to *pc* is likely a reference to 2768. In any case, X in fact (as the microfilm shows) reads simply ην δε μαρια here.

[132] Colwell, "Scribal Habits," 119, remarks: "In Acts 14:15 the over-concise Greek is clarified by the addition of a verb, 'turn away from.'" D and E clarify in another way.

[133] Noted by Zuntz, "Reconstruction of one Leaf," 201–202, who argues that the omission is "practically certain." Nevertheless, Comfort and Barrett print αυτων. Zuntz in fact suggests that $\mathfrak{P}^{45}$ may be correct, and that αυτων was added by the other manuscripts. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 138, notes that one might interpret the omission of αυτων and the addition of αυτων after εκαστος in the next verse as a long transposition. However, in vs. 22 the presence of αυτων has strong support, and so (as Min, 138 n. 45, and 130 n. 26, observes) there it is likely to derive from the *Vorlage* whereas the omission in vs. 21 is likely the work of the scribe. Min thus considers the omission and addition as independent readings (130 and 138).

[134] Hoskier, "Some Study of $\mathfrak{P}^{45}$," 57, calls $\mathfrak{P}^{45}$'s reading without υμιν a "milder version of the matter," and refers to the Old Syriac. By the way, the IGNTP seems to have confused the evidence from **א** here: it cites for ημιν here "S^c **Lvt** (e)." The Old Latin e indeed has "nobis," but **א** has ημιν with no correction. However, for the ημιν earlier in the verse (after τον κολληθεντα) **א*** reads υμιν, which is corrected to ημιν by **א**$^{a.ca}$. (This is the evidence from Tischendorf,

14:23c (μου);[135] Acts **7:41** (εκειναις, Leap), **11:8** (μου), **15:38** (τουτον, Leap).[136] Asterisked: Matt 26:33 (αυτω);[137] Mark 8:38b (ταυτη, Leap), 12:19 (αυτου); Luke 10:11b (υμων),[138] 13:8 (αυτω), 14:29 (αυτω); John 4:52 (αυτω); Acts 11:29b (αυτων), 13:47 (σε).[139]

Conjunctions (9 exx. and 5 asterisked exx.):
Matt **26:5** (ινα, HarmCont); Luke **9:58** (και),[140] **11:42b** (οτι), **12:52b** (γαρ);[141] John **11:45** (ουν); Acts **5:36** (γαρ), **11:3** (οτι), **16:18a** (και), **17:16** (δε). Aster-

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Novum Testamentum Sinaiticum, lii n. 7 [*ad* xxxvii], confirmed by Scrivener's *A Full Collation of the Codex Sinaiticus*, 49, by von Soden, by Aland's *Synopsis*, by Swanson, and finally by Lake's photographic edition.) For *that* ημιν the IGNTP simply cites **א** (with others) as having υμιν, with no note of correction. Apparently the reference to the correction slipped from its proper place.

[135] Cronin incorrectly reports that N omits μου here, and von Soden follows him; but the IGNTP has the correct citation (confirmed by microfilm): μου ο οικος. This should be viewed as a coincidental agreement of $\mathfrak{P}^{45}$ and Cronin.

[136] Although we read συμπαρ]αλαμβανειν εγενετο, Nestle-Aland cites $\mathfrak{P}^{45vid}$ for the omission here, presumably because it is conceivable that $\mathfrak{P}^{45}$ has transposed the word to earlier in the text (which is lacunose). But the lacuna is completely filled with the usual text.

[137] This omission is doubtful; the variation at 26:33 is cited in Nestle-Aland and Aland's *Synopsis*, but no reference is made to $\mathfrak{P}^{45}$. Zuntz, "Reconstruction of one Leaf," 211, edits this as: αποκριθεις] δε ο π[ετρος ειπεν ει και] παντες κτλ. His discussion at 205 takes the possibilities as ειπεν αυτωι and ειπεν ει και. In fact, of course, these are of equal length, and evidently the former should read ειπεν αυτωι ει, or perhaps ειπεν αυτωι ει και. The last seems unlikely, but ειπεν αυτωι ει appears possible, and is edited by Merk, "Codex Evangeliorum et Actum," 390 (see 393), and by Comfort and Barrett. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 117, also edits ειπεν αυτωι ει, and argues (117 n. 11 [–118]) against Zuntz's reconstruction, which I followed in my dissertation. Min asserts that it appears "nicht legitim" to postulate both an omission of αυτω and an addition of και in the lacuna. However, the "addition" of και is so characterized from the point of view of the Nestle-Aland text. In fact, ει και has considerable support (ς **א**^{c} F K W Π 579 1241 *al*), although admittedly not as much as ει *tantum*. In any case, it still seems to me that ειπεν ει και fits the space best, and the omission of αυτω is supported by $\mathfrak{P}^{37}$, which provides the only ancient support for $\mathfrak{P}^{45}$ at Matt 26:21b. $\mathfrak{P}^{45}$ would then also join those witnesses that have ει και. See further the discussion of the omission of αυτω by Hoskier, *Codex B and its Allies* 1:436–437 (cited by Zuntz, "Reconstruction of one Leaf," 205 n. 4).

[138] For this omission the IGNTP fails to cite $\mathfrak{P}^{45}$, while Nestle-Aland cites only $\mathfrak{P}^{45}$. But Sanders, the IGNTP, and Swanson cite W* as omitting υμων. Moreover, Harris's collation reports correctly (as confirmed by microfilm) that 892 also omits υμων, but the IGNTP doesn't cite 892 either. (And I note that Harris correctly cites 892 as having εις τους ποδας υμων, while the IGNTP cites it for εις τους ποδας, and Nestle-Aland and Aland's *Synopsis* cite it for εις τους ποδας ημων.)

[139] Von Soden says that 206 242 522 omit σε; however, he does not specify σε *prim.* or *sec.*, and this citation is out of order in any case, appearing between his report of variations involving εις *prim.* and εθνων. But the microfilms of 206 and 522 confirm that those witnesses join $\mathfrak{P}^{45}$ in omitting σε *sec.* (after ειναι). The collation of 1739 reports that it agrees in the omission, as confirmed by the microfilm. Moreover, Swanson cites 945 1739 1891 as agreeing with $\mathfrak{P}^{45}$ here.

[140] This omission is perhaps connected with the scribe's original dittography that was corrected (the correction Luke 9:57–58).

[141] The IGNTP cites both Augustine (*Enarrat. Ps.* 44.11) and Petrus Chrysologus (*Sermones* 164) for the omission of γαρ here; yet both writers begin their citation with this verse, and could well have simply omitted "enim" as inappropriate in their context.

isked: Matt 26:21b (οτι);[142] Luke 10:13 (ει, Leap), 10:31 (δε),[143] 11:30 (και, Leap, HarmPar), 12:8a (δε). The omitted conjunctions are: και (2 exx.), γαρ (2 exx.), οτι (2 exx.), δε (1 ex.), ινα (1 ex.), ουν (1 ex.).[144] These omissions create asyndeton in all examples but Acts **11:3** (where οτι introduces a quotation).

Articles (2 exx. and 4 asterisked exx.):[145]
Luke **11:42a** (τοις before φαρισαιους);[146] Acts **15:23a** (οι before πρεσβυτεροι, Leap).[147] Asterisked: Mark 6:39b (τω before χλωρω χορτω), 7:25 (το before θυγατριον); Luke 9:33 (τον before ιησουν),[148] 11:11b (ο before υιος).[149]

Nouns (4 exx. and 1 asterisked ex.):
Luke **11:29** (σημερον); Acts **14:16** (γενεαις, Leap), **16:1** (ονοματι, Leap), **16:17** (δουλοι, Leap). Asterisked: Mark 8:38a (λογους, Leap).

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[142] Barbara Aland, "Das Zeugnis der frühen Papyri," 327 and n. 5, notes that this omission goes against the parallel (in Mark 14:18), but adds: "Jedoch kommt die Omission als Text nicht in Frage, wie textkritisch zu begründen ist." Gerstinger, "Ein Fragment des Chester Beatty-Evangelienkodex," 69, says that $\mathfrak{P}^{45}$'s reading arose to avoid hiatus. See also Zuntz, "Reconstruction of one Leaf," 202–203, who suggests that the omission is correct.

[143] This is in our list since Tischendorf fails to cite D for the omission, although he cites some Old Latin witnesses as omitting δε. Von Soden follows Tischendorf, but the omission by D is found in Scrivener, the IGNTP, and Swanson (who though incorrectly cites $\mathfrak{P}^{75}$ as also omitting δε).

[144] Perhaps also John 10:31, where the *Vorlage* is uncertain; $\mathfrak{P}^{45}$ may have omitted ουν, παλιν, or ουν παλιν.

[145] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 113 and n. 5, also cites at Matt 21:15 the omission of οι before αρχιερεις and the omission of οι before γραμματεις. Now, the latter is already supported in Tischendorf (by K Π* *al*). The former would indeed be singular, but the reconstruction of the two relevant lines (Min, 152), while plausible, involves a very long lacuna. If one wanted to postulate a singular omission, why not δε or τα or both? That οι *prim*. was omitted seems to me too uncertain to cite.

[146] Birdsall, "Rational Eclecticism," 42, says that here and at 11:11b "it is $\mathfrak{P}^{45}$ which carries the solecistic reading which invited correction."

[147] Cf. the addition of τους at Luke **14:23a**, where the nouns are of different genders.

[148] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, cites as showing "griechisches Sprachgefühl" several omissions of articles before proper names, including Luke 9:33, and ης θυγατριον at the asterisked Mark 7:25. See also Birdsall, "Rational Eclecticism," 43.

[149] Although they differ in other respects here, $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75*}$ agree in omitting ο before υιος. (But Birdsall, "Rational Eclecticism," 42, reads $\mathfrak{P}^{75}$ as simply having ο υιος, and thus contrasts $\mathfrak{P}^{75}$ and $\mathfrak{P}^{45}$.) By the way, Harris's collation of 892 says "ο υιος a sec. man. sup. ras.," and von Soden and the IGNTP accordingly report that 892* omitted ο υιος. However, Nestle-Aland and Aland's *Synopsis* simply report that 892 contains ο υιος. The microfilm shows no sign of correction: ο υιος ends f. 221^{r} and is even with the right margin. But examination of the manuscript shows that ο υιος is written in a different ink (black) from the original text (a reddish brown), and the letters do seem to be awkwardly written. Then αρτον begins on the next page (f. 221^{v}) and is written in the original ink; if ο υιος had originally been omitted, αρτον would have been written at the end of f. 221^{r}. So, the correction must have replaced a text which occupied roughly the same space as does ο υιος, but whatever it was is not now visible to me. My only suggestion would be that the scribe first wrote ο $\overline{\text{υς}}$, and the corrector thought that ο υιος would be more appropriate. (Note that $\mathfrak{P}^{45}$ writes $\overline{\text{υς}}$, but $\mathfrak{P}^{75}$ writes υιος.)

Numerals (2 exx.):
Mark **6:41a** (πεντε), **6:41b** (δυο).[150]

Adjectives (2 exx. and 2 asterisked exx.):
Luke **12:27** (πασης); Acts **10:33a** (παντες).[151] Asterisked: Mark 6:39a (παντας);[152] Acts 10:39b (παντων). It is striking that all 4 of these readings omit forms of πας, apparently for no reason other than the tendency to conciseness.[153] But that the omissions of adjectives are all of πας strongly indicates a scribal tendency, as seen also in $\mathfrak{P}^{46}$.[154]

Verbs (1 ex. and 1 asterisked ex.):
Acts **17:10** (απηεσαν, Leap). Asterisked: Luke 13:30 (εισιν, HarmPar).

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[150] Hoskier, "Some Study of $\mathfrak{P}^{45}$," 53, cites these two as being "'the shorter text' with a vengeance," and says that the omissions are supported by the Arabic Diatessaron. If we suppose that the *Vorlage* contained numerals at these places, then perhaps the scribe failed to see their meaning. Cf. below on Luke **12:52c** as well. But Merk, "Codex Evangeliorum et Actum," 382, says: "Plures ex his omissionibus adnumerari possent erratis, etsi plerumque sensus iis non afficitur. Omissio Mr 6,41 πεντε et δυο videtur tamen consulto facta esse et lectio haec brevior aliquomodo commendatur."

Of course, we also have the omission at Mark **6:40**, which removes two more numerals as part of a phrase. C.H. Turner, "Marcan Usage: Notes, Critical and Exegetical on the Second Gospel," *JTS* 26 (1924–1925) 337–346, draws attention to Mark's fondness for numbers and to the tendency of Matthew and Luke to omit them from Marcan material. (Matthew and Luke both retain the two numerals at **6:41a** and **6:41b**, but Matthew omits the entire phrase at **6:40**, while Luke omits the first half.) The scribe of $\mathfrak{P}^{45}$ appears to be following the same tendency that Matthew and Luke follow.

[151] Kilpatrick ("An Eclectic Study of the Text of Acts," in *Biblical and Patristic Studies in Memory of Robert Pierce Casey*, ed. J.N. Birdsall and R.W. Thomson [Freiburg: Herder, 1963] 71, = *Principles and Practice*, 364) says of this: "πας can occur liberally where the influence of Semitic idiom is strong. Scribes tended to moderate this feature in general and may be assumed to have been particularly ready to excise it where there are other instances of πας in the context. At 10:33 παντες is omitted by $\mathfrak{P}^{45}$. παντα follows in the same verse and is omitted by D and in verse 35 we have εν παντι εθνει."

[152] This omission is in a lacuna, and neither Nestle-Aland nor Aland's *Synopsis* cites $\mathfrak{P}^{45}$ at this variation unit. Like Comfort and Barrett, I have followed Kenyon in supposing that the omission is of παντας, although it could theoretically be of αυτοις; at least, the omission of παντας is otherwise attested.

[153] Also, $\mathfrak{P}^{45}$ D 209* (according to von Soden, as confirmed by microfilm; Tischendorf has simply 209) it omit παντες in Acts 5:37 (D 209 already in Tischendorf, so this is not in our list). UBSGNT^{3} prints παντες with a "C" rating, and Metzger (*Textual Commentary*, 1st ed., 335) alludes to a split decision of the committee on this reading: "Although it is possible that πάντες was added to a growing text, a majority of the Committee was inclined to regard the absence of the word from $\mathfrak{P}^{45}$ D it^{d,gig,h,p} as due to accidental oversight, particularly since the same expression (καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ) occurs also in ver. 36." In fact, $\mathfrak{P}^{45}$ shows a clear tendency to omit forms of πας. Despite the apparent disagreement in the committee, UBSGNT^{4} prints παντες with no apparatus, and there is no discussion of it in the second edition of the *Textual Commentary*.

But cf. Luke 11:34 where for ολον το σωμα only $\mathfrak{P}^{45}$ and D have παν το σωμα (and 1630 omits ολον); see Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts," 254.

[154] See the discussion of 2 Cor **3:18a** and Heb **12:23**, and the asterisked Rom 16:15c and Heb 13:24a in $\mathfrak{P}^{46}$; the other four papyri do not exhibit this tendency.

Proper name (1 ex.):
Acts **10:13** (πετρε).[155]

Adverb (1 ex. and 2 asterisked exx.):
Acts **7:34** (νυν).[156] Asterisked: Mark 9:8 (ουκετι, Leap),[157] perhaps John 10:31 (παλιν, Leap), although I have counted this below as omitting ουν παλιν; Acts 10:21 (ιδου).

Preposition (2 exx.):
Luke **9:37** (δια),[158] **11:32** (εν).

We turn next to the 25 singular omissions (and 12 asterisked omissions) of more than one word. These are, in order of length:

Two words (12 exx. and 8 asterisked exx.):
Mark **9:28b** (εις οικον, HarmPar);[159] Luke **10:11a** (τον κολληθεντα, HarmPar),[160] **11:14** (ο κωφος),[161] **11:19a** (τα δαιμονια), **11:23** (μετ εμου), **13:12** (ο

[155] Metzger, *Textual Commentary*, 1st ed., 371, calls this omission "probably accidental"; in the second edition the reading is not discussed.

[156] This is cited as perhaps authentic by Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, on the grounds that νυν was perhaps added to the other witnesses from Exod 3:10.

[157] Kenyon does not cite this. It was reported in my dissertation (95), and Comfort and Barrett now agree.

[158] Simple omission of δια from the D it sy^{s} sa^{ms} text seems the most straightforward error here; it is possible, though, that $\mathfrak{P}^{45}$'s reading derives from that in $\mathfrak{P}^{75}$ **א** B L S W f^{1} f^{13} 477 543 892 1071 1355 2542 q by a leap, τη εξης ημερα, which thus created της ημερα, which in turn was shifted to της ημερας. But Hedley, "The Egyptian Text of the Gospels and Acts," 192, sees $\mathfrak{P}^{45}$'s reading as "an earlier stage of a corruption found in D." The result is a shift to the genitive of time, as found also at Acts **16:18b**.

By the way, both von Soden and the IGNTP cite sy^{s} and sy^{c} as agreeing with D here. But after ܝܘܡܐ ("day") sy^{c} has ܒܬܪ, which would appear to mean "next" just as clearly as does sy^{p}'s ܒܬܪ̈ܝܬ. It thus seems as though Nestle-Aland and Aland's *Synopsis* are correct in citing only sy^{s} here, and sy$^{c.p}$ should be taken as agreeing with (εν) τη εξης ημερα.

[159] Couchoud, "Notes sur le texte de St Marc," 18, states that εις οικον is required after εισελθοντι, and so its omission is clearly incorrect. But he also says that its omission could be by homoeoteleuton, since (in the presumed *Vorlage*) we would have εις οικον and προσηλθον. But surely the ending -ον would have caused προσηλθον to be omitted, as Couchoud thinks happened to create the **א** B text. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 15, also asserts that εις οικον is "absolument nécessaire."

[160] This is an "obvious error," according to Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 384; and Birdsall, "Rational Eclecticism," 47, says that it "can surely only be accidental." But this omission also harmonizes to the parallels.

[161] Comfort and Barrett, 162, state that the scribe omitted "ο κωφος because it is illogical to indicate that a mute person can speak." But Birdsall, "Rational Eclecticism," 47, says that "the addition of ὁ κωφός post ἐλάλησεν clears up an ambiguity. $\mathfrak{P}^{75}$ then, which attests this addition here, gives a secondary text." Birdsall seems not to notice (or care) that the omission in $\mathfrak{P}^{45}$ is singular.

ιηcουc), **14:8b** (υπ αυτου);[162] John **11:7** (τοιc μαθηταιc);[163] Acts **12:14** (του πετρου), **13:48** (εχαιρον και, Leap), **14:15a** (και ημειc),[164] **15:21a** (κατα πολιν, Leap). Asterisked: Matt 26:31 (εν εμοι, Leap, HarmPar),[165] 26:36 (ο ιηcουc);[166] Mark 8:12b (λεγω υμιν, Leap), 9:25 (τω ακαθαρτω); probably John 10:31 (ουν παλιν, Leap); Acts 8:36 (ιδου υδωρ),[167] 9:21 (οι ακουοντεc, Leap),[168] 13:49 (του κυριου).[169]

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[162] The reading η κεκλημενοc without υπ αυτου is cited from $\mathfrak{P}^{45vid}$ in Nestle-Aland and Aland's *Synopsis*; but the "vid" must be due to the fact that the reading is actually, as Kenyon has it: εντειμοτερ[οc cου η κεκλημε]νοc. However, the lacuna is filled adequately by these letters. Furthermore, Nestle-Aland and Aland's *Synopsis* cite $sy^{s,p}$ in support of $\mathfrak{P}^{45}$ here, while the IGNTP cites $sy^{s,c,p}$ (as does von Soden with simply "sy"). It seems to me that, although the three witnesses differ from each other, they agree in not having an equivalent of υπ αυτου.

[163] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 36, adds: "peut-être pour éviter uns répétition." Hedley, "The Egyptian Text of the Gospels and Acts," 204–205, suggests that this could be the result of skipping "two lines in an ancestor," but then asserts that $\mathfrak{P}^{45}$ might be correct. By the way, Williams, *Early Syriac Translation Technique*, 304 and 103–115, recommends citing sy^{h} rather than sy for the presence of αυτου after τοιc μαθηταιc. I have thus cited $sy^{s,p}$ in parentheses for both the presence and absence of αυτου.

[164] I take this to be an omission of the two words in the ς *rell* text, rather than as an omission of the one word in the D 1175 text.

[165] The omission here, although in a lacuna, seems very likely; see Zuntz, "Reconstruction of one Leaf," 205. Comfort and Barrett also omit εν εμοι.

[166] See Zuntz, "Reconstruction of one Leaf," 206–207, who (206 n. 7) states that $\mathfrak{P}^{37}$ probably also omitted ο ιηcουc. Comfort and Barrett omit the phrase in $\mathfrak{P}^{45}$ (but not in $\mathfrak{P}^{37}$).

[167] Colwell, "Scribal Habits," 119, sees this as an example of $\mathfrak{P}^{45}$'s avoiding unnecessary words: "The Ethiopian eunuch … does not say, 'See, here is water!' since the water has already been mentioned." $\mathfrak{P}^{45}$ is supported by 1245 in the omission of ιδου υδωρ (1245 has, though, also substituted ειπε προc τον φιλιππον for φηcιν ο ευνουχοc); the reading of 1245 is reported in von Soden (but with ειπεν), found in Swanson, and confirmed by microfilm. By the way, Hoskier, "Some Study of $\mathfrak{P}^{45}$," 52, cites $\mathfrak{P}^{45}$ as having an "important, yet unique omission" here, thus overlooking von Soden's citation of 1245. But Hoskier argues that the omission is "pre-everything," and that the shorter text "flows smoothly enough." Hoskier continues:

> In a younger document than our papyrus we might well question this omission; even in a document, which avowedly precedes every other manuscript in the world of these Acts of the Apostles, purists will still be found to say that ιδου υδωρ was dropped from its propinguity [*sic* for "propinquity"] to επι τι υδωρ … but this is hypercriticism.
>
> We regard this omission,—in the light of the long list of omissions, constituting in the papyrus our "shortest text"—as no doubt fundamental. Otherwise we can go on begging the question for ever.

[168] Kenyon cites S (049) as also having this omission; this citation derives from Ropes, *The Text*.

[169] I see no reason for this omission. See the discussion of the phrase λογοc του θεου / κυριου by Elliott, "An Eclectic Textual Study of the Book of Acts," 29, who cites this reading.

Three words (6 exx. and 1 asterisked ex.):
Mark **5:21** (εις το περαν, Leap), **6:49** (επι της θαλασσης);[170] Luke **12:47** (μη ετοιμασας η);[171] John **11:25a** (και η ζωη, HarmCont), **11:51** (του ενιαυτου εκεινου);[172] Acts **15:20** (και της πορνειας, Leap). Asterisked: Luke 10:21 (και της γης).[173]

Four words (1 ex.)
Mark **12:26** (ο θεος αβρααμ και, Leap).

Five words (3 exx. and 2 asterisked exx.)
Mark **6:40** (κατα εκατον και κατα πεντηκοντα, Leap); Acts **5:13** (αλλ εμεγαλυνεν αυτους ο λαος, Leap), **10:11** (ως οθονην μεγαλην καταβαινον και,

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[170] This omission is very doubtful. Couchoud, "Notes sur le texte de St Marc," 9, perceptively calls attention to the punctuation mark after παρελθειν (see on these marks, ibid., 20–22), which apparently signals the end of a phrase, and then asserts: "Il n'est donc pas possible de restituer αὐτούς after παρελθεῖν." But if so, what is missing?

Hedley, "The Egyptian Texts of the Gospels and Acts," 31 n. 5 (–32), comments: "or is this phrase an intrusion from Mt.?" and notes that the order of the words differs in ς.

[171] Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 384, suggests simply "accidental omission" here.

[172] Metzger (*Textual Commentary*, 1st ed., 236 = 2d ed., 200) says that the words are omitted "perhaps as redundant after ver. 49," thus agreeing with Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 36. Hedley, "The Egyptian Text of the Gospels and Acts," 204–205, proposes that this could be the result of skipping "two lines in an ancestor," but then suggests that $\mathfrak{P}^{45}$ could be correct. Lewis (*The Old Syriac Gospels*, xxxii) had already defended the omission prior to the discovery of $\mathfrak{P}^{45}$: "τοῦ ἐνιαυτοῦ ἐκείνου appears to be properly omitted from the text; for we can scarcely believe that the autograph of the Evangelist had these words twice so very near each other in vv. 49 and 51 of this chapter." Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, states that the absence of these words would be a "Gewinn." One may note that $\mathfrak{P}^{60}$ *pc* omit the same phrase at John 18:13. On the meaning of the phrase see the remarks by Raymond E. Brown, *The Gospel According to John (i–xii)* (AB 29; 1966) 439–440. Incidentally, Klijn, "Papyrus Bodmer II (John I—XIV) and the Text of Egypt," *NTS* 3 (1956–1957) 329, incorrectly cites D as supporting the omission here, and accordingly calls this a Western reading, but overlooks the support from sy^{s}. Comfort and Barrett, 161–162, discuss this omission (but twice call it 11:49, against the edited text, which is correct): "the change reveals the scribe's knowledge of history and his sensitivity to the accurateness of the historicity of the text." But one might then expect a change at 11:49 also. Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 383, asserts that "the similarity to v. 49 makes omission or repetition equally easy and natural."

[173] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, says that the "bedeutsamste Lesart" in $\mathfrak{P}^{45}$ is the omission at Luke 10:21, which agrees with Marcion, and is now asterisked because of the IGNTP's citation of 27*. Lagrange, "Le papyrus Beatty des Actes des Apôtres," 171, says of this: "cas bien étrange!" See also idem, *Critique textuelle*, 162. C.S.C. Williams, *Alterations to the Text of the Synoptic Gospels and Acts* (Oxford: Basil Blackwell, 1951) 14, cites $\mathfrak{P}^{45}$ as having "a Marcionite omission." And Harnack, *Marcion*, 206* n., refers to the omission by Marcion as "tendenziös." But see A.F.J. Klijn, "Matthew 11:25 / Luke 10:21," in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee, 13–14. Klijn appeals (13 n. 27 [–14]) to Colwell's finding (in his "Scribal Habits") that $\mathfrak{P}^{45}$ "favors brevity," and says: "This habit fully explains this omission." Klijn also states (14) that "Marcionite influence on early Greek papyri seems impossible," and posits coincidental agreement between $\mathfrak{P}^{45}$ and Marcion. Von Dobschütz, review, 411, points out that $\mathfrak{P}^{45}$ does read πατερ, which Marcion omitted.

Leap).[174] Asterisked: Luke 6:48 (δια το καλως οικοδομησθαι αυτην, Leap), 12:2 (και κρυπτον ο ου γνωσθησεται, Leap).

Seven words (1 ex.)
John **10:35** (προς ους ο λογος εγενετο του θεου, Leap).[175]

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[174] There is doubt here as to the *Vorlage* of $\mathfrak{P}^{45}$, but $\mathfrak{P}^{45}$ has the shortest reading, and so has omitted something, at least ως οθονην μεγαλην, which seem in any case to be read by all other Greek manuscripts (except for C^2, which, contrary to Nestle-Aland, omitted μεγαλην); Colwell ("Scribal Habits," 120) says that by the omission $\mathfrak{P}^{45}$ has "either simplified or made smoother" the story of the vision. The most straightforward sequence seems to be that $\mathfrak{P}^{45}$ omitted ως οθονην μεγαλην καταβαινον και from the reading of Ψ 33 *pc*, although one could well doubt the existence of that latter reading in the third century. Perhaps there has been some transposition as well from another reading. One might wonder also whether, instead of καθιεμενον, $\mathfrak{P}^{45}$ had καθειμενον, as it does at 11:5. (And von Soden incorrectly reports that Ψ omits τι, but the microfilm confirms Nestle-Aland's citation that it is present.) Schenke, *Apostelgeschichte*, 165 (ad loc.), states that in 10:11 "scheinen mae und $\mathfrak{P}^{45}$ einander nahezustehen." But mae clearly has the equivalent to ως οθονην μεγαλην. Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 386, notes that d (D latet) agrees with $\mathfrak{P}^{45}$ in placing και τεσσαρσιν αρχαις δεδεμενον before σκευος τι, but that $\mathfrak{P}^{45}$ has two other omissions here. In fact, d reads: ex quattuor principiis ligatum uas quo dam [quoddam] et [ut] linteum splendidum quod differebatur [deferebatur] de caelo in terram. (See Tischendorf's apparatus.) The order is supported also by Ψ 33 623, but d agrees in omitting καταβαινον, assuming that we take differebatur [i.e., deferebatur] as representing καθιεμενον rather than καταβαινον.

On the other hand, Boismard and Lamouille assert that $\mathfrak{P}^{45}$'s reading here in fact preserves the authentic Western text: και θεωρει τον ουρανον ανεωγμενον και τεσσαρσιν αρχαις δεδεμενον σκευος τι καθιεμενον επι της γης (*Le Texte occidental des Actes des Apôtres* 1:157). They base this text on the facts that καταβαινον is omitted by $\mathfrak{P}^{45}$ Cl Const d g l p Aug^{pt} $\text{Ambr sy}^{\text{p}}$ mae sa bo, and that ως οθονην μεγαλην is omitted by $\mathfrak{P}^{45}$ Cl Didasc (ibid. 2:70), and contend that those words in the Alexandrian text are harmonizations from Acts 11:5 (ibid. 2:70). They also note (ibid. 2:353 n. 53 [to p. 70]): "Il est étrange que, en discutant ce texte, Metzger ne tienne compte du témoignage ni de $\mathfrak{P}^{45}$ ni de Clément d'Alexandrie." (See Metzger, *Textual Commentary*, 1st ed., 371 = 2d ed., 326.) It should be observed, however, that the three Greek witnesses on which they rely ($\mathfrak{P}^{45}$; Clement, *Paed*. 2.16.2; Const 6.12.6) present quite distinct texts:

$\mathfrak{P}^{45}$	και τεσσαρσιν αρχαις δεδ[εμενον σκευος τι καθιε]μενον επι της γης
Const	και τεσσαρσιν αρχαις δεδεμενον σκευος τι ως οθονην λαμπραν και καθιεμενον επι της γης
Cl	και τι σκευος τετταρσιν αρχαις εκδεδεμενον επι της γης

(A few manuscripts of Const have μεγαλην for λαμπραν.) In particular, while $\mathfrak{P}^{45}$ and Clement agree in omitting ως οθονην μεγαλην, they disagree about much else here.

By the way, disentangling the readings from the various *apparatus critici* has been arduous. Fortunately, the presentation in the UBSGNT has been of considerable help in gaining some clarity here. And I note that the 4th edition gives the reading of $\mathfrak{P}^{45}$ as a sub-variant of the reading of Ψ 33 *pc*. This is a welcome confirmation of the sequence that was suggested already in my dissertation (112).

[175] It is tempting to connect this long and unexplained omission to the remarkable transposition of **10:34–35**. Is the omission perhaps theologically motivated? After writing the above, I find now that Comfort and Barrett, 162, have a different explanation: "in John 10:34–36 the scribe deleted phrases about the Scriptures, not for any apparent theological reasons but because they distracted from Jesus' main proposition: if God calls mortals 'gods,' then Jesus can call himself the Son of God because he is heavenly." Comfort and Barrett are

Ten words (1 ex.)
Mark **11:27** (παλιν εις ιεροσολυμα και εν τω ιερω περιπατουντος αυτου ερχονται, Leap).[176]

Thirteen words (1 ex. and 1 asterisked ex.)
Luke **10:27** (καρδιας σου εν ολη τη ψυχη σου και εν ολη τη ισχυι σου, Leap).[177]

Asterisked:
Luke 12:9 (ο δε αρνησαμενος με ενωπιον των ανθρωπων απαρνηθησεται ενωπιον των αγγελων του θεου, Leap).

Thus, a total of 126 words are omitted in these 60 singulars, an average of 2.1 words per omission. And the 36 asterisked omissions omit 66 words, an average of 1.8 words per omission. Of evident importance is the fact that $\mathfrak{P}^{45}$ omits more than twice as often as he adds, and omits, on the

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apparently including here the deletion of η γραφη at 10:35, although I see that as part of the transposition **10:34–35**.

Incidentally, A.F.J. Klijn, "Papyrus Bodmer II," 329, cites the omission at **10:35** as a Western reading since it is supported by sy^s. But in fact sy^s omits the wider clause, ει εκεινους—εγενετο, as noted by Lewis, *The Old Syriac Gospels*, lxxiii.

176 I follow here the reconstruction by Kenyon, *Gospels and Acts, Text*, 51. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 134 n. 37, refers to the reconstruction found in Comfort and Barrett, 171 (περιπατουντος αυτου] και ερ[χονται] προς κτλ.), as being different from Kenyon's (and mine), and thus showing that the reading here is uncertain. However, although it is theoretically possible that $\mathfrak{P}^{45}$ has added και singularly before the second ερχονται, this would be an extremely awkward construction, as it seems to me. But the omission postulated here should be marked with "vid."

177 There are several possible reconstructions of the missing text here, some of which involve more than one omission; see n. 191 below. I believe that the omission cited here is more likely, but it is in any case clear that there is a major omission, probably by homoeoteleuton, as discussed below. In my dissertation (167 n. 54 [from 166]) I proposed the following reconstruction:

> κεις [ο δε αποκριθεις ειπεν αγαπησεις $\overline{\text{κν}}$ τον $\overline{\text{θν}}$ σου [42 letters]
> και εν ο̣λη[ι τη διανοιαι σου και τον πλησιον σου ως σεαυτον ει [49 letters]

The leap here is from σου to σου, but this reconstruction has the drawback that the first line is unusually short.

I would now suggest as a reconstruction of the relevant lines:

> ο δ̣ε [ειπεν προς αυτον εν τωι νομωι τι γεγραπται πως αναγινω [48 letters]
> κεις [ο δε αποκριθεις ειπεν αγαπησεις $\overline{\text{κν}}$ τον $\overline{\text{θν}}$ σου εξ ολης [48 letters]
> και εν ο̣λη[ι τη διανοια σου και τον πλησιον σου ως σεαυτον ει [49 letters]
> πεν δε αυτ[ωι κτλ.

This involves the slightly less appealing leap: εξ ολης καρδιας σου εν οληι τηι ψυχηι σου και εν οληι τηι ισχυι σου και εν οληι. But the spacing seems better, and this supposes that the leap occurred at the end of a line. Moreover, the omission would be of 47 letters, and so if the lines of *Vorlage* were of about the same length as those of $\mathfrak{P}^{45}$, the first occurence of the repeated letters would have stood more or less directly above the second occurrence. Of course, there are quite a few variations in this verse. The text above is that of $\mathfrak{P}^{75}$ B (B^* *om.* σου *prim.*), but it is quite possible that the *Vorlage* of $\mathfrak{P}^{45}$ differed to some extent; for example, only $\mathfrak{P}^{75}$ B omit και after καρδιας σου. (Aland's *Synopsis* cites $\mathfrak{P}^{45}$ B as omitting this και, but comparison with Nestle-Aland shows that this should be $\mathfrak{P}^{75}$ B.)

average, a longer block of text than he adds.[178] If we look at only these two classes of singulars, we find that our scribe's errors resulted in a net loss of 90 words from his *Vorlage*.[179]

Colwell has commented on $\mathfrak{P}^{45}$'s omissions as follows:

> As an editor the scribe of $\mathfrak{P}^{45}$ wielded a sharp axe. The most striking aspect of his style is its conciseness. The dispensable word is dispensed with. He omits adverbs, adjectives, nouns, participles, verbs, personal pronouns—without any compensating habit of addition. He frequently omits phrases and clauses. He prefers the simple to the compound word. In short, he favors brevity. He shortens the text in at least 50 places in *singular readings alone*. But he does *not* drop syllables or letters. His shortened text is readable.[180]

Colwell adds: "Many of his omissions are striking—not to say startling."[181] Among these are the omissions of the details of the feeding of the five

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[178] Cf. Colwell, "Scribal Habits," 112, 118–119. By the way, Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, cites the asterisked Acts 13:49 as perhaps authentic. And on the basis merely of the readings (singular and otherwise) found in the one folio that Gerstinger published, Lagrange, "Un nouveau papyrus évangélique," *RB* 42 (1933) 404, asserts: "De ce qui précède on voit clairement que le pap. tendait à une révision dans le sens du grec des lettrés, et que le fond sur lequel il travaillait était un texte court." I would attribute the shorter singular readings to the scribe himself, of course.

[179] The 24 words added in the nonsense reading at Acts **15:7** would narrow this loss, but only partially.

[180] "Scribal Habits," 118–119. Actually, as we have already seen, $\mathfrak{P}^{45}$ does have a partially (but only partially) compensating habit of addition. In contrast to Colwell's comments, one may consider the remark by Hoskier, "Some Study of $\mathfrak{P}^{45}$," 51: "The general conclusions to be drawn [from $\mathfrak{P}^{45}$ as well as $\mathfrak{P}^{46}$] are distinctly in favor of a shorter text." Hoskier goes on to give explicit attention to Acts 8:36 (now supported); Mark **6:41a** and **6:41b**; and Mark **6:40**.

See also Tasker, "The Nature of the Text of the Chester-Beatty Papyrus in Acts," 384: the "list of readings apparently peculiar to the papyrus among extant Greek MSS. … brings out quite clearly that the text of $\mathfrak{P}^{45}$ whatever be its actual classification is a short text." Tasker presents a list (385–386) of $\mathfrak{P}^{45}$'s singular readings in Acts, containing 51 readings, of which (385) 19 are additions but only 3 are additions; however, his list begins with 8:36, and otherwise differs considerably from ours. Bammel, "Der Text von Apostelgeschichte 15," 441, says: "ja der Papyrus überhaupt nur zwei Worte als Zusätze—einmal ein μοι (11.11), einmal ein καί (17.12)—bietet, dagegen sehr zahlreiche kleinere Kürzungen aufweist." Bammel refers (n. 7) to a work (which I have not seen) by H. Kanter on $\mathfrak{P}^{45}$ in Acts, and so he may be referring merely to additions and omissions in Acts. However, while the omissions are more frequent, there are more additions than simply **11:11** and **17:12b**. Lagrange, "Le papyrus Beatty des Actes des Apôtres," 167, says that in Acts $\mathfrak{P}^{45}$ is "très court, moins, semble-t-il, par concision que parce que le copiste a sauté des mots." And in connection with the singulars in Luke, Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 28, calls $\mathfrak{P}^{45}$ "un ms. court," and adds: "Et c'est une qualité. Car si les copistes profanes étaient enclins à sauter des mots, ce n'était pas le cas des copistes chrétiens; du moins ce n'était pas leur intention, en dépit des nombreuses omissions de **ℵ** par *homoioteleuton*." But whatever their intentions might have been (did the secular scribes *intend* to omit?), certainly Christian copyists often made scribal leaps. Lagrange later (36) says that $\mathfrak{P}^{45}$ is "manifestement très court dans Jo. comme dans Lc."

[181] "Scribal Habits," 119. Two of Colwell's alleged omissions seem to be incorrect: at Mark **6:48a** there is a transposition, and at Luke 10:21 $\mathfrak{P}^{45}$ does not omit ναι ο πατηρ οτι (see n. 46 above). And at Acts 8:36, also cited by Colwell, $\mathfrak{P}^{45}$ is supported by 1245, as discussed above.

thousand at Mark **6:40**, **6:41a**, and **6:41b**, of the prohibition of unchastity at Acts **15:20**, of the reference to "that year" at John **11:51**, and of the reference to life at John **11:25a**. Indeed, we find that $\mathfrak{P}^{45}$ regularly omits from no discernible cause and with no discernible purpose.[182]

Min's careful analysis of the omissions and additions found in $\mathfrak{P}^{45}$ within Matthew confirms that omission is more common than addition.[183] But he questions two aspects of Colwell's comments. First, he observes that $\mathfrak{P}^{45}$ does not in fact have an unusually high percentage of omissions compared to other early papyri, and so it is exaggerated to say that the scribe "favors brevity."[184] Second, Min observes that $\mathfrak{P}^{45}$ does add words from time to time, so that there is at least a partially "compensating habit of addition," and Min argues that the existing patterns of addition and omission do not indicate that the scribe intentionally produces a shorter text. Rather, we have occasional and unintentional negligences.[185]

Certainly Min's points are in general confirmed by the readings of $\mathfrak{P}^{45}$ that are studied here. Indeed, in retrospect I believe that Colwell and I (and no doubt others) sometimes projected onto the scribe a certain deliberateness in the creation of these readings that is not required by the facts. On the other hand, I don't believe that we can be confident that the scribe did *not* proceed deliberately on occasion. But in any case we see that the scribe tends to omit.

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[182] Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 383–384, comments: "Among the omissions peculiar to $\mathfrak{P}^{45}$ I do not, in general, include omissions of single words, to which I am not inclined to attach the same importance as the late Mr Hoskier did in his study of $\mathfrak{P}^{46}$. … Of the omissions, which seem deserving of attention, I doubt if any would have been accepted by Hort as 'non-interpolations', and all are easily explicable as accidental omissions." Later, in connection with Acts, Tarelli (386–387) instances several omissions that "coincide with stichoi in D," and relates these to A.C. Clark's theory of accidental omission of early stichoi. However, except for Acts **10:11** these omissions all have support, often quite weighty support.

[183] *Die früheste Überlieferung des Matthäusevangeliums*, 132–135; see also 143 for a summary with respect to singular readings. And in his overall summary concerning $\mathfrak{P}^{45}$, the last result (151) is: "Im Papyrus sind, wie stets bei frühen Papyri, mehr Omissionen als Additionen vorhanden."

[184] Min here relies (ibid., 133 n. 32) on the figures from my dissertation; these need to be slightly revised, but certainly support Min's point.

[185] Ibid., 133–135. Min says (134), e.g.: "Der Schreiber hat aber weder konsequent noch regelmäßig den Text verkürzt, sondern nur gelegentlich und wahrscheinlich unbewusst. Keinesfalls beabsichtigte er durch die Omissionen einen präzisen Kurzstil herbeizuführen." Min's entire discussion (130–135) of the omissions in $\mathfrak{P}^{45}$ is a very insightful analysis, and his observations apply equally well to the portions beyond Matthew.

Along the same lines Min criticizes (149 and 151, point 6) both Colwell's reference to "intentional changes" (cited at p. 120 above), and my earlier summary statement 2 (from my dissertation, 156; now found at p. 197 below), which mentions "deliberate pruning."

Leaps

Is there any further explanation of this tendency toward "brevity"?[186] In 22 singular readings the leap from the same to the same may have been the cause of omission:

Matt **26:21a** (1 word)	εσθιοντ<u>των</u> αυτ<u>ων</u>.
Mark **5:21** (3 words)	παλιν … περα<u>ν</u>.[187]
Mark **6:40** (5 words)	<u>κα</u>τα εκατον … <u>κα</u>ι λαβων.[188]
Mark **11:27** (10 words)	<u>ερχονται παλιν</u> … <u>ερχονται προς</u>.[189]
Mark **12:26** (4 words)	<u>και ο θς</u> αβρααμ <u>και ο θς</u> ισαακ.
Luke **9:36b** (1 word)	κα<u>ι</u> αυτοι.[190]
Luke **9:49** (1 word)	-με<u>ν</u> αυτο<u>ν</u>.
Luke **9:52** (1 word)	προσωπ<u>ου</u> αυτ<u>ου</u>.

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[186] Hedley, "The Egyptian Texts of the Gospels and Acts," 31 n. 5, states that the "Marcan portion of [$\mathfrak{P}^{45}$] … appears to have descended from a roll written with unusually narrow columns containing about 9 letters in a line"; he instances as omissions: **5:21**, **6:40** (discussed further below), **6:48a** (but this is a transposition), **6:49**, and 9:31 (thinking that εις χειρας was omitted; see p. 112 above). Hedley, ibid., 205, similarly says that John **11:7** and **11:51** "might be due to the skipping of two lines in an ancestor," and that John **11:25a** "might similarly be due to the loss of one line." However, he then adds: "but I think this is not so; all the omissions have other support." See further n. 227 below. And on omissions in Luke see Hedley, ibid., 191.

[187] Couchoud, "Notes sur le texte de St Marc," 4–5, argues that $\mathfrak{P}^{45}$'s reading (4) "dans sa brièveté, paraît originale." ($\mathfrak{P}^{45}$ also omits εν τω πλοιω with D Θ f^{1} 28 565 700 2542 *pc* it sy^{s}.) Couchoud goes on to try to show how the other readings arose, and to assert (5): "On voit par cet exemple que certaines des *redondances* de Marc sont l'oeuvre des copistes." But $\mathfrak{P}^{45}$ may rather be excising the apparently superfluous phrase εις το περαν (after παλιν).

[188] Hoskier, "Some Study of $\mathfrak{P}^{45}$," 55, argues that $\mathfrak{P}^{45}$ is correct here: "Here then, at last, we seem to strike the ancient base, anteceding all our other documents. Else, how is it that the others cannot agree among themselves, and ℵ B D have κατα against ανα of the others, while W only has ανα once *in secundo loco*?" On the other hand, Couchoud, "Notes sur le texte de St Marc," 8, says: "L'omission, probablement accidentelle, de ce trait est une faute de $\mathfrak{P}^{45}$." Hedley, "The Egyptian Texts of the Gospels and Acts," 31 n. 5, notes that this would be an omission of nine letters if the scribe wrote the numbers as letters and omitted κατα *sec.* with 33; see n. 186 above. Both Hedley, ibid., and Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, suggest that the omission occurred because the words are missing in Matt and Luke; but at this point Mark is rather different from the other Synoptics. Comfort and Barrett, 161, assert that the omission is to harmonize with Matt 14:19 or John 6:10; see also Comfort, *Encountering the Manuscripts*, 66. By the way, Aland's *Synopsis* incorrectly cites 33 as having ανα *bis* here; the correct reading is found in the other editions, and confirmed by microfilm.

[189] A leap noted by Merk, "Codex Evangeliorum et Actum," 380. (For the first ερχονται D X 544 565 *pc* it aeth have ερχεται.) The reading of $\mathfrak{P}^{45}$ is not entirely certain; after a loss of two folios the top line of f. 8^{v} begins:] και ερ[χονται] προς αυτ[ον. The remaining lines make it clear that this is 11:27, and the space fits ερχονται (or conceivably ερχεται). So, unless we suppose that $\mathfrak{P}^{45}$ has ungrammatically inserted και before the second ερχονται, the postulated leap seems required. Nevertheless, Comfort and Barrett edit: περιπατουντος αυτου] και ερ[χονται] προς αυ[τον κτλ.

[190] This is the reading of all witnesses except D e sa, which have αυτοι δε; clearly $\mathfrak{P}^{45}$'s reading derives from και αυτοι, although this leap is improbable.

Luke **10:27** (14 words)	καρδιας σου εν ολη τη ψυχη σου και εν ολη τη ισχυι σου και εν.[191]
John **10:35** (7 words)	ειπεν θεους ... εγενετο του θεου.[192]
Acts **5:13** (5 words)	αυτοις ... λαος.
Acts **7:41** (1 word)	ημεραις εκειναις.
Acts **10:11** (5 words)	σκευος τι ως οθονην μεγαλην καταβαινον και καθιεμενον.
Acts **13:48** (2 words)	εχαιρον και εδοξασον.
Acts **14:16** (1 word)	παρωχημεναις γενεαις.
Acts **15:20** (3 words)	και της πορνειας και.
Acts **15:21a** (2 words)	αρχαιων κατα πολιν.[193]
Acts **15:23a** (1 word)	και οι.
Acts **15:38** (1 word)	συμπαραλαμβανειν τουτον.

[191] For my reconstruction of the text here, see n. 177 above. Kenyon's text reads:

ο δε[
σκεις[
και εν ολη[
πεν δε αυτ[ωι

And his note reads: "Verba quaedam omissa, ut vid. propter spatiam, fortasse αποκριθεις et και τον πλησιον σου ως σεαυτον, vel plura." On the other hand, in *The Gospels and Acts, Plates*, vi, he cites H. Bunner for the following reconstruction:

σκεις ο δε ειπεν αγαπησεις κν̄ τον θν̄ εν ολη τη καρδια σου
και εν ολη τη ψυχη σου και τον πλησιον σου ως σεαυτον ει

(Kenyon has εαυτον for σεαυτον, by haplography, unless Bunner intended to read with A N V X Ω 0211 *pm*.)

However, this reconstruction supposes two scribal errors: the omission of αποκριθεις (*cum* sy^{c} sa geo^{pt} Diatessaron^{pers}, but unknown in Greek) and the leap (of 12 words) later from ψυχη σου to διανοια σου. (And it also requires the omission of σου *post* θεον with B* H *l*524.) Bunner's lines each have 47 letters and thus seem to fit the space reasonably well.

Comfort and Barrett read:

σκεις [ο δε ειπεν αγαπησεις κν̄ τον θν̄ σου εξ ολης καρδιας σου
και εν ολη[ι τη ψυχη σου και εν ολη τη ισχυι σου ει

Here we have the omission of αποκριθεις as well as the omission of και εν ολη τη διανοια σου και τον πλησιον σου ως σεαυτον. Neither of these omissions has an evident cause. The lines have 48 and 42 letters, so the second seems a bit short.

Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, asserts that here "ist wohl eher και εν ολη τη καρδια σου ausgefallen als και τον πλησιον σου ως σεαυτον." Merk, "Codex Evangeliorum et Actum," 386, thinks that perhaps $\mathfrak{P}^{45}$ deleted αποκριθεις as well as και εν ολη τη ισχυι σου και εν ολη τη διανοια σου. This is in agreement with what Kenyon cites from Bunner. Similarly, Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 384, proposes that $\mathfrak{P}^{45}$ omitted αποκριθεις and two of the phrases beginning with εξ ολης or εν ολη. See also Min, *Die früheste Überlieferung des Matthäusevangeliums*, 134 n. 38 (–135).

Perhaps at a bare minimum we can say that $\mathfrak{P}^{45}$ probably made some leap here omitting several words, and may have also omitted some further word(s).

[192] Here we have a similarity of endings, rather than precisely the same ending. Moreover, the reading εγενετο του θεου is found only in D 892^{s} *pc* it; the other witnesses have του θεου εγενετο. But there would seem to be no explanation of $\mathfrak{P}^{45}$'s omission from the majority text.

[193] Perhaps we see the same leap in C 69 1175, but with the restoration of κατα πολιν out of place, i.e., following αυτον.

Acts **16:1** (1 word)	εκει̲ ονοματι̲.
Acts **16:17** (1 word)	ανθρωποι̲ δουλοι̲.[194]
Acts **17:10** (1 word)	ιουδαιων̲ απηεσα̲ν.

Among the asterisked readings are 12 further examples of leaps:

Matt 26:31 (2 words)	ε̲ν εμοι ε̲ν.
Mark 8:12b (2 words)	αμη̲ν λεγω υμι̲ν.[195]
Mark 8:38a (1 word)	τους εμου̲ς λογου̲ς.[196]
Mark 8:38b (1 word)	γενεα τ̲αυτη τ̲η.[197]
Mark 9:8 (1 word)	περιβλεψαμενοι̲ ουκετι̲ ουδενα.
Luke 6:48 (5 words)	σαλευσαι αυτην δια το καλως οικοδομησθαι αυ τ̲ην.[198]

[194] The repeated words ending in -οι here similarly caused D* to omit ανθρωποι, although there is no such cause for the omission of "homines" in d* gig Lcf.

[195] Couchoud, "Notes sur le texte de St Marc," 13–14, thinks that $\mathfrak{P}^{45}$ may be correct here; but this might just possibly be the result of a leap. However, Hurtado, *Codex W in the Gospel of Mark*, 64, notes that λεγω υμιν are missing in the parallels in Matthew and Luke, and thus maintains that the "omission is no doubt a harmonization."

[196] Metzger, *Textual Commentary*, 1st ed., 99–100 = 2d ed., 84. At the parallel, Luke 9:26, λογους is omitted by D a e l sy^{c} Or$^{1/2}$, which Metzger, ibid., 1st ed., 148 = 2d ed., 124 compares to the omission at Mark 8:38a. By the way, Kilpatrick notes that it "cannot be divined from the spacing whether $\mathfrak{P}^{45}$ had λόγους or not" here ("Mark i. 45 and the Meaning of λόγος," *Principles and Practice*, 280 n. 1; this addendum, which I assume comes from Kilpatrick, is not present in the original article in *JTS* 40 [1939] 389–390). Although Kenyon, Legg, and Nestle-Aland^{25} do not cite $\mathfrak{P}^{45}$ for the omission, Nestle-Aland^{26}, Nestle-Aland^{27}, and Aland's *Synopsis* cite $\mathfrak{P}^{45vid}$ for the omission, and indeed it seems as though the space would be filled without it. But the omission is supported by W k sa in any case. Indeed this omission along with Mark 8:38b and 8:38c would give three singular or nearly singular agreements with W in this one verse. Incidentally, the NEB follows W k sa at 8:38a and $\mathfrak{P}^{45}$ W sy^{s} at 8:38c; see Tasker, "Notes on Variant Readings," in *The Greek New Testament: Being the Text Translated in the New English Bible 1961* (Oxford and Cambridge: Oxford University Press and Cambridge University Press, 1964) 415 (where $\mathfrak{P}^{45}$ is *not* cited for 8:38a). And note that the NEB does not follow $\mathfrak{P}^{45}$ W in omitting ταυτη at 8:38b. Comfort, *Early Manuscripts*, 87, refers to the NEB's adoption of these two readings, and cites the first from $\mathfrak{P}^{45vid}$ W. However, in Comfort and Barrett what $\mathfrak{P}^{45}$ reads is not cited, as the restoration of the lacuna is left incomplete at the first variation.

[197] Hurtado, *Codex W in the Gospel of Mark*, 64, says that the "omission was probably prompted by a feeling that the restrictive attributive construction made ταυτῇ unnecessary and the phrase wordy. The OL support may be taken to mean that this is a Western variant; or this support may only show similar tastes in translators and copyists." By the way, Nestle-Aland and Aland's *Synopsis* cite the omission as from $\mathfrak{P}^{45vid}$; the papyrus preserves]τ̣ηι γενεα τηι μοιχαλιδι και αμαρτω[λωι, and so the only alternative to omission would seem to be (the unattested) transposition to before τηι or after αμαρτωλωι. But the space on either side seems inadequate, and since the omission is already found in W, with which $\mathfrak{P}^{45}$ is frequently agreeing in this section, there seems no doubt that $\mathfrak{P}^{45}$ has simply omitted.

[198] This is perhaps another example of accidental agreement in a homoeoteleuton. The most likely scenario is that $\mathfrak{P}^{45}$ has made a leap within the text found in $\mathfrak{P}^{75}$ **א** B L W Ξ 33 157 579 892 1241 1342 2542 *pc* (as indicated), rather than within the majority text (σαλευσαι αυτη̲ν τεθεμελιωτο γα̲ρ επι την πετρα̲ν). I suppose that 700* made the same leap as did $\mathfrak{P}^{45}$, although the correction (confirmed by microfilm and by the manuscript) is by a later hand to the majority text; see Hoskier, ed., *A Full Account*, Introduction, xxiii and xxvi. Hoskier, ibid., cxvi, says of 700*'s omission that "perhaps the reading … here is the original one." 700* also omits και εγενετο … μεγα in Luke 6:49, which was supplied by the same corrector, and W.H. Simcox, "Collation of the British Museum MS Evan. 604 (For St. Luke)," *AJP* 5 (1884)

Luke 10:13 (1 word)	within οτι ει εν, from οτ<u>ι ει</u> εν to οτι ε<u>ι ε</u>ν.
Luke 11:30 (1 word)	εστ<u>αι κ</u>αι.
Luke 12:2 (5 words)	αποκαλυφ<u>θησεται</u> … γνωσ<u>θησεται</u>.[199]
Luke 12:9 (13 words)	<u>των αγγελων του θεου</u> … <u>των αγγελων του θεου</u>.[200]
John 10:31 (2 words)	εβαστασα<u>ν</u> ουν παλι<u>ν</u>.[201]
Acts 9:21 (2 words)	πα<u>ντες</u> δε ακουο<u>ντες</u>.

Included in these lists are all the omissions of more than three words.[202]

The omission at Acts **15:20** merits special comment. Acts 15:20, 15:29, and 21:25 are the three statements of the Apostolic Decree, which of course pose many problems.[203] Unfortunately, $\mathfrak{P}^{45}$ is extant only at the

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454–455, suggests that 700*'s omissions in 6:48–49 probably already existed in the exemplar, and later (465) says that the omissions have "some plausibility," since "the variation of the best authorities is such as to make omission tempting." But the variation is only at 6:48.

Metzger (*Textual Commentary*, 1st ed., 142 = 2d ed., 118) ascribes the reading in $\mathfrak{P}^{45}$ 700* sy^{s} to "accidental oversight occasioned by homoeoteleuton (αὐτὴν … αὐτήν)." (Metzger makes the identical text slightly shorter than it actually is.) On the other hand, Hedley, "The Egyptian Texts of the Gospels and Acts," 192, asserts that "it is more probable that $\mathfrak{P}^{45}$ has preserved the right reading by omitting δια το καλως οικοδομησθαι αυτην … with 700 Sy^{s}, than that the 27 letters of the β form fell out through homoeoteleuton."

[199] Again we may suspect coincidence in error; Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 28, adds that the other manuscripts could have added the words from Matt 10:26.

[200] I suspect that the agreement among $\mathfrak{P}^{45}$, three Greek manuscripts, three lectionaries, and several versional manuscripts in omitting Luke 12:9 may well be due to coincidence (as suggested by von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, for $\mathfrak{P}^{45}$ and e). Indeed, with two consecutive verses ending in των αγγελων του θεου (or the versional equivalents), the wonder is that no more manuscripts skipped the verse. (But Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 28, observes that the verse could have been composed from the parallel at Matt 10:33.) Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 383, calls the omission "an obvious case of homoeoteleuton."

[201] It is also possible that only one word has been omitted: εβαστασα<u>ν</u> παλι<u>ν</u> or εβαστασα<u>ν</u> ου<u>ν</u>. For the sake of definiteness I interpret $\mathfrak{P}^{45}$'s reading as deriving from the longest text here, which is the earliest attested (in $\mathfrak{P}^{66}$) and the most widely attested reading.

[202] There may be yet other leaps, of course, where $\mathfrak{P}^{45}$ agrees with manuscripts already cited in Tischendorf. E.g., at Acts 17:13 $\mathfrak{P}^{45}$ E 𝔐 omit και ταρασσοντες, which can be so explained (σαλευ<u>οντες</u> και ταρασσ<u>οντες</u>), as noted by J.K. Elliott, "An Eclectic Textual Study of the Book of Acts," in *The Book of Acts as Church History: Text, Textual Traditions and Ancient Interpretations*, ed. Tobias Nicklas and Michael Tilly (BZNW 120; Berlin and New York: Walter de Gruyter, 2003) 24. Here it happened that $\mathfrak{P}^{45}$ and the Byzantine manuscripts agree in this error (see n. 10 above). Note further that Ψ reads σαλευοντες τους οχλους και ταρασσοντες; I would suppose that the scribe of Ψ made the same omission but then caught it in time to create a transposition.

[203] Metzger, *Textual Commentary*, 1st ed., 429–435 and 2d ed., 379–384, discusses the reading of $\mathfrak{P}^{45}$, but does not mention the possibility of homoeoarcton here. The extended discussion in Ropes (*The Text of Acts*, 265–269) is still of interest, although it pre-dates the discovery of $\mathfrak{P}^{45}$. See also Strange, *The Problem of the Text of Acts*, 87–105, generally, and 89 on $\mathfrak{P}^{45}$ specifically; Peter M. Head, "Acts and the Problem of Its Text," in *The Book of Acts in Its Ancient Literary Setting*, ed. B.W. Winter and A.D. Clarke (The Book of Acts in its First Century Setting 1; Grand Rapids: Eerdmans, 1993) 438–442; Head, review of *The Problem of the Text of Acts*, by W.A. Strange, *EvQ* 66 (1994) 89; C.-B. Amphoux, "Les variantes et l'histoire du

first occurrence, and so we are unable to decide with confidence whether the omission at 15:20 is a simple accident, not repeated at 15:29 or 21:25, or is part of a pattern of omission of the "unchastity" requirement. There is in fact very weak evidence for the omission of this clause at each of the three places:

15:20: και της πορνειας *om*. aeth^{ro}; moreover, Boismard and Lamouille cite also: Didasc aeth^{mss} arm.
15:29: και πορνειας *om*. vg^{B*} Gaudentius Vig; moreover, Boismard and Lamouille cite also: aeth^{ms} Origen (*Cels*. 8.29).
21:25: και πορνειαν *om*. 1175 (*super lineam* vg^{O}).

This evidence has sometimes been taken as confirming $\mathfrak{P}^{45}$'s omission at 15:20,[204] and even as showing that the original text lacked the "unchastity" clause at all three places. In response, one may note the following.

The omission at 15:29 by the Vulgate manuscript (usually cited merely as vg^{ms}) is corrected, although I do not know at what point. There is no apparent reason for the omission (after correction vg^{B} reads: "et sanguine suffocato et fornicatione a quibus custodientes," so that a scribal leap is not applicable). However, the manuscript has "et fornicatione" at both 15:20 and 21:25, and so it is most likely that the omission was a simple

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'décret apostolique': Actes 15,20.29; 21,25," in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Denaux (BETL 161; Leuven: Leuven University Press and Peeters, 2002) 209–226 generally, and 211–212 on $\mathfrak{P}^{45}$ specifically; and Martin Meiser, "Texttraditionen des Aposteldekrets—Textkritik und Rezeptionsgeschichte," in *The Book of Acts as Church History: Text, Textual Traditions and Ancient Interpretations*, ed. Tobias Nicklas and Michael Tilly (BZNW 120; Berlin and New York: Walter de Gruyter, 2003) 373–398 (and 378 [and n. 32] and 380 on $\mathfrak{P}^{45}$ specifically).

[204] Birdsall ("The New Testament Text," in *The Cambridge History of the Bible*, vol. 1: *From the Beginnings to Jerome*, ed. Peter R. Ackroyd and Christopher F. Evans [Cambridge: Cambridge University Press, 1970] 326) cites "recent discoveries" that "have sometimes shown the Ethiopic to have preserved ancient readings," and among them is Acts 15:20, "which the Ethiopic version reads as a prohibition of 'idols, things strangled and blood,' a reading disregarded until its appearance in the Chester Beatty papyrus suggested its antiquity and importance for the history of this difficult text."

With respect to the Ethiopic (of which I have seen only the printed editions, aeth^{pp} and aeth^{ro}), the omission of και της πορνειας at 15:20 is by aeth^{ro} only; aeth^{pp} has it (ወእምዝሠሙ፡ት፡), although after the equivalent of "blood." (Curiously, UBSGNT^{3} correctly cites only aeth^{ro} for omission, although failing to note the transposition in aeth^{pp}, but UBSGNT^{4} cites simply "$\mathfrak{P}^{45}$ eth" for omission.) At 15:29 and 21:25 both Ethiopic editions have all four clauses, although in differing orders. (See the information from W.D. McHardy cited by Kilpatrick, "Three Recent Editions," 18.) Besides the fact that each of the clauses after the first begins with ወ (= "and"), there is also some vague similarity of the words ሞቅው፡ታ፡ (for "strangled," literally "death") and ዝሠሙ፡ት፡ (= πορνειας). I would suggest that the varying orders could be reasonably explained as the results of skipping a clause and then restoring it out of order, and aeth^{ro}'s reading at 15:20 as the result of skipping a clause and not restoring it. (Kilpatrick, on the other hand, thinks that the variations suggest that the fornication clause may originally have been absent from all three locations.)

It is interesting that 1739 (with some other support) reads: και του αιματος και του πνικτου και της πορνειας; here too we may suppose some initial omission and restoration.

lapsus. The citation of the Armenian for omission at 15:20 is incorrect, according to Zohrab's edition at any rate; the equivalent of και (της) πορνειας is present at all three places.[205] Moreover, the support of Origen seems to be extremely doubtful. Boismard and Lamouille cite Origen for the omission at 15:29, as does Kilpatrick in his edition (as "Or^{pt}").[206] In fact, in *Cels*. 8.29 Origen simply alludes to these passages when he says: ταῦτα δ' ἐστὶ τὰ ἤτοι εἰδωλόθυτα ἢ τὰ πνικτὰ ἢ τὸ αἷμα. This is hardly precise enough to permit us to infer that Origen did not find και (της) πορνειας in his manuscript of Acts 15:20 or 15:29. Furthermore, an examination of Origen's discussion shows that his purpose in this section is to contrast the dietary restrictions of the Jews with the ethical teaching of Jesus (as found in Matt 15:11–20). The prohibition of πορνεία is thus totally irrelevant to Origen's point, and it would be quite natural for him not to mention it.[207]

Zuntz, in fact, takes the omission by $\mathfrak{P}^{45}$ to confirm the previously scanty evidence:

> Now, however, πορνεία is found to be omitted also in the Chester Beatty papyrus. This seems to me a very important fact. Scribal error is most unlikely in a place like this; especially as a corrector went through this passage and in its close vicinity added his thick punctuation marks. Omissions in $\mathfrak{P}^{45}$, even where unsupported by other evidence, always deserve the greatest attention. Here, where it is a question of a word which has proved a stumbling-block to generations of interpreters, its omission by the oldest extant manuscript is very likely to represent the genuine form of the text.[208]

Similar arguments for the originality of $\mathfrak{P}^{45}$'s reading at Acts 15:20 have been made by Lagrange,[209] Manson,[210] Williams,[211] and Menoud.[212]

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[205] This is **եւ ի պաւնկութենէ**. Boismard and Lamouille cite the Armenian from Horner's edition of the Sahidic (*Le Texte occidental des Actes des Apôtres* 1:94), but Horner (6:350) cites the Armenian as having "fornicatione" here. We may note also that the evidence in the UBSGNT editions fluctuates. At 15:20 UBSGNT^{3} cites "arm eth^{ro} Origen?" in support of $\mathfrak{P}^{45}$ for the omission, but in UBSGNT^{4} the support has become merely "eth." And at 15:29 in UBSGNT^{3} the omission is cited from "vg^{ms*} Origen^{pt} Gaudentius Vigilius," while in UBSGNT^{4} no evidence at all is given for the omission.

[206] But Tischendorf, von Soden, and Nestle-Aland do not.

[207] Ropes (*The Text of Acts*, 268) says simply that Origen's omission "can hardly be significant for his text." Cf. Werner Georg Kümmel, "Die älteste Form des Aposteldecrets," in idem, *Heilsgeschehen und Geschichte: Gesammelte Aufsätze 1933–1964* (Marburger Theologische Studien 3; Marburg: N.G. Elwert Verlag, 1965) 280–281.

[208] "An Analysis of the Report about the 'Apostolic Council,'" 228–229.

[209] Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168–169 ("il semble bien que pap. a raison"); idem, *Critique textuelle*, 414 ("très probablement authentique").

[210] T.W. Manson, "St. Paul in Ephesus: (2) The Problem of the Epistle to the Galatians," *BJRL* 24 (1940) 73–74.

[211] *Alterations to the Text of the Synoptic Gospels and Acts*, 72–75; see also 85–86 on the peculiar order of Eznik's citation.

[212] P.H. Menoud, "The Western Text and the Theology of Acts," *Bulletin of the Studiorum Novi Testamenti Societas*, nos. 1–3 (1963) 19–32; reprinted in *Jesus Christ and the Faith: A*

On the other hand, scholars have pointed out the possibility of accidental omission here.[213] Similarly the suggestion that $\mathfrak{P}^{45}$ preserves the authentic text has been rejected by Kümmel,[214] Strange,[215] and Head.[216] And, finally, Bammel posits an intentional omission of the fornication clause.[217]

By the way, the fact that this omission can be explained as a leap makes it more likely that the versional support is only coincidental, since the same leap would be possible in any language.[218]

Similarly, the omission at John **11:25a** deserves special attention. This could be due to an "accident in transcription," as Metzger suggests, or more likely because the resurrection alone is mentioned in vs. 24, as also

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Collection of Studies (tr. Eunice M. Paul; Pittsburgh: Pickwick, 1978) 61–83 (citations are from the reprint). Menoud (66) asserts that the decree originally contained only two terms, των αλισγηματων των ειδωλων and του αιματος, and was then progressively expanded. "In consequence, the supposition that the omission of *tes porneias* in $\mathfrak{P}^{45}$ is due simply to inadvertence cannot be maintained. If the decree had originally mentioned four terms instead of three or even two, we do not see any reason which will explain the shortening of the text."

This comment seems to minimize the possibility of homoeoarcton. (This is ironic when one notes that Menoud's exposition has suffered a homoeoteleuton in the previous paragraph. The text there should read toward the end: "Tertullian: *tes porneias*; B *tes porneias* and *tou pniktou*." But by a leap we find: "Tertullian: *tes porneias* and *tou pniktou*.")

Moreover, since the decree with only two terms is not in fact attested, Menoud thinks (68) that we may wish to accept the reading of $\mathfrak{P}^{45}$ as original. Incidentally, as Comfort, *Early Manuscripts*, 130, observes, the omission by $\mathfrak{P}^{45}$ does obtain a marginal note in the NEB; see Tasker, "Notes on Variant Readings," 431.

213 See, for example, Joël Delobel, "Textual Criticism and Exegesis: Siamese Twins?" in *New Testament Textual Criticism, Exegesis and Church History*, ed. Aland and Delobel, 109 n. 35 ("can be a pure accident due to the repeated και-formula"), who argues (108–109) for the readings found in B at 15:20 and 15:29. Frederic Henry Chase, *The Old Syriac Element in the Text of Codex Bezae* (London: Macmillan, 1893) 93, writing of course before the discovery of $\mathfrak{P}^{45}$, similarly refers to "transcriptional causes" as the explanation of D's omission of και πνικτων at 15:29, which Chase traces to a leap from ܘܠ to ܘܠ in the Syriac text, which he supposes to underlie D.

214 "Die älteste Form des Aposteldecrets," 281: "der Papyrus hat eine große Zahl von Sonderlesarten, muß darum vorsichtig benutzt werden, wo er als Zeuge allein (oder praktisch allein) steht; und die äthiopische Übersetzung ist ja auch geteilt. Die Annahme, daß $\mathfrak{P}^{45}$ den Urtext biete, ist darum auf alle Fälle von seiten der Bezeugung allzu ungesichert. …"

215 *The Problem of the Text of Acts*, 89 (following Kümmel).

216 "Acts and the Problem of Its Text," 439 and n. 120.

217 "Der Text von Apostelgeschichte 15," 442–443: "… so wäre die Betonung des Verbots der πορνεῖα eine in der Missionssituation gebotene Vorsichtsmassnahme gewesen. Die Auslassung würde dann auf eine Lage der hinter dem Text stehenden Gemeinde hinweisen, in der die Gefahr *solcher* Unzucht nicht akut war, d.h. auf eine nicht mehr durch die Mission gekennzeichnete Situation. Die aber dürfte nicht die Lage der ersten und zweiten Generation gewesen sein. Πορνεῖα ist also später zugunsten einer reinen Trias aufgegeben worden, während in anderen Gemeinden der Sinn von πορνεῖα verändert, es auf die jüdischen Verwandtschaftsgesetze bezogen oder als Paraphrase des verbots des Götzendiensts verstanden wurde."

218 At least I suppose that any translation would use the same word for και at both occurrences in και της πορνειας και. In any case, this is true for the versions I have seen. As observed in n. 213, the Syriac in fact repeats ܘܠ as representing και plus the genitive.

suggested by Metzger,[219] by Brown,[220] and by Barbara Aland.[221] We shall see that the influence of the context often played a role in the readings of 𝔓45, and we have just seen that omission is in fact more common in 𝔓45 than addition. It may further be noted that the "accident in transcription" also suggested by Metzger would perhaps be slightly easier in Syriac than in Greek or Latin, since "resurrection" and "life" end with the same letter (ܬܐܝܪܗ ܘܚܝܐ).[222] In an article appearing several years before the discovery of 𝔓45, J. Rendel Harris remarks that

> a shorter form of the verse was once current, and that not in any stray MS. or text that might perhaps have dropped a clause by sheer carelessness, but in a group of primary authorities whose evidence cannot be ignored or neglected.[223]

The evidence that Harris finds is: a l sy^{s}.[224] Harris then asks:

> Why do the Syriac and Latin texts agree in the omission of the words "and the Life," and is there a shorter Greek text from which they have derived their right to omit the words? Or does it mean that the Old-Latin and

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[219] *Textual Commentary*, 1st ed., 234, and 2d ed., 199, although he calls the omission "puzzling."

[220] Brown, *The Gospel According to John (i–xii)*, 425, says: "Omission is really harder to explain than addition, unless the mention of resurrection alone in vs. 24 would have had some influence." We see the use of *lectio brevior potior* here. Comfort and Barrett, 161, say that the scribe "thought it tautological to add 'and the life' to 'I am the resurrection,' because the latter is Jesus' poignant rejoinder to Martha who believed in the final resurrection as being nothing more than a future event." See also Comfort, *Encountering the Manuscripts*, 66, 286.

[221] "Der textkritische und textgeschichtliche Nutzen früher Papyri," 28: "Durch den Kontext bedingte Auslassung?"

[222] By the way, most of the patristic support sometimes cited here is questionable. Nestle-Aland[26] cited Cyprian and Origen, while UBSGNT[3] cited Origen, Cyprian, and Titus of Bostra. However, Gordon D. Fee, in his review of *A Textual Commentary on the Greek New Testament*, by Bruce M. Metzger, *Bib* 55 (1974) 454, says: "Likewise, to include Origen and Titus of Bostra as a part of the 'puzzling omission of και η ζωη' in Jn 11,25 is quite wrong, since neither Father cites the full text of the verse with these words missing." And in his "Modern Text Criticism," 160 (not included in Epp and Fee, *Studies*), Fee warns: "A 'shorter text' in the Fathers must always be used with caution," and goes on in n. 40 (on 217) to discuss John **11:25a**. Moreover, Metzger, "Patristic Evidence and the Textual Criticism of the New Testament," *NTS* 18 (1971–1972) 396, observes that Origen does cite the text in full (εγω ειμι η αναστασις και η ζωη) at *Comm. Jo.* 27.9.8, thus showing that the citations without και η ζωη are simply "abbreviated," and warns in general against the citation of shorter readings from a Father. Nestle-Aland[27] now cites only Cyprian, but the 14th edition of Aland's *Synopsis* cites Cyprian and Origen, while UBSGNT[4] cites Cyprian and Paulinus-Nola, followed by the second edition of Metzger's *Textual Commentary*. The citation of Cyprian is justified, since he says (*Mort.*, 21): "ipso Christo Domino et Deo nostro monente et dicente: ego sum resurrectio. qui credit in me, licet moriatur, uiuet et omnis qui uiuit et credit in me non morietur in aeternum."

[223] "A Note on John XI. 25," *Bulletin of the Bezan Club* 5 (1928) 6.

[224] The omission by the Old Latin a seems, however, to be part of a longer omission in a lacuna, and is not cited in Nestle-Aland. Burkitt, "The Chester Beatty Papyri," *JTS* 34 (1933) 368, says: "Perhaps a* ought to be added, but the reading is not certain."

> Old-Syriac texts are in agreement without any Greek text to explain the concordance, so that one has been borrowing from the other.[225]

Harris goes on to cite this shorter reading from Cyprian (*De mortalitate*, 21), and also reports finding it in one of the authorities for the Palestinian Syriac (as is now cited in UBSGNT[4]). Finally, Harris finds the shorter text in Greek, indeed "on an Egyptian lamp of the Graeco-Roman period, probably from the ruins of the city Coptos on the Nile where Osiris was supposed to be buried." On this lamp is found: ἐγώ εἰμι Ἀνάστασις. "So we say that the Syro-Latin text existed in Greek and in Egypt. We have come near to establishing its universal diffusion. It may, probably, be edited as the primitive text."[226] Skeat calls this "an observation brilliantly confirmed only three years later by the discovery of 𝔓[45], which also has the omission."[227]

At Luke **12:47** 𝔓[45]'s omission of μη ετοιμασας η (*vel* μηδε)[228] makes Jesus say: "that servant who knew his master's will and acted according to his

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[225] "A Note on John XI.25," 7.

[226] Ibid.

[227] Review of Aland and van Haelst, 184–185. And Souter, *Text and Canon of the New Testament*, first edition, 139, writing before the discovery of 𝔓[45], says:

> there is a good deal to be said for the omission of καὶ ἡ ζωή, supported as it is by two Old-Latin MSS. as well as the Old-Syriac version, and citations in Cyprian and Titus of Bostra. The precious truth that Jesus is the Life also is still preserved in chap. xiv. 6, and the addendum in xi. 25 is natural and innocent. The Apocalypse is full of such instances, which are gradually being detected. The text of Scripture was subjected to such harmless explanatory additions.

This comment is left unchanged in the 1954 revised edition of Souter's work, 126, with no mention of the additional evidence of 𝔓[45].

Hedley, "The Egyptian Text of the Gospels and Acts," 205, thinks that the reading might be the result of the loss of one line, but that in fact 𝔓[45] here is probably correct (see n. 186 above). Hoskier, "Some Study of 𝔓[45]," 57, also mentions this reading, and cites the support for it as "*a l** Cypr *syr*$^{\text{sin hier c}}$." (According to Vogels, *Codex Rehdigeranus*, 289, the second hand restored "et vita.") Lagrange, "Le papyrus Beatty des Actes des Apôtres," 171, says that the omission "nous a paru trop peu appuyée." Finally, as noted by Comfort, *Early Manuscripts*, 120, the omission is cited in the notes to the RSV and NEB, and is even accepted into the text of the NJB. Tasker, "The Readings of the Chester Beatty Papyrus in the Gospel of St John," *JTS* 36 (1935) 390–391, cautiously favors 𝔓[45]'s reading; later Tasker, "Notes on Variant Readings," 427, includes Origen for omission, and cites "the wide geographical distribution of the evidence."

[228] Birdsall, "Rational Eclecticism," 47, says that 𝔓[45] "bears witness" to the reading of D with its "careless omission of μη." But the textual support for μη ετοιμασας makes it likely that these words stood in 𝔓[45]'s *Vorlage*. If some explanation is needed for this one of many omissions found in 𝔓[45], perhaps we should postulate a leap based on hearing: και μη ετοιμασας η ποιησας. The interchange of αι and η does occur (see Gignac, *Grammar* 1:247–249), and so such a leap would be conceivable within the 𝔓[75] ℵ B text. By the way, Alexander Souter, *The Text and Canon of the New Testament*, first edition, 22, and revised edition, 20, contends that the reading of B here "has all the appearance of an early and widespread corruption." I presume that Souter means that the reading of 𝔓[75] ℵ B *pc* was conflated from that of D 69 (*pc*) Mcion^{A} Ir^{lat} Or Cyr^{pt} and that of L W f^{13} 330 it sy$^{s.c.p}$ arm, as indeed is explicitly stated by C.H. Turner, "Notes on the Old Latin Version of the Bible," 606–607 ("A Secondary Feature in

will, shall receive a severe beating." Obviously some oversight by the scribe accounts for his introducing such a difficult saying, but as usual what he writes makes sense.

Some of these omissions might be thought to be consequences of certain grammatical tendencies. The dropping of superfluous pronouns, for example, could be part of an attempt to return to the standards of Attic Greek.[229] The omission of αυτω at the asterisked Luke 14:29 avoids the incongruity of a genitive absolute that refers to a pronoun in the dative.[230] On the other hand, omission of a conjunction usually produces asyndeton, and it is difficult to see how that could be an intentional goal of the scribe, especially when we note that he sometimes adds conjunctions in order (it appears) to avoid asyndeton. The general impression given by these numerous omissions is to confirm Colwell's judgment that the scribe regularly dispenses with unnecessary words.[231]

St. Cyprian's Text of Luc. XII 47"), who says that the longer reading "in spite of the support of **א**B seems obviously to suggest conflation." This would indeed seem to be the more plausible view if it were true that scribes tend to make the text fuller.

[229] $\mathfrak{P}^{45}$ adds only 3 pronouns (Acts **9:39c, 11:11, 13:25b**), the first and last being harmonizations to the context, but omits 11 pronouns (plus 9 asterisked), twice perhaps by a leap (Luke **9:52**; Acts **7:41**). Here the tendency to omit unessential words (and thus to create conciseness) and the tendency to improve style may indeed coincide. For instance, Kilpatrick observes (*Literary Fashions*, 8 = *Principles and Practice*, 71–72):

> Another category of variation which sometimes involved slight differences of meaning is the presence or absence of possessive pronouns with nouns, and of pronouns or pronoun phrases with verbs. … The older explanation still to be found in commentaries and other discussions is that such variations, especially where they involved expansion of the text, were due to a desire to produce a smoother text. … When we look at the Greek writers on style from Dionysius of Halicarnassus onward, we find that their criteria are different. For them the better style would be usually the briefer.

With respect to the "older explanation," cf. the comment by Metzger, *Textual Commentary*, 1st ed., xxvii = 2d ed., 13*: "Scribes would sometimes … (*c*) Add pronouns, conjunctions, and expletives to make a smoother text." See also Conybeare and Stock, *Grammar of Septuagint Greek*, §§ 66–67; Moulton, *Grammar* 1:84–85; Moulton and Howard, *Grammar* 2:431–432; Robertson, *Grammar*, 682–683; BDF, § 278; Turner, *Grammar* 3:38–39; idem, *Grammar* 4:35–36; and Kilpatrick, "The Greek New Testament Text of Today and the *Textus Receptus*," 204 = *Principles and Practice*, 48–49.

Birdsall, "Rational Eclecticism," 47, calls the omissions at Luke **10:11c** and the asterisked Luke 10:11b "deliberate excision." At 46 he refers to Luke **9:36b**, **9:49**, **9:52**, and also **10:40a**, taking the last to be an omission of μου (see n. 258 below).

[230] BDF, § 423(1), and Turner, *Grammar* 3:322.

[231] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 133–134, objects to this formulation (retained from my dissertation, p. 130), since "Konjunktionen unregelmäßig ausgelassen order hinzugefügt worden sind, und zwar unbewusst bzw. halbbewusst und jedenfalls unbeabsichtigt" (133). I would concur that the scribe could have dispensed with the words unconsciously or half-consciously, and unintentionally.

Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 32, refers to two non-singular omissions in John that can also be seen as preserving the sense: 10:42 εκει *om*. $\mathfrak{P}^{45vid\ pr.\ sp.}$ 16 [in Tischendorf] 1241, and 11:54 εκειθεν *om*. $\mathfrak{P}^{45vid\ pr.\ sp.}$ Γ 0250 579 *al*.

The 4 examples of omission of nouns, by the way, provide yet another indication that the scribe of $\mathfrak{P}^{45}$ was concerned to give a readable text, in spite of such pruning. Random dropping of conjunctions, of course, will produce nothing worse than asyndeton, but random dropping of nouns is likely to produce nonsense. It is significant, therefore, that only 4 nouns are omitted, and 2 of these (Acts **14:16**, **16:17**) probably by homoeoteleuton. Moreover, only 1 of these omissions has serious consequences for the sense. Indeed, one might think that ταις παρωχημεναις used substantively in Acts **14:16** really is nonsense in context.[232] I suppose, though, that a charitable reader could supply, say, ημεραις,[233] and thus that even in those examples where $\mathfrak{P}^{45}$ drops an apparently crucial word, he does it in such a way that the sense is not totally destroyed.

Finally, the influence of the context may have operated in two examples of omission. At Matt **26:5** ινα could have been dropped because of the μη standing alone in the previous clause,[234] and the omission of και η ζωη at John **11:25a** probably occurred because the resurrection alone is mentioned in vs. 24. And at Mark **9:28b** and Luke **10:11a** (and the asterisked Luke 11:30 and 13:30) we have omissions that agree with the parallels.

A comparison of additions and omissions led Tarelli to state:

> Altogether the behaviour of the papyrus in these matters does not encourage the belief in extensive interpolation, either at an early or a later date. Its text rather favours the conclusion that accidental omission was easy and common, assimilative additions not uncommon, and interpolations from extraneous sources extremely rare.[235]

In contrast, Zuntz has said of $\mathfrak{P}^{45}$:

> I regard as of primary importance the support it gives to the old observation that, as a rule, the shortest form of the text in the Holy Scriptures is also that which is most likely to be genuine.[236]

Zuntz's evidence for this assertion is that "very often, the papyrus ranges itself with that particular group of manuscripts which gives the most condensed form of the text." Naturally, singular readings are not in view in such a characterization, and Zuntz's further citations appear to presuppose that the *lectio brevior* principle is correct.[237]

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[232] LSJ, s. παροίχομαι, cites the substantive use of τα παροιχομενα, but not of the feminine.

[233] Elsewhere in the NT, of course, such words are understood; cf. BDF, § 241(2).

[234] However, Zuntz, "Reconstruction of one Leaf," 200, thinks that it may be "a shorter (? more primitive) form of the variant μηποτε." Comfort and Barrett edit εορ]τηι ιν[α μη despite the comments of Zuntz, 199–200.

[235] "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 386. Tarelli also discusses a few examples of conflation, which will be considered below.

[236] "On the Western Text of the Acts of the Apostles," 190.

[237] Ibid., 190–191.

Transpositions

We turn next to another pervasive feature of our scribe's copying: the creation of transpositions. Forty-eight significant singulars (22.9 % of the significant singulars) arise because of differences in word order.[238] And there are 13 asterisked transpositions. This is by far the highest rate of transposition found in our six papyri.

A count of the words involved in our 48 transpositions gives the following results:

> 2 words (13 exx. and 4 asterisked exx.):
> Matt **20:29**;[239] Mark **6:19**, **7:33c**;[240] Luke **9:53a**, **10:16** (HarmCont), **10:38** (Leap),[241] **11:44**,[242] **12:48** (Leap), **14:5b**; John **10:18b** (Leap, HarmCont), **10:24**; Acts **11:29a**, **13:27**.[243] Asterisked: Matt 26:7;[244] Mark 8:20 (HarmCont), 9:5

[238] Merk, "Codex Evangeliorum et Actum," 381, makes the following general comment: "Permultae quidem inveniuntur in codice inversiones, eaeque plures, quae aliis testibus non comprobantur; pleraque per se admitti possent, aliae autem sensum perturbant." See also Tarelli, "Some Further Linguistic Aspects," 23–25.

[239] The reading of $\mathfrak{P}^{45}$, first cited by Min (see n. 21 above), seems to derive from the reading of D 047 1424 *pc* by transposing αυτω to before the verb. The only explanation that I can suggest is that perhaps the scribe wanted to relate αυτω to the earlier εκπορευομενων, so that the crowd was going out to Jesus (cf. Min, *Die früheste Überlieferung des Matthäusevangeliums*, 136). Note that it seems inappropriate to take the plural ηκολουθησαν as found in Γ 482 1241 *pc* as supporting the reading of D. Rather that plural, like the earlier plural participle, is a *constructio ad sensum* with ὄχλος; see, e.g., BDF, § 134(1).

On the other hand, Min finds (128–129) that $\mathfrak{P}^{45}$ has two variations (from the Nestle-Aland text) here. There is this transposition, but there is also the substitution of οχλοι πολλοι for οχλος πολυς (shared with D 047 1424 *pc*). Min (141) notes the agreement of $\mathfrak{P}^{45}$ and D and others, but asserts that the scribe of $\mathfrak{P}^{45}$ could have shifted to the plural independently of D "damit die große Menge noch betont wird."

[240] Colwell, "Scribal Habits," 119, refers to this (I believe) as a place that is "clarified" by means of a "change in order." Ayuso, "¿Texto Cesariense o Precesariense?" 389, cites 124 as agreeing with $\mathfrak{P}^{45}$ here, relying (see 388 n. 1) on Lake and agreeing with von Soden, but going against Tischendorf and Legg, whom I follow. Couchoud, "Notes sur le texte de St Marc," 12, contends that $\mathfrak{P}^{45}$ is original here (and also at **7:33b**). Cf. also Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 14.

[241] Nestle-Aland and Aland's *Synopsis* incorrectly cite D for εισηλθεν here; it has εισελθειν, as found in Nestle-Aland[25].

[242] Birdsall, "Rational Eclecticism," 43, says that this "seems meaningless."

[243] Hoskier, *A Commentary*, 50, sees the placement of παν after the noun as being Coptic style, and thus sees $\mathfrak{P}^{45}$'s reading here as "another little homely touch of the Egyptian background." Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, cites this as an omission of παν, and thinks that perhaps $\mathfrak{P}^{45}$ is original here.

[244] Gerstinger, "Ein Fragment des Chester Beatty-Evangelienkodex," 69, points out that the transposition in Matt 26:7 avoids hiatus, as is noted by Lagrange, "Un nouveau papyrus évangélique," 403 (who asserts that both the reading of $\mathfrak{P}^{45}$ and the reading of A W *pm* arose to avoid the hiatus found in ℵ B D L Θ *al*), and idem, "Les papyrus Chester Beatty pour les Évangiles," 24. Merk, "Codex Evangeliorum et Actum," 394, while discussing $\mathfrak{P}^{45}$'s Caesarean relationships, remarks on Matt 26:7: "Hic consensus in inversione posset exigui vel nullius momenti videri, sed quia codex 157 alibi quoque cum *P* [$\mathfrak{P}^{45}$] consentit, haec lectio non est spernenda." On many agreements between $\mathfrak{P}^{45}$ and 157 with little or no additional support see ibid., 396–397. See also Zuntz, "Reconstruction of one Leaf," 200.

(HarmPar); Luke 13:31.[245]

3 words (12 exx. and 3 asterisked exx.):
Mark **6:37**, **6:48a** (Leap),[246] **7:35**; Luke **11:7b** (Leap), **12:7a** (Leap), **12:36a** (Leap), **13:15b**; John **10:18a** (HarmCont); Acts **5:34**, **13:25a**, **14:19b**, **16:37** (Leap). Asterisked: John 10:12; Acts 17:11 (Leap), 17:12a (Leap).

3 or 4 words (1 asterisked ex.):
Asterisked: Luke 11:19b (Leap).

4 words (9 exx. and 2 asterisked exx.):
Mark **9:7** (Leap); Luke **10:41**,[247] **12:52c**;[248] John **11:9** (Leap), **11:31** (Leap); Acts

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[245] Von Soden cites 1355 (his ε1246) as agreeing with D N in having ζητει cε; the IGNTP collated 1355 but does not cite it here, and the microfilm confirms that it reads θελει cε with the majority, as can be inferred from the IGNTP's silence.

[246] Colwell, following Kenyon, regarded this as an omission, as did Hedley (see n. 186 above). However, it seems that της νυκτος is not omitted, but is transposed to before φυλακην. This interpretation supposes that $\mathfrak{P}^{45}$ omits cφοδρα και with ℵ B L Δ 892 1342 2427 *l*2211 *pc* a aur b vg^{s} co, or at least omits cφοδρα with ς A D *f*^{1} 33 1006 1506 *pm* lat sy^{p,h}. On this view, $\mathfrak{P}^{45}$ originally had:

> και αυτος μονος επι της γης και ειδεν αυτους βαcανιζομενους
> εν τω ελαυνειν ην γαρ ο ανεμος εναντιος αυτοις περι τεταρτην
> της νυκτος φυλακην ερχεται προc αυτους περιπατων επι της θα
> λαccης και ηλθεν παρελθειν κτλ.

These lines fit the space well, although I confess that I cannot place the remains after αυτοις on either this interpretation or Kenyon's. Nestle-Aland and Aland's *Synopsis* cite "$\mathfrak{P}^{45vid}$" (*solus*) for the omission of της νυκτος, and also cite "$\mathfrak{P}^{45vid}$" (along with W Θ *f*^{13} 28 *pc* [cφοδρα 565 700]) for cφοδρα και. Legg, on the other hand, cites $\mathfrak{P}^{45}$ for the omission of της νυκτος but does not include $\mathfrak{P}^{45}$ for the addition of cφοδρα και. Comfort and Barrett agree with the reconstruction above (retained from my dissertation, 166 n. 52), except in writing εν τωι, which is probably correct. But Comfort, *Encountering the Manuscripts*, 286, follows Colwell in citing the omission here.

[247] The evidence from B is cited variously:

ο κυριοc	B* (Tischendorf, von Soden, IGNTP, Swanson); B (Bentley and Birch according to Tregelles); B^{2} (Mai according to Tregelles); B^{2} = Tischendorf's B^{3} (Nestle-Aland, Aland's *Synopsis*).
ο ιηcουc	B^{3} *sed rursus* ο κυριοc (Tischendorf); B* (Mai according to Tregelles, Nestle-Aland, Aland's *Synopsis*); B^{c} (Swanson).

From the facsimile I am unable to add anything to this confusion. (Note that B^{2} in Nestle-Aland and Aland's *Synopsis* is in fact Tischendorf's B^{3}; see Nestle-Aland, 48*, and Aland and Aland, *The Text of the New Testament*, 108.) See the similar citations regarding B's witness at Luke 10:39, as discussed below with respect to $\mathfrak{P}^{75}$'s Luke **10:39**.

[248] I suppose that it is possible that the *Vorlage* (= ς *rell*) wrote πεντε as a numeral, and thus that the scribe saw νυν $\overline{\varepsilon}$ εν ενι οικω, skipped from one ε to the next, caught the error, and restored πεντε written in full. On the other hand, $\mathfrak{P}^{45}$ may have seen the D text here, as he certainly did in writing the following τρεις διαμεμερισμενοι ($\mathfrak{P}^{45}$ D Eus). Incidentally, Tischendorf cites sy^{c} in support of the reading found in ℵ^{a} B etc., and von Soden follows him, overlooking the new agreement from sy^{s}, which has the same wording; neither sy^{s} nor sy^{c} is cited here in the IGNTP.

4:30,[249] **5:38**, **10:33b**,[250] **11:26**. Asterisked: Acts 8:17a, 10:20.

4 or 5 words (1 asterisked ex.):
Asterisked: Luke 12:28a.[251]

5 words (8 exx.):
Mark **6:17**,[252] **9:3**; Luke **12:11** (Leap),[253] **13:24**; Acts **9:41** (Leap), **10:32** (Leap?), **13:10**,[254] **16:38a**.

[249] Perhaps here the motivation was to connect εν τω εκτεινειν.

[250] On the restoration of the lacuna here, see Debrunner, "Über einige Lesarten," 33–34.

[251] The order here is noted by BDF, § 474(5c).

[252] This seems to have been misleadingly presented in Kenyon's apparatus, where he has: "αυτου γυναικα] την γυν. φιλιππου του αδελφου αυτου cett." This suggests that αυτου γυναικα simply replaces the longer text of the other manuscripts. Hoskier, "Some Study of $\mathfrak{P}^{45}$," 54, indeed refers to this as "a novel elision of the whole of την γυναικα Φιλιππου του αδελφου αυτον [*sic*] after Ηρωδιαδα, in favour of [αυτου γυν]αικα [*sic*], which may or may not be due to homoioteleuton." I fail to see how homoeoteleuton would play a role here. And C.S.C. Williams, *Alterations to the Text of the Synoptic Gospels and Acts*, 45, similarly follows Kenyon's text in asserting that only $\mathfrak{P}^{45}$ omits φιλιππου here.

But in fact such a text would not fit the space, and would create the rather curious reading: δια ηρωδιαδα αυτου γυναικα οτι αυτην εγαμησεν. Further inspection of the spacing has convinced me that $\mathfrak{P}^{45}$ probably read: δια ηρωδιαδα την φιλιππου του αδελφου αυτου γυναικα οτι αυτην εγαμησεν.

The relevant lines would then be:

αυτος γαρ ο]ηρωδ[ης αποστειλας εκρατησεν τον ιωανν
ην και εδης]εν αυτον εν[φυλακη δια ηρωδιαδα την φιλιπ
που του αδελφου] αυτου γυν[αικα οτι αυτην εγαμησεν ελεγεν
γαρ ο ιωαννης τω] ηρωδη οτι ο[υκ εξεστιν σοι εχειν την γυν
αικα του αδελφου σου η η]ρωδιας δε ενε[ιχεν αυτω και ηθελ
εν αυτον αποκτειναι και] ουκ ηδυνατο ο γα[ρ ηρωδης εφοβει
το τον ιωαννην ειδ]ως αυτον ανδρα δι[καιον και αγιον κτλ.

This is simply a transposition of γυναικα.

I see now that Hedley, "The Egyptian Texts of the Gospels and Acts," 34, proposes the same reconstruction of the crucial line, and says that the transposition "was probably caused by the omission of three lines of nine letters"; see n. 186 above. And Comfort and Barrett edit the crucial line the same way.

[253] Here we have support from *l*1663, but I consider this reading singular; see chapter 3, n. 9.

[254] Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, thinks that perhaps a reviser or copyist sought "une certaine élégance plus ou moins heureuse" in writing ειπεν "dans le corps du discours." Merk, "Codex Evangeliorum et Actum," 381, cites the reading, adding "quod omnino inusitatum est."

6 words (3 exx. and 1 asterisked ex.):
Matt **26:1**;[255] Mark **9:28c**;[256] Luke **13:10** (Leap). Asterisked: Acts 7:39 (Leap).[257]

7 words (1 ex. and 1 asterisked ex.):

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[255] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 136–137, analyzes this reading as follows: The scribe at first wrote the object of the verb immediately after the verb without παντας. Then he noticed that he had forgotten the subject (ο ιησους) and so restored that at the next place. And then finally he noticed that he had also overlooked παντας and so restored that word as well, even though it is separated from the phrase that it modifies. Min notes: "Diese Ergänzung des παντας am Ende des Satzes zeigt, dass der Schreiber kaum die Absicht hatte, den Text zu verkürzen oder stilistisch zu verbessern oder die Vorlage wörtlich wiederzugeben, sondern er wollte die Information und den Inhalt der Vorlage möglichst treu wiedergeben." I would add to this that it seems likely that the original omission of παντας (shared with quite a few other other witnesses) was a harmonization to the parallels at Matt 7:28 and 19:1 (von Soden notes the influence of 19:1 only), where we find ετελεσεν ο ιησους τους λογους τουτους. But the scribe of $\mathfrak{P}^{45}$ noticed his omission and wrote the word out of order. (At 7:28 M *pc* add παντας before τους, having harmonized, as von Soden notes, to 26:1.) However, the initial omission of ο ιησους in $\mathfrak{P}^{45}$ remains unexplained, although Θ also writes ο ιησους after τους λογους τουτους at 19:1.

On the other hand, Zuntz, "Reconstruction of one Leaf," 199, asserts that an ancestor of $\mathfrak{P}^{45}$ omitted παντας, which was inserted at the incorrect place. He also says that the "displacement of ο ιησους, likewise unparallelled, suggests a similar inference," i.e., that an ancestor of $\mathfrak{P}^{45}$ omitted the name, but then remarks that sy^{s} "may well be right" in its omission of ο ιησους.

[256] I take this to be a transposition of αυτω from after προσηλθον in the text found in W Θ f^{13} 28 565 700 to after κατ ιδιαν. At least this seems to be the simplest origin of $\mathfrak{P}^{45}$'s reading. (However, one should note that $\mathfrak{P}^{45}$'s ηρωτησαν seems to be supported by 28 700^{c} only; I suspect that that agreement is coincidental, and thus that, besides the transposition, some other alteration(s) has been made.) Indeed, after εισελθοντι αυτωι there is clearly προσηλθον, followed by what is most of an ο, which can be only the beginning of οι μαθηται αυτου. Proceeding to the next line, the και ηρωτησαν is clear. Before that one can read ωι rather clearly, with a high line drawn from the ι; this must be an example of punctuation marks noting the ends of clauses, as we see also after απεθανεν (of vs. 26) two lines above. (Kenyon, *The Gospels and Acts, Text*, ix, notes: "Punctuation (a high point) is used occasionally by the first hand. A later hand has added more, in heavy dots or strokes above the line at the end of clauses.") Given, then, that the papyrus had εισελθοντι αυτωι προσηλθον οι μαθηται αυτου, and after a gap αυτωι και ηρωτησαν, the only thing left is to suppose that κατ ιδιαν stood in the gap, as would be suitable for the space.

Kenyon's reading in his apparatus, προσηλθον αυτωι κατ ιδιαν οι μαθηται αυτου, is ruled out by the remains after προσηλθον and before και ηρωτησαν. Aland's *Synopsis* cites $\mathfrak{P}^{45vid}$ as agreeing with W Θ f^{13} 565 700 *pc* in having προσηλθον αυτω and adding και before επηρωτων, but again προσηλθον αυτω is ruled out by the remains. Legg cites $\mathfrak{P}^{45vid}$ for the omission of κατ ιδιαν, but the missing portion of the folio requires more letters. I take the relevant lines to have read something like this:

αυτον εισελθοντι αυτωι προσηλθον οι μαθηται αυτου κατ
ιδιαν αυτωι και ηρωτησαν αυτον λεγοντες οτι ημεις ουκ ηδ
υνηθημεν εκβαλειν αυτο και ειπεν αυτοις τουτο το γενος εν
ουδενι δυναται εξελθειν ει μη εν προσευχη και νηστεια κα
κειθεν εξελθοντες κτλ.

The full lines here have 46, 47, 48, and 47 letters.

[257] Kenyon says that $\mathfrak{P}^{45}$ omits εις αιγυπτον, which would be singular. But considerations of space make it more likely that this phrase has been transposed to before εν, and indeed the

Luke **10:40a**;[258] asterisked Luke 12:53 (Leap).

10 words (1 ex.):
Matt **26:12**.[259]

25 words (1 ex.):
John **10:34–35**.

Thus, the scribe of $\mathfrak{P}^{45}$ also transposes comparatively long blocks of words, an average of 4.2 per transposition, the longest of our six papyri (if we exclude Rom **15:33** from $\mathfrak{P}^{46}$). Colwell states that of the 37 transpositions due simply to "carelessness as to word order,"[260] 20 involve more than 3 words.[261] My count finds that 23 transpositions involve more than 3 words, and 14 involve more than 4 words.

Transpositions as Corrected Leaps

Colwell analyzes one cause of transpositions as follows:

> By a leap [from the same to the same] the scribe jumps over a word, copies the following word, looks back at his exemplar, catches his error, and writes in the omitted word out of order.[262]

And there are in fact 15 more or less likely transpositions resulting from an omission by a scribal leap followed by a "correction":[263]

γ, υ, and ο of αιγυπτον are visible there. Thus, $\mathfrak{P}^{45}$ agrees with 623 (according to von Soden). This interpretation, found in my dissertation (110 and 161 n. 17 [from 159]), is now found in Comfort and Barrett, who print: αι]γυ[πτον] εν ταις.

[258] Although most transpositions have little effect on the meaning, here the shift is from "my sister" to "my Lord." On the other hand, Birdsall, "Rational Eclecticism," 46, takes $\mathfrak{P}^{45}$ as having omitted μου after αδελφη.

[259] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 137, states that the scribe at first forgot to copy τουτο ("was in der Frühzeit häufig passiert"), and then restored it at the end of the sentence. Min goes on to say (in reference to Colwell's phrase "favors brevity"): "Ein Schreiber, der "brevity" vorzieht, hätte das Demonstrativpronomen (τουτο) nicht ergänzt. Er hat das fehlende und eventuell entbehrliche Wort an der passenden Stelle ergänzt, weil er keine Absicht hatte, den Text zu verkürzen." I would suppose that in fact the scribe's intention was to copy his *Vorlage* correctly, and at this point that intention led him to reproduce all the words, even if not in their given order, of that *Vorlage*. It seems that here even Min accepts that the scribe is creating a reading (i.e., the transposition) deliberately, although the original omission of τουτο was doubtless an oversight.

On the other hand, Zuntz, "Reconstruction of one Leaf," 200, contends that $\mathfrak{P}^{45}$'s reading witnesses to a misplaced correction of an earlier omission of τουτο, and also (in n. 6) observes: "The wording of $\mathfrak{P}^{45}$ is stylistically superior to the strained standard form: it completes the 'nominativus pendens' by a verb with an object."

[260] "Scribal Habits," 116.

[261] Ibid., 117.

[262] Ibid., 116. See Supplementary Note 9.

[263] Ibid., 116 n. 1, cites five examples of transpositions in $\mathfrak{P}^{45}$ that may have arisen from

Mark **6:48a** τεταρτην φυλακην της νυκτος.
Mark **9:7** ουτος … ο υιος μου.[264]
Luke **10:38** αυτους αυτος εισηλθεν.
Luke **11:7b** δυναμαι … δουναι σοι.
Luke **12:7a** τριχες … κεφαλης υμων.[265]
Luke **12:11** τας συναγωγας και τας αρχας.[266]
Luke **12:36a** ελθοντος και κρουσαντος ευθεως.[267]
Luke **12:48** πολυ πολυ ζητηθησεται.[268]
Luke **13:10** διδασκων … συναγωγων τοις σαββασιν.[269]
John **10:18b** ταυτην την εντολην ελαβον.[270]
John **11:9** τις περιπατη εν τηι ημερα.[271]

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corrected leaps (including leaps over more than 1 word): Luke **10:38**, **12:11**, **12:36a**; Acts **10:32**, **16:37**, although Acts **10:32** is problematic (see below).

[264] Tarelli, "Some Linguistic Aspects," 257, this transposition "a new example of a genitive pronoun so placed as to combine its possessive function with that of an ethical dative." This seems to put too much stress on the order of words (cf. BDF, §473[1]), especially since the transposition may have arisen by a scribal leap.

[265] It is barely possible that Luke **12:7a** was influenced by Matt 10:30, which has υμων even earlier.

[266] Here the repeated words ending in ας and the repetition of και τας occasioned several leaps: i omits the first clause (υμας επι τας συναγωγας, or in Latin "vos in synagogis"), and 1443* *l*32 *l*859 made the later leap συναγωγας και τας αρχας και τας, which only 1443 corrected (the apparatus of the IGNTP miscites και[2] as και[1]; at least, as confirmed by microfilm, 1443* omits και τας αρχας, which is restored in the margin).

[267] David P. Davies, "The Position of Adverbs in Luke," in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 106–121, analyzes Luke's placement of adverbs, and concludes (119) that $\mathfrak{P}^{45}$ is clearly secondary here. Hedley, "The Egyptian Text of the Gospels and Acts," 193, suggests reading "ελθοντ[ος και] ευθεως κ[ρουσαντος] which is as unsupported as Kenyon's ελ. ευθ. και κρ., but fills the space better." Comfort and Barrett similarly edit και ευθεως, apparently independently of Hedley. But the spacing seems unclear, and indeed ending the line with ελθοντος would seem to match quite well with the preceding line that ends with προσδεχομενοις, which is already abnormally long. In any case, if Hedley and Comfort and Barrett are correct, we still have a singular transposition.

[268] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, comments: "peut-être pour éviter deux fois de suite πολυ." Merk, "Codex Evangeliorum et Actum," 383, calls this "fortasse consulto," referring to Lagrange. And Colwell, "Scribal Habits," 120, says that the resulting sentence is "much smoother." We see that **א** similarly omitted one of the two occurrences of πολυ, but did not catch his error, which was corrected by **א**[a].

[269] This assumes that the text of $\mathfrak{P}^{45}$ derives from that now found in Ψ 070 f^{1} f^{13pt} 205 *pc* lat, as is not entirely plausible. However, the text of $\mathfrak{P}^{45}$ could have derived from the majority text by a slightly less tempting leap διδασκων … συναγωγων εν τοις σαββασιν, followed by a correction out of place. By the way, the varying citations of the evidence of D here are noteworthy. Scrivener's edition of D, von Soden (who considers this as due to the influence of Luke 14:1 [*Die Schriften, Untersuchungen*, 1316 (last line)], Nestle-Aland, and Swanson agree in citing D as reading σαββατω for εν τοις σαββασιν, as is confirmed by the facsimile. However, Tischendorf cites D as having τω σαββατω, and the IGNTP cites D as having εν τω σαββατω (that is, it does not cite D as omitting εν, and then it cites D as having τω σαββατω for τοις σαββασιν).

[270] I consider this simply as a transposition, since the omission of την is supported by B Θ.

[271] In majuscules the similarity is a bit closer: ΤΙΣ ΠΕΡΙΠΑΤΗ. Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 28, says of the reading simply: "Naheliegende Umstellung."

John **11:31** οτι υπαγει εις το μνημειον.
Acts **9:41** τους … τας χηρας.
Acts **10:32** ουτος ξενιζεται εν οικια (?).[272]
Acts **16:37** κριτους ανθρωπους ρωμαιους υπαρχοντας.

And there are the following 5 asterisked transpositions:

Luke 11:19b αυτοι υμων κριται εσονται.[273]
Luke 12:53 διαμερισθησονται … και υιος.
Acts 7:39 εστραφησαν εν … αυτων εις.
Acts 17:11 ει εχοι ταυτα ουτως.
Acts 17:12a ουν εξ αυτων επιστευσαν.

As with omissions, though, we do not need to postulate a leap (in some of the above examples rather improbable) as a cause of transposition. For there are 33 transpositions (and 8 asterisked) that cannot be so explained.[274]

Two of the longest transpositions (Luke **10:40a** and John **10:34–35**) are mentioned specifically by Colwell:

> In two passages he [the scribe of $\mathfrak{P}^{45}$] transposes a word or phrase an incredible distance, perhaps for better style: in Luke 10:40 the pronoun μου is advanced, and in John 10 the words "in the scripture" are moved ahead from vs. 35 to 34.[275]

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[272] Here we might suppose that the scribe somehow merged the ς and ξ together, so that having written ς, the scribe next looked to εν, but skipped to its second occurrence. But this merging is implausible on phonological grounds; see Gignac, *Grammar* 1:141, who cites one example where "ξ is replaced by ζ," and adds in n. 3: "No parallel interchange of ξ and ς … is found in Rom. and Byz. papyri." Perhaps we should imagine that the scribe in effect read the ξ as κς, so that we have a first leap from one ς to the next (i.e., ουτος κςενιζεται εν οικια), followed by a leap from one εν to the next (i.e., ουτος κςενιζεται εν οικια). The interchange of ξ and κς is well attested; cf. Gignac, ibid. 1:139–140. (Colwell, "Scribal Habits," 116 n. 1, cites this, but does not explain exactly what he thought happened in this or any other example.)

[273] Apart from the unlikelihood of this leap, there is also the issue that $\mathfrak{P}^{45}$'s reading could have arisen from either of the other three well-attested readings, namely from αυτοι υμων κριται εσονται, or from αυτοι κριται εσονται υμων, or from κριται υμων αυτοι εσονται. From two of these another unlikely leap is possible, as noted. By the way, we find here ten permutations (of the twenty-four possible ones) involving all four of these words.

[274] Colwell counts—besides his 5 homoeoteleuta—37 cases of carelessness ("Scribal Habits," 116). We may note that the transposition at Mark **6:37** το υμεις φαγειν αυτοις gives what D 1354 read at the parallel at Matt 14:16. There is also the asterisked transposition at Acts 17:11, which von Soden explains in his witnesses as an assimilation to the order of the phrase at Acts 7:1 (where the order seems firm). Incidentally, my presentation of this reading should perhaps be divided, so that the order of the words would be distinguished from the choice among εχει, εχοι, and εχοιεν. If this is so, then, since 0120's support for $\mathfrak{P}^{45}$'s order is already cited in the emendations to Tischendorf (*Novum Testamentum Graece* 3:1282, as G^b), this reading should have been removed as a result of the original collation with Tischendorf, rather than later because of von Soden.

With respect to the asterisked Luke 12:28a, Davies, "Position of Adverbs," 118–119, discusses this variation and concludes, despite some conflicting evidence, that the $\mathfrak{P}^{75}$ ℵ B L Q reading "should probably be accepted as original."

[275] "Scribal Habits," 120. In the example of John **10:34–35** there is also the shift from η γραφη

Such a pattern of lengthy transpositions confirms Colwell's view that the scribe looks to ideas. Whatever the cause of the transposition and however long the text involved, the scribe ends up with understandable Greek.

Actually, I believe that the omissions and transpositions in $\mathfrak{P}^{45}$ might be reasonably classified as uncorrected omissions and corrected omissions, following Colwell's analysis quoted earlier. Thus, of the 208 significant singulars in $\mathfrak{P}^{45}$ fully 107 (51.4%) have arisen through an omission, sometimes (in perhaps 36 examples) because of a leap to the same or similar letter or block of letters. What has then happened is that the scribe just failed to notice, failed to care about, or even deliberately created 60 of these omissions, and so in these 60 examples we are left with an omission in the text.

But in 48 examples the scribe caught his error, and corrected himself. However, the scribe of $\mathfrak{P}^{45}$ did not make his corrections by erasures, dots, or other marks.[276] For the scribe is clearly not particularly concerned with whether or not the order of words is reproduced exactly. The most that he cares about is to reproduce the thought through some word order or another.[277] Consequently, $\mathfrak{P}^{45}$ "corrects" simply by writing the omitted words at the first place that will give a readable text. And thus arise at least most of the transpositions.[278]

Naturally, there are a few readings for which this way of looking at transpositions is problematic. The reading at John **10:34–35** is probably a deliberate alteration for a reason that is not clear to us.[279] And in 3 other examples the change in word order may have arisen because of the

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to εν τη γραφη, but this is clearly just a consequence of the transposition. Hedley, "The Egyptian Text of the Gospels and Acts," 205, suggests that εν τη γραφη is "a gloss misplaced in the ordinary text and wrongly incorporated in $\mathfrak{P}^{45}$." On the other hand, Merk, "Codex Evangeliorum et Actum," 383, sees the addition of εν τη γραφη in vs. 34 as giving the "formulam usitatam" after γεγραμμενον, but fails to connect this with the omission of η γραφη in vs. 35. By the way, Colwell does not cite Matt **26:12** (the second longest transposition) since he does not take account of the readings found on the basis of the Vienna fragment, but utilizes only Kenyon (see "Scribal Habits," 108 n. 3). It is also possible, I suppose, that the addition of μοι at Acts **11:11** is somehow connected with the omission of μου at Acts **11:8**.

[276] As Colwell notes ("Scribal Habits," 117), $\mathfrak{P}^{66}$ corrects his omissions in this way: "$\mathfrak{P}^{66}$ gives the impression of working in a controlled situation. If he catches a transposition while he is writing, he erases the out-of-order word and writes the correct-order-word over it. If the transposition is caught later, strokes between lines correct it. This never happens in $\mathfrak{P}^{45}$."

[277] Ibid.: "He [the scribe of $\mathfrak{P}^{45}$] feels free to make the order of words what he wants to make it, and he is a careful workman. He does not fall into the slips and nonsense that $\mathfrak{P}^{66}$ does."

[278] At least to some extent a similar analysis applies to the other papyri studied here, although $\mathfrak{P}^{45}$ transposes most often of the six.

[279] However, von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, notes that the εν τη γραφη in vs. 34 corresponds to the omission of η γραφη in vs. 35, and adds: "an falscher Stelle eingedrungene Randergänzung." But this would seem to presuppose that the omission occurred in an ancestor of $\mathfrak{P}^{45}$, so that the marginal note was found in the *Vorlage*. Schmidt, "Die Evangelienhandschrift," 232, similarly cites εν τη γραφη in vs. 34 as "offenbar eine eingedrungene Randglosse."

influence of the immediate context: Luke **10:16**; John **10:18a**, **10:18b**; there is also the asterisked Mark 8:20. And at the asterisked Mark 9:5 we have a harmonization to parallels. It is, of course, also possible that in some instances the scribe simply preferred one order to another. Indeed, Merk discusses the scribe's tendency to transpose and finds a desire for elegance at: Matt **26:1**; Mark **6:37**, **7:35**; Luke **9:53a**, **12:7a**, **12:48**, **12:52c**, **13:15b**; Acts **4:31**, **13:25a**.[280]

However, looking at transpositions as omissions that our scribe has corrected in his own way accounts for the vast majority of the examples, and enables us to view both the numerous omissions and the numerous transpositions in the text as two sorts of results of the manner in which the scribe of $\mathfrak{P}^{45}$ proceeded in his task of copying.

Of course, it should be remembered that $\mathfrak{P}^{45}$'s freedom from the requirement of exact reproduction is only relative; after all, he is still *copying*, and not authoring his own work. Most of the words in his *Vorlage* were copied correctly and in their given order. But in contrast to what might be thought the ideal, the scribe of $\mathfrak{P}^{45}$ deals with the text freely.

Substitutions

Of the remaining significant singulars, 64 (30.5%) are substitutions, and there are 34 asterisked substitutions. This is the lowest percentage of substitutions among our six papyri. The substitutions may be classified as follows.

Simple replacement of a word in the same grammatical category:

Verb forms (18 exx. and 8 asterisked exx.):[281]

Aorist endings:[282]
Acts **17:13** ηλθον > ηλθαν.

[280] "Codex Evangeliorum et Actum," 384: "pluries videtur hoc cum studio fecisse, ut elegantiae sermonis consuleret." However, Acts **4:31** is not simply a transposition. And if we take it as arising from του αγιου πνευματος (as found in ℵ A B D 242 1175 1739), it too can be explained as the result of a leap, του αγιου πνευματος, which created του πνευματος, and which was then corrected by adding του αγιου.

[281] Colwell ("Scribal Habits," 115), in his discussion of the influence of similar forms, says that at Acts 15:4 in $\mathfrak{P}^{45}$ "the finite verb followed by τε becomes the participle ending in τες." This must refer to $\mathfrak{P}^{45}$'s απαγγει]λ̣αντες; but, as Kenyon notes, $\mathfrak{P}^{45}$ here agrees with D*, as reported in Tischendorf.

[282] On the frequent intrusion of the first aorist -αν into the second aorist paradigm, see Tischendorf, *Novum Testamentum Graece* 3:123; Westcott and Hort, *Appendix*, 171–172; von Soden, *Die Schriften, Untersuchungen*, 1391–1394; Moulton, *Grammar* 1:51–53; Moulton and Howard, *Grammar* 2:208–209; Robertson, *Grammar*, 335–339; BDF, §§80–81; Gignac,

Other:

Matt **20:31b**	εκραυγαζον > εκραυγασαν.
Luke **6:37**	καταδικασθητε > καταδικασθησεσθε (HarmCont).
Luke **9:30**	συνελαλουν > συνλαλουντες (HarmPar).[283]
Luke **9:32**	διαγρηγορησαντες > διεγρηρησαντες.[284]
Luke **9:53b**	πορευομενον > πορευομενου (HarmCont).
Luke **9:57**	υπαγεις > υπαγης.[285]
Luke **10:34a**	επιχεων > επιχεας (HarmCont).
Luke **11:7a**	δουναι > δωναι.[286]
Luke **11:21**	καθωπλισμενος > καθοπλισαμενος.
Luke **12:5**	φοβηθητε > φοβηθηναι.
Luke **12:52a**	εσονται > εσται.
Luke **14:20**	εγημα > ηγαμησα (HarmCont).[287]

"Morphological Phenomena in the Greek Papyri Significant for the Text and Language of the New Testament," *CBQ* 48 (1986) 509; Gignac, *Grammar* 2:335–345 generally, and 340–341 for examples of ἔρχομαι. Tarelli, "Some Linguistic Aspects," 258, reports that (in the Gospels) $\mathfrak{P}^{45}$ writes -ον "except for one case of εἶπαν in Luke ix 54."

283 Here we have support from *l*844 for the participle, but I consider this reading singular; see chapter 3, n. 9. (And I confirmed from a photograph that *l*844 indeed reads συλλαλουντες.)

284 N* has a duplication, which Cronin reports as διαγρηγορησαντειαγρηγορησαντες but Swanson reports as διαγρηγορηδιαγρηγορησαντες. From the microfilm (which is far from clear) Swanson seemed to me to be correct, but then the photographs (which are also not entirely clear) seemed rather to support Cronin. Since Cronin at least saw the manuscript itself, I hesitantly accept his reading.

285 I have cited υπαγεις as supported only by D 157 (*pc*). (That D reads υπαγεις is confirmed by Scrivener's edition, and that 157 reads υπαγεις is confirmed by Hoskier's collation and by the microfilm; both are cited correctly by Swanson.) Nestle-Aland[25] cites "$\mathfrak{P}^{45}$." for υπαγης and "D 157." for υπαγεις, with the "." denoting that these are the only witnesses; thus the "*pc*" in the two later editions likely refers to 157. (In Aland's *Synopsis* the support for υπαγεις is merely D *pc*.) However, in Nestle-Aland[26] and Nestle-Aland[27] these readings have been merged to produce υπαγης $\mathfrak{P}^{45}$ D *pc*, thus ignoring the distinction in mode. Moreover, the IGNTP cites D 157 **Lvt Lvg** as having υπαγεις (and $\mathfrak{P}^{45}$ for υπαγης). Here the Old Latin and Vulgate reading is clearly "ieris." (Wordsworth and White cite vg^{R} for "ierimus.") So the IGNTP is supposing that "ieris" supports υπαγεις instead of απερχη. But this is doubtful. Unfortunately, at the parallel, Matt 8:19, D is missing, although there the unanimous Greek reading απερχη (-χει 1071) is rendered as "ieris" also. However, while forms of απερχομαι are often rendered by forms of "abire," at least sometimes forms of "ire" are used where there is no fluctuation in the Greek (e.g., Matt 16:21, Luke 8:31). Vice versa, forms of υπαγω are sometimes rendered by something other than "ire" (e.g., Luke 12:58, John 3:8). See also Theodore A. Bergren, *A Latin-Greek Index of the Vulgate New Testament* (SBLRBS 26; Atlanta: Scholars Press, 1991) 1 and 86, where for both "abire" and "ire" several terms are given, including for both verbs ἀπέρχομαι and ὑπάγω.

286 Moulton and Howard, *Grammar* 2:88, and BDF, §95(1), cite ℵ as having δωναι at Matt 26:15, and call this "after γνῶναι." Cf. Gignac, *Grammar* 1:208–211 (and 209 n. 1, where there is a reference to "the freq. δῶναι for δοῦναι"), as well as Moulton, "Grammatical Notes from the Papyri," *CR* 15 (1901) 37, who calls it "fairly common." In fact, δωναι is an Arcadian aorist infinitive of διδωμι; see LSJ, s. δίδωμι. However, Gignac (*Grammar* 2:392–393) says that the infinitive is "very frequently written δῶναι in both simple and compound use," giving some examples (392–393), and concluding (393): "The spelling δῶναι is too common to be simply the result of an interchange of ου and ω. It represents at least an orthographic alternative, although there may not have been any distinction in pronunciation between δῶναι and δοῦναι among many speakers because of Egyptian interference. It seems less likely connected with the old Arcadian infinitive δῶναι than a post-classical formation modelled on γνῶναι."

287 This is a difficult place. Luke apparently wrote the Attic aorist εγημα in place of the

John **10:14**	γινωcκουcι > γινωcκει.
John **11:25b**	ζηcεται > ζηcει.
Acts **9:19a**	ενιcχυθη > ενιcχυcθη.[288]
Acts **9:39b**	εποιει > εποιηcεν (HarmCont).
Acts **11:5**	καθιεμενην > καθειμενον (HarmCont).
Asterisked:	
Mark 9:6	λαληcη > λαλει.
Mark 9:19b	λεγει > ειπεν (HarmPar).
Luke 9:31	εμελλεν > εμελλον (HarmCont).

Hellenistic εγαμηcα. (See BDF, §101 s.v., where Kenyon's reading of $\mathfrak{P}^{45}$ is given; cf. also Gignac, *Grammar* 2:294 for examples of various forms.) For $\mathfrak{P}^{45}$ Kenyon transcribes ηγα|μηκα, an otherwise unattested form, which might be an attempt to write a perfect. (His apparatus says: "ηγαμηκα vel εγαμηκα, ut vid., pro γεγαμηκα vel εγαμηcα.") However, the plate—imperfect as such evidence may be—does not confirm Kenyon's transcription.

Let us examine the top line of the left hand portion of f. 15^{r}. At the right end, the lower portion of the K (of the following και) is clearly visible. To the left of that we see the lower right and lower left remains of an A. And to the left of the α is the lower portion of the preceding letter. This can hardly be the remains of a K. Rather, I suggest that it is the remains of a C, which our scribe often makes with a sharp angle at the lower left; see, for example, his writing of γεμιcθη toward the right six lines farther down, where we find a similar shape.

Remarkably, the recent editions provide no assistance here. Nestle-Aland cites the reading of D, but is silent about $\mathfrak{P}^{45}$. The IGNTP does not give any information at all about $\mathfrak{P}^{45}$ at this point, and its statement of deficiencies is at least misleading in citing for $\mathfrak{P}^{45}$: "frag ([ ] ετεροc … γυναικα [ ])." Clearly *something* is present after γυναικα. (Cf. the comments by Kurt Aland, review of *The New Testament in Greek: The Gospel according to St. Luke*, Part One: Chapters 1–12, ed. American and British Committees of the International Greek New Testament Project, *Gn* 56 [1984] 486–487, concerning the statement of deficiencies in $\mathfrak{P}^{75}$, and the further comments by Barbara Aland, review of *The New Testament in Greek: The Gospel according to St. Luke*, Part One: Chapters 1–12, and Part Two: Chapters 13–24, ed. American and British Committees of the International Greek New Testament Project, *JTS* n.s. 42 [1991] 206, concerning the citation of the papyri in the IGNTP.) Swanson and Comfort and Barrett simply follow Kenyon with ηγαμηκα and ηγαμηκα, respectively.

Finally, let us note that the support for D's ελαβον cited by von Soden from "lat sy" and by the IGNTP from sy^{s,c,p} bo seems to be illusory (as the IGNTP by its silence appears to recognize for the Latin). The Syriac has the verb ܢܣܒ, and the Bohairic has the verb ϭι (Sahidic ϫι), which, like the Latin "ducere," are, although literally meaning "to take," perfectly ordinary words for "to marry"; see, e.g., the evidence at Luke 16:18 and Matt 5:32, respectively. The renderings in the ancient versions no more support D than does Luther's "ich habe ein Weib genommen." But note that A.J. Wensinck, "The Semitisms of Codex Bezae and their Relation to the Non-Western Text of the Gospel of Saint Luke," *Bulletin of the Bezan Club* 12 (1937) 36, contends that D preserves an Aramaism here, and he is followed by Matthew Black, *An Aramaic Approach to the Gospels and Acts* (3d ed.; Oxford: Clarendon Press, 1967) 301, while Zuntz, *The Text of the Epistles*, 88, cites λαβηc γυναικα in D* F G at 1 Cor 7:28, where the Latin witnesses have "acceperis uxorem," as a place where (89) "the Greek of the bilingual manuscripts reflects particular exigences of Latin idiom."

[288] This was perhaps occasioned by the -cθη of the preceding εβαπτιcθη. Insertion of c in the aorist passive occurs in other verbs (cf. Robertson, *Grammar*, 340, 362; BDF, §70[3], and Smyth, *Greek Grammar*, §489), and von Soden, *Die Schriften, Untersuchungen*, 1399–1400, cites several confusions involving c in verbal forms. On the other hand, Lagrange, "Le papyrus Beatty des Actes des Apôtres," 167, includes this among the *lapsus* of the scribe, and BDF, §70(3), calls the form "[s]purious." Addition of medial c could simply be orthographic; see Gignac, *Grammar* 1:131. See also 1 Pet **1:20a** in $\mathfrak{P}^{72}$.

Luke 11:38	εβαπτιcθη > εβαπτιcατο.[289]
Luke 12:7b	ηριθμηνται > ηριθμημεναι (HarmPar).[290]
Luke 14:8a	κατακλιθηc > κατακλινου.
John 5:22	δεδωκεν > εδωκεν (HarmCont).
John 11:22	αιτηcη *vel* αιτηcει > αιτηcηc.[291]

At Luke **9:32** the scribe has added an augment to a participle.[292] In 2 examples $\mathfrak{P}^{45}$ replaces a finite verb by a participle: Luke **9:30**; Acts **16:3** (listed later); asterisked Luke 12:7b, 13:15a (listed later).[293] Luke **9:30** and the asterisked Luke 12:7b have already been characterized as harmonizations to the Synoptic parallels. Acts **16:3** is curious since $\mathfrak{P}^{45}$ appears to begin (by writing ελαβεν και, for which it finds some support) to replace hypotaxis

[289] This was regarded as authentic by Zuntz, *The Text of the Epistles*, 234, and as "correct" by BDF, §317. (The preference for εβαπτιcατο in fact goes back to the first edition by Blass, who relied on 700 alone; see Robertson, *Grammar*, 808.) Birdsall, "Rational Eclecticism," 44, states:

> This is a case where the minority clearly retain the original text, and the majority present a nonsense, reflecting semantic changes and loss within the language. βαπτίζειν in the middle voice means to wash oneself: the passive is appropriate only in the Christian ritual context. Its presence here must represent the demise of the aorist middle and its significance, and its supplantation in this verse by a form of inappropriate meaning. … Liddell-Scott-Jones is in error in following the majority text and giving the passive the 'meaning', to perform ablutions, in this passage.

For Lagrange's comments see n. 108 above.

But, for what it is worth, the presumed change (from the correct middle to the incorrect passive in virtually all witnesses) is not seen at the only relevant occurrence in the LXX: at 4 Kgdms 5:14 for the correct εβαπτιcατο only b [Rahlfs 19]) shifts to εβαπτιcθη. I would see $\mathfrak{P}^{45}$ and 700 as making independent "improvements" to the original εβαπτιcθη. Conybeare and Stock, *Grammar of Septuagint Greek*, §83, note that "[i]nstances of passive form with middle meaning are common in the LXX," and then (not knowing of $\mathfrak{P}^{45}$ or 700) state: "So in N.T. in Luke 11[38] ἐβαπτίcθη is used for ἐβαπτίcατο." See also Turner, *Grammar* 3:53–57 (Luke 11:38 is cited at 57). All editors follow the majority text, and the meaning found in LSJ, s. βαπτίζω, is equally well supported by Bauer, *Wörterbuch*, s.v.

[290] The IGNTP reports 1071 as reading εcτιν, contrary to εicιν in von Soden and Swanson, and the microfilm confirms εicιν.

[291] $\mathfrak{P}^{45}$ is supported by $\mathfrak{P}^{66}$ W *pc*; see further on $\mathfrak{P}^{66}$'s asterisked John 11:22 in chapter 7.

[292] This is mentioned by Colwell, "Scribal Habits," 115. $\mathfrak{P}^{75}$ commits this same error twice, at Luke **14:1** and John **1:40**. Numerous examples of confusions with the augment are cited in Tischendorf, *Novum Testamentum Graece* 3:120–122; Westcott and Hort, *Appendix*, 168–170; von Soden, *Die Schriften, Untersuchungen*, 1396–1399; Moulton and Howard, *Grammar* 2:188–193; Robertson, *Grammar*, 365–368; BDF, §§66–69; and Gignac, *Grammar* 2:223–254, where (225 and 228) five examples of a syllabic augment added to a participle are cited. However, BDF, §73, cites Luke **9:32** and εγρηγορων of **א*** at Rev 3:2 apparently as being influenced by the older form εγρηγορα.

[293] Birdsall, "Rational Eclecticism," 48, discusses this last reading, and says that the finite verb is found "in all attestation except $\mathfrak{P}^{45}$." The agreement, however, with 28 1424 *pc* removes it from our consideration, although it seems to be an example of the same tendency. BDF, §128(7), sees Luke **9:30** (after ἰδού) as "[f]ollowing the Semitic pattern." But Birdsall, "Rational Eclecticism," 46, says that Luke **9:30** and 12:7b, "although they may be Semitisms in origin, are, so far as the text of Luke is concerned, to be explained as harmonistic changes."

by parataxis.[294] But then there is the shift to the participle, thus making (it seems) the preceding και intensive.[295]

There are the following changes of tense or mood:

Present to aorist:	Luke **10:34a** (HarmCont).[296]
Imperfect to aorist:	Matt **20:31b**; Acts **9:39b** (HarmCont).[297]
Aorist to future:	Luke **6:37** (HarmCont).[298]
Perfect to aorist:[299]	Luke **11:21**;[300] asterisked John 5:22 (HarmCont).
Future to present:	asterisked Mark 11:29 (listed later).
Passive to middle:	asterisked Luke 11:38.
	Future middle indicative or aorist middle subjunctive to
aorist active subjunctive:	asterisked John 11:22 (αιτηςη *vel* αιτηςει > αιτηςηc).

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[294] The move, clearly secondary, to parataxis is interesting, since it is a shift to a more Semitic idiom (cf. BDF, §419[5]) as well as to stylistically inferior Greek. Cf. Kilpatrick, *Literary Fashions*, 3 = *Principles and Practice*, 65–66:

> For instance, if we have two readings, one of which consists of two main verbs joined by και and the other consists of a participle and a main verb without και, other things being equal, the reading with hypotaxis appears likely to be a stylistic improvement of the reading with parataxis. It seems, however, to be an improvement that could be made at any time and not, for example, to be an instance of Atticism.

See, however, the response on this point by Fee, "Rigorous or Reasoned Eclecticism—Which?" *Studies in New Testament Language and Text*, 184–191 = Epp and Fee, *Studies*, 131–136.

[295] Similarly, the και added at Luke **10:37** makes the previous και intensive. Merk, "Codex Evangeliorum et Actum," 385, calls $\mathfrak{P}^{45}$'s reading at Acts **16:3** "lectio minus apta."

[296] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, says that this "folgt der Regel, daß bei verb. fin. im Aor. der aor. des part. die Gleichzeitigkeit ausdrückt." See, however, the response by Lagrange, "Le papyrus Beatty des Actes des Apôtres," 170: "Je croirais plutôt que pap. a voulu indiquer que l'usage de l'huile précédait la ligature du pansement, ou qu'il a simplement observé son canon de mettre l'aoriste après l'aoriste."

[297] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, cites seven examples of this shift in $\mathfrak{P}^{45}$, but in no case is the reading singular, and he overlooks these two singular readings. See further Lagrange, "Le papyrus Beatty des Actes des Apôtres," 169–170.

[298] The use of the future with ου μη in the NT is rare; only Matt 16:22 is certain. See Robertson, *Grammar*, 875, 889; BDF, §365(1); Turner, *Grammar* 3:97; and Birdsall, "Rational Eclecticism," 44 and n. 20 (where the reference to BDF, §364, should be corrected). Birdsall concludes: "This seems to suggest that the aorist would be the form more natural to a Hellenistic writer, and that the future is a purist correction." I believe, though, that harmonization to the following απολυθηcεcθε is the simpler hypothesis. Note, moreover, that the preceding κριθητε is not extant in $\mathfrak{P}^{45}$; thus, it is possible that Luke 6:37 in $\mathfrak{P}^{45}$ read ου μη κριθηcεcθε.

[299] See Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts," 254, who does not however mention these two singular readings.

[300] Birdsall notes ("Rational Eclecticism," 45) that itacism (from ω to ο) has "abetted the transformation" here. But he also contends that this reading is an example of the general shift from perfects to aorists:

> The perfect was in process of decay in the Hellenistic period and disappearing before the encroachment of the aorist: thus we have an antecedent probability that perfects will be original, aorists corrections, perhaps unconscious.

On the other hand, Kilpatrick, "The Greek New Testament Text of Today and the *Textus Receptus*," 204 = *Principles and Practice*, 48, states:

At Luke **9:57** there is a shift from the indicative to the subjunctive.[301] And at Luke **12:5** we have a shift from an imperative to an infinitive; this could be an imperatival infinitive,[302] but is perhaps more plausibly to be understood as a shift from *oratio recta* to a supplementary infinitive after the verb λεγω.[303] (Also, at the asterisked Luke 14:8a there is a shift from the aorist passive subjunctive to the present passive imperative.[304])

One reading involves the substitution of an Attic form for a Hellenistic form: ζηcει for ζηcεται in John **11:25b**.[305] And, if our earlier analysis is correct, at Luke **14:20** there is the reverse error from the Attic εγημα to the (incorrectly augmented) Hellenistic form under the influence of the context. If my transcription is correct, what has happened is clearly that the scribe was led by the two preceding occurrences of ηγοραcα

The perfect was going out of use in the Greek of the first century A.D. It was, however, a feature of the Classical language. We may assume that where it exists as a variant to the aorist, for example, the aorist is original and the perfect an Atticizing alternative. This suggestion will not apply to John where conditions are different.

See also idem, "Atticism and the Text of the Greek New Testament," 135–136 = *Principles and Practice*, 30. Cf. Moulton, *Grammar* 1:141–142; Robertson, *Grammar*, 359–360; BDF, §340; Turner, *Grammar* 3:68–69.

[301] Here, of course, the confusion may have been caused by the similar sounds; see Gignac, *Grammar* 1:239–242 on the interchange of η and ει. Von Soden suggests that the reading of D 157 comes from John 13:36, where we find υπαγεις in all witnesses. I suppose that one might think that the readings in $\mathfrak{P}^{45}$, D, and 157 are all independent harmonizations to John 13:36; but this is in fact not a very close parallel, and so I take $\mathfrak{P}^{45}$'s reading as deriving from the reading now found in D 157.

[302] Cf. Robertson, *Grammar*, 943–944; BDF, §389; Turner, *Grammar* 3:78.

[303] This shift also appears in sy$^{s.c}$. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, contends that this is "pour ne pas répéter φοβηθητε."

[304] Cited by BDF, §337(3). Tarelli, "Some Further Linguistic Aspects," 22, argues that "Lucan usage … is distinctly favorable to κατακλίνου."

[305] It is true that BDF, §77, says that "both futures are also Att." However, I believe that Kilpatrick demonstrates that the middle form cannot be said to be Attic; see "Atticism and the Text of the Greek New Testament," in *Neutestamentliche Aufsätze: Festschrift für Prof. Josef Schmid zum 70. Geburtstag*, ed. J. Blinzler, O. Kuss, and F. Mussner (Regensburg: Friedrich Pustet, 1963) 132–133 (= *Principles and Practice*, 25–26), as well as "Eclecticism and Atticism," *ETL* 53 (1977) 110–111 = *Principles and Practice*, 77–78, responding to Martini, "Eclecticism and Atticism in the Textual Criticism of the Greek New Testament," in *On Language, Culture, and Religion*, ed. Black and Smalley, 154. J.A.L. Lee, "The Future of ζῆν in Late Greek," *NovT* 22 (1980) 289–298, after an analysis of the evidence, concludes (298): "The usage of the first century A.D. was unsettled." Lee's own evidence, though, confirms that ζήcομαι is not Attic (see 294); he says (296) that it "cannot be traced back to Classical Attic," and is "an innovation of the Koine, originating in Ionic." Indeed, Lee's earliest examples (294) of ζήcομαι are Hippocrates in Ionic, and Aristotle and pseudo-Demosthenes in "Late Attic-Hellenistic." See also Kilpatrick, "Atticism and the Future of ζῆν," *NovT* 25 (1983) 146–151 = *Principles and Practice*, 195–200. Horsley, *New Documents* 5:43, states that "Kilpatrick's discussion of ζήcω / ζήcομαι … stems from a misperception of how the 'Antiatticist' couches his statements," and calls Kilpatrick's reply to Lee "unconvincing." Horsley, though, seems to be referring to the issue of Atticism, rather than to the status of the two futures of ζάω. See also Tarelli, "Some Further Linguistic Aspects," 23, and Fee, *Papyrus Bodmer II*, 49 n. 35.

into writing the Hellenistic aorist of γαμέω with η as augment. The manuscripts of the New Testament, of course, present a good deal of variation with respect to augments, but not—it appears—otherwise for γαμέω.[306] Thus, here both the Hellenistic form and the incorrect augment are results of the influence of the context.[307]

Our scribe has a fondness for following the rule, "most strictly followed in Attic," that a neuter plural subject takes a singular verb.[308] One of $\mathfrak{P}^{45}$'s singulars, John **10:14**,[309] appears to reflect this preference, and indeed John 10 poses some interesting problems.[310] The other manuscripts vary at vss. 8, 12, 16, 27, and 28, for the verb with προβατα.[311] $\mathfrak{P}^{45}$ is extant at vss. 8, 12, 14, and 16, and reads the plural only at vs. 16,[312] happening to be alone with the singular at vs. **14**.[313]

Incidentally, there are at least three other instances where $\mathfrak{P}^{45}$ follows this rule in going with ς against the Alexandrian manuscripts:

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[306] See the references in n. 287 above.

[307] On the other hand Birdsall ("Rational Eclecticism," 45) comments:

> At 14:20 the reconstructed ηγαμηκ̣α of $\mathfrak{P}^{45}$ is, if correct, probably not a perfect but a variant aorist form: the ἔγημα of $\mathfrak{P}^{75}$ is an aorist form of the Attic dialect, and is never found in the New Testament without variation. If we were sure of the reading of $\mathfrak{P}^{45}$ it might be preferable (the usual variant is ἐγάμησα).

Furthermore, Kilpatrick ("The Aorist of γαμεῖν in the New Testament," *JTS*, n.s. 18 [1967] 139–140 [quotation from 140] = *Principles and Practice*, 188) argues that D is correct here with ελαβον, and says of $\mathfrak{P}^{45}$'s reading:

> Only the first three letters of the word can be discerned at all and they should perhaps be read ηγα[μηκα]. ελα[βον] and εγη[μα] both seem excluded.

But, as observed in n. 287 above, there is more evidence than merely the first three letters. See also Tarelli, "Some Further Linguistic Aspects," 22.

[308] BDF, §133; cf. Robertson, *Grammar*, 403–404. See p. 383 below for the same tendency in $\mathfrak{P}^{47}$.

[309] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, cites this and John 10:8 ηκουσεν (*cum* L 1071), as well as Luke 12:6 πολειται and 12:30 επιζητει as noted below in the text. See also Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 30.

[310] Abbott, *Johannine Grammar*, §2420; Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 391–392.

[311] Cf. BDF, §133(2), and Turner, *Grammar* 3:313, where as examples of scribes' tendency to "atticize" we find "Jn 10^{8} $\mathfrak{p}^{45\ 12.27.28}$."

[312] C.C. Tarelli, "Some Linguistic Aspects," 255, notes: "John x is notable for the consistency with which the papyrus employs singular verbs with neuter plurals, in which its support from other MSS is extraordinarily inconsistent." Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 30 n. 8, cites 10:8 as "nach Neutr. pl."

[313] The support for $\mathfrak{P}^{45}$ at vss. 8, 12, and 16 is:

vs. 8 ηκουσεν *cum* L 1071
vs. 12 εστιν *cum* $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ **א** A B L W X Θ Ψ f^{1} f^{13} 33 565 1071 1241 *al*
vs. 16 γενησονται *cum* **א**^{c} B D L W X Θ Ψ f^{1} 33 565 1071 *al*

$\mathfrak{P}^{45}$ thus receives consistent support at these places from L and 1071 (as confirmed by the microfilms).

Matt 26:31	διασκορπισθησονται τα προβατα 𝔓53 ℵ A B C L 067 0281 f^{13} 33 157 700 892 1241 *pm* | διασκορπισθησεται τα προβατα 𝔓45 ς 𝔓37 D K W Γ Δ Θ f^{1} 565 579 1424 *pm*
Luke 12:6	πεντε στρουθια πωλουνται 𝔓75 ℵ B Θ Ψ f^{13} 892 1071 1241 2542 *pc* | πεντε στρουθια πωλειται 𝔓45 ς D L W 070 f^{1} 33 *pm* (-λειτε A *al*)
Luke 12:30	παντα τα εθνη … επιζητουσιν 𝔓75 ℵ B L 070 f^{13} 33 579 1241 *pc* | παντα τα εθνη … επιζητει 𝔓45 ς A (ζητει D) Q W Θ Ψ f^{1} *pm*

Min attributes the first to "Atticism," while Birdsall refers to the second and third as "correction on stylistic grounds."[314]

Moreover, at Luke **12:52a**, where πεντε is the subject, the scribe extended his preference for singular verbs to produce a construction with a lack of concord between subject and predicate. While I have found no exact parallel to 𝔓45's usage, this reading does seem similar to other places where a singular verb precedes a plural subject; evidently the author (or here the scribe) writes a singular verb before noticing that the later subject strictly demands a plural form.[315]

Different verbs (8 exx. and 8 asterisked exx.):
Mark **7:33b** εβαλεν > ενεβαλεν.
Luke **10:40b** συναντιλαβηται > συνλαβηται.
Luke **12:1a** επισυναχθεισων > συναχθεισων.
Luke **13:32a** επιτελω *vel* αποτελω > ποιουμαι.
John **11:44** περιεδεδετο > εδεδετο (HarmCont).
Acts **9:39a** ανηγαγον > ηγαγον.
Acts **10:10** εγενετο > ηλθεν.[316]
Acts **10:38** διηλθεν > περιηλθεν.

Asterisked:
Mark 6:48b ηθελεν > ηλθεν (a confusion of similar words; HarmCont).[317]
Mark 11:29 επερωτησω > επερωτω.

[314] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 141 ("was wir als Attizismus bewerten können"), looking only at Matthew; Birdsall, "Rational Eclecticism," 44, looking only at Luke.

[315] In my dissertation, where I considered this to be a nonsense in context reading, I commented (145) that here, "where πεντε is the subject, the scribe seems to have hypercorrected to a nonsense in context reading, since 'persons' is presumably understood." I suppose now that εστι here could be seen as an example of the "Pindaric construction," which occurs mainly with ἔστι. See F.E. Thompson, *A Syntax of Attic Greek* (2d. ed.; London: Longmans, Green, and Co., 1907) §5, and also Smyth, *Greek Grammar*, §961, who cites Plato, *Resp*. 463A1–2: ἔστι μέν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος. This is no less ungrammatical than Luke **12:52a**. In the New Testament the only example I can cite is Rev 9:12, which may simply be a solecism; see Robertson, *Grammar*, 405; BDF, §136(5); Turner, *Grammar* 4:315. See also the asterisked Luke 23:12a and 23:29a in 𝔓75.

[316] Schenke, *Apostelgeschichte*, 165, cites the support from mae and bo^{mss} for 𝔓45.

[317] This is almost a metathesis, influenced by the context. As another example of the

Luke 11:8 εγερθεις > αναστας (HarmCont).[318]
Luke 11:22a επελθων > επανελθων (HarmCont).
Luke 11:22b διαδιδωσιν > διδωσι; by a leap (διαδιδωσιν).[319]
Luke 12:4 φοβηθητε > πτοηθητε (HarmPar).[320]
Luke 14:23b αναγκασον > ποιησον.
Acts 14:19a επηλθον > απηλθον.

In most of these places the difference in the verb consists of a prefix. Several of the others are the results either of harmonization or of a confusion of words that look alike. Forms of ποιέω replace less bland verbs at Luke **13:32a**[321] and the asterisked 14:23b.[322] The remaining example is Acts **10:10**, for which I can find no parallel,[323] although the scribe shifts

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fluctuation of the same readings, see Acts 10:10, where for ηθελεν 5 618 623 1838 *pc* have ηθεληcεν and 049 181 have ηλθεν.

In my dissertation, I counted 6:48b as a singular, despite Kenyon's claim of support from 565. Legg, apparently Kenyon's source (*The Gospels and Acts, Text*, xx), cites "ηθλεν *sic* $\mathfrak{P}^{45uid.}$ 565." I stated ("Scribal Habits," 160 n. 17 [from 159]): "Since $\mathfrak{P}^{45}$ clearly has [ηλ]θεν, I assume that 565 does *not* support," on the grounds that if Legg meant to cite 565 as reading ηλθεν but printed the incorrect Greek, the "*sic*" would seem unwarranted. However, Swanson now reports 565 and also 788 as reading ηλθεν at Mark 6:48b (as confirmed by the microfilms), and so this reading is asterisked.

In fact, the ultimate source of Legg's citation seems to be Cronin's appendix to his collation of N, *Codex Purpureus Petropolitanus*, 106–108, where he records differences from Belsheim's edition (which I have not seen). Among these differences we find on p. 107 at 6:48: ηθλεν. It is noteworthy that an inordinate number of corrections to this page are given in the "corrigenda" (p. xii), but not for 6:48. Paul-Louis Couchoud, "Notes sur le texte de St Marc dans le Codex Chester Beatty," *JTS* 35 (1934) 9–10, follows Cronin's report, and believes that $\mathfrak{P}^{45}$'s ηλθεν is original, became ηθλεν by error (as in 565), and then was corrected into the prevailing ηθελεν. See also Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, who also cites Cronin's collation. Ayuso, "¿Texto Cesariense o Precesariense?" 370, cites this as an error of Kenyon's apparatus, but what he prints seems confused.

[318] $\mathfrak{P}^{75}$ makes the reverse substitution of forms of these verbs at Luke 16:31.

[319] Cf. $\mathfrak{P}^{75}$'s almost exactly opposite error at Luke **12:42**.

[320] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, considers this to be a "nuance," distinguishing the fear of God from the fear of men, and Tarelli, "Some Further Linguistic Aspects," 22, views this as the reverse of an enfeeblement.

[321] Here sy^{p} has ܥܒܕ, which corresponds to ποιέω (in contrast to the verb ܫܠܡ, having the meaning of "complete," which is found in sy$^{s.c}$); the support for $\mathfrak{P}^{45}$ from sy^{p} is noted in Nestle-Aland and Aland's *Synopsis* but not in the IGNTP. A. Denaux, "L'hypocrisie des Pharisiens et le dessein de Dieu: Analyse de *Lc.*, XIII, 31–33," in *L'Évangile de Luc: Problèmes littéraires et théologiques: Mémorial Lucien Cefaux*, ed. F. Neirynck (BETL 32; Gembloux: Duculot, 1973) 270 n. 76, suggests that both επιτελω (ς *pm*) and $\mathfrak{P}^{45}$'s ποιουμαι "sont peut-être des essais pour remplacer un verbe plutôt rare (ἀποτελῶ) par un terme plus courant."

[322] As noted by Tarelli, "Some Further Linguistic Aspects," 22, who calls them both "an enfeeblement." In contrast to the previous reading, here sy^{p} has ܐܠܨ, meaning "to compel," whereas sy$^{s.c}$ have the bland ܥܒܕ, corresponding to ποιέω. Von Soden, the IGNTP, Nestle-Aland, and Aland's *Synopsis* agree in citing sy$^{s.c}$ in support of the reading of $\mathfrak{P}^{45}$ 157. Further, the Armenian (Zohrab's edition) has here **արա**, the imperative of the equally bland **առնեմ**, as reported in the IGNTP. (But at 13:32 the Armenian has **կատարեմ**, which corresponds to τελέω.)

[323] The closest parallel in the LXX is at 1 Kgdms 11:7: επηλθεν εκστασις κυριου επι του λαου ισραηλ. But I do not suppose that our scribe was influenced by that passage.

to the same verb at Mark 6:48b. Perhaps our scribe (and some Coptic translators or scribes) simply found the verb ηλθεν more attractive with εκστασις at Acts **10:10**; alternatively, I wonder if the scribe was influenced by the following ηθελεν, which indeed is altered to ηλθεν by 049 181.

Change of number:
Luke **11:43** ταις αγοραις > τη αγορα (HarmGen).

Change of case:
Matt **26:6a** του δε ιησου γενομενου > τω δε ιησου γενομενω (HarmCont).[324]
Mark **9:28a** εισελθοντος αυτου *vel* εισελθοντα αυτον > εισελθοντι αυτω (HarmCont).[325]
Acts **16:18b** αυτη τη ωρα > αυτης της ωρας.[326]

The first two of these avoid a genitive absolute that refers to a subsequent αυτω. The third is a shift to the genitive of time, as the scribe also prefers at Luke **9:37**.[327]

Different nouns (5 exx. and 3 asterisked exx.):
Mark **7:8** παραδοσιν > εντολην (HarmCont).
Luke **11:12** ωον > αρτον (HarmPar).
Luke **11:36** μερος > μελος.[328]

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[324] Lagrange, "Un nouveau papyrus évangélique," 402–403, and "Les papyrus Chester Beatty pour les Évangiles," 24. Cf. Zuntz, "Reconstruction of one Leaf," 200 ("altering the participle clause so as to make it agree with the rules of the classical grammar"), and Merk, "Codex Evangeliorum et Actum," 392 and 393 (saying that this reading "videtur orta esse ex studio linguae purioris").

[325] Tarelli ("Some Linguistic Aspects," 254) finds what he calls a "dative quasi-absolute" here. Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, includes this among the readings showing "griechisches Sprachgefühl." Cf. Robertson, *Grammar*, 514; BDF, §423(2); and Turner, *Grammar* 3:243 n. 2.

[326] Kenyon does not complete the lacuna, and in his apparatus has: "qu. αυτης pro αυτηι per errorem." Comfort and Barrett accordingly first edited (in *The Complete Text*): αυτης τη [ωρα. But αυτης τη[ς ωρας is equally possible, as they have in their revised edition (*The Text*), and seems preferable since it is meaningful and fits with $\mathfrak{P}^{45}$'s shift at Luke **9:37**. The space here in fact indicates that $\mathfrak{P}^{45}$ read εξηλθεν after αυτης της ωρας; I take it that the position of the verb is supported by D (in Tischendorf, and so is not in our list), although D has ευθεως for the temporal phrase.

[327] BDF, §186(2), cites only Luke **9:37**, probably because at Acts **16:18b** Kenyon did not complete the lacuna; see the preceding note. Turner, *Grammar* 3:235, then follows BDF. See also the scribe's preference for the genitive at the asterisked Luke 12:51.

[328] In his apparatus Kenyon says "μελος per errorem." But Smothers, "Les papyrus Beatty de la Bible grecque," 32, aptly comments: "Quaeritur num lectio pap. sit per errorem (sic Kenyon) an per intentionem, propter contextum." Tarelli, "Some Further Linguistic Aspects," 22, also questions Kenyon's note, saying: "μέλος makes perfectly good sense, and although Luke never uses the word, he never uses μέρος for a part of the body." Apparently thinking along similar lines Comfort and Barrett, 162, say that here "the scribe followed the dictates of the textual constructs, which would cause a reader to think of a body part, not just any part. Hence, he substituted μελος (which is used strictly for body parts) for μερος (which designates more generally portions, parts, regions, shares, or affairs)." Cf. the same variation at Eph 4:16, where for μερους we find μελους in A C Ψ 90 365 1911^{mg} *pc* a vg sy^{p} bo (stated by von Soden to derive from 1 Cor 12:18). Of course, such variation could just be the confusion of λ and ρ (see n. 374 below).

John **11:57**	φαρισαιοι > πρεσβυτεροι (HarmGen).[329]
Acts **10:31**	προσευχη > ευχη.[330]
Asterisked:	
Luke 11:42c	πηγανον > ανηθον (HarmPar).
Luke 12:1b	οχλου > λαου.[331]
Luke 12:24b	αποθηκη > αποθηκαι (if this is not simply orthographic; HarmPar).[332]
Different conjunctions (6 exx. and 1 asterisked ex.):	
Matt **25:44**	η > και (HarmCont).
Luke **11:11a**	δε > γαρ (HarmCont).[333]
Acts **7:58a**	και > δε.
Acts **12:20**	δε > και (HarmCont).
Acts **13:13b**	δε > και.
Acts **13:52**	τε > γε, obviously a misreading of ΤΕ as ΓΕ.[334]

[329] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 35, writes: "Πρεσβυτεροι au lieu de φαρισαιοι serait assez séduisant dans XI, 57, parce que les anciens étaient plus qualifiés pour donner des ordres que les Pharisiens; mais telle n'est pas la manière de Jo. qui fait au contraire intervenir les Pharisiens dans les mesures prises contre Jésus (VII, 32.45)." On the other hand, Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 28, says of this reading: "Eiliges Versehen."

[330] This is mentioned by Hoskier, "Some Study of $\mathfrak{P}^{45}$," 52, as one of the "graver variants" (51) in $\mathfrak{P}^{45}$, but without further discussion.

[331] The same shift is made at Matt 27:24 by Θ 157 (*pc*).

[332] Of course, the variation here is a matter merely of the similar sounding η and αι. The evidence from 700 is uncertain. Simcox, "Collation," 461, and Swanson simply report 700 as having αποθηκαι, whereas the IGNTP cites 700* for αποθηκαι. However, Hoskier states (*A Full Account*, xxvi): "ἀποθῆκα* distinctly; another hand has apparently first tried to change the final alpha into ει, then half-erased this, and added an iota (I), which Simcox took to be by the first hand." I examined this place by microfilm and then saw the manuscript itself. Certainly the scribe originally wrote α, the bottom part of which is uncorrected. It looks to me as though the corrector first started to change α into ε, but whether the correction would have been extended to ει is unclear. In any event, the correction to ε was abandoned, and then ι was added after α. Since ε and αι were often confused, a change from αποθηκε to αποθηκαι seems to me plausible. I have accordingly cited 700^{c2} as agreeing with $\mathfrak{P}^{45}$.

Incidentally, any versional support for $\mathfrak{P}^{45}$ here is dubious. Von Soden cites the Syriac as ταμεια and αποθηκαι, but the difference between ταμειον and ταμεια would appear only in the pointing: the consonantal ܬܡܝܐ pointed as either ܬܰܡܺܝܳܐ or ܬܰܡܺܝܐ. Moreover, it seems at least possible that the Syriac ܚܶܢܳܐ ܡܰܦܽܩܢܳܐ is rendering the singular αποθηκη; see J. Payne Smith, ed., *A Compendious Syriac Dictionary* (Oxford: Clarendon Press, 1903) 514, where we find for ܚܶܢܳܐ ܡܰܦܽܩܢܳܐ: "*a storehouse, barn, magazine*" (cf. ibid., 44: "*store-room, barn*"). Furthermore, the IGNTP, which does not cite the Syriac here, cites e as supporting $\mathfrak{P}^{45}$ 700*, but in fact e (like d) reads the singular "apotheca."

[333] The IGNTP mistakenly reports $\mathfrak{P}^{75}$ instead of $\mathfrak{P}^{45}$ as reading γαρ; and I take the citation of 1365 as having εξ for δε but not adding εξ as meaning that in fact 1365 has no conjunction, i.e., it reads τινα εξ υμων, as is confirmed by microfilm.

[334] On the use of γε alone in the NT, see Robertson, *Grammar*, 1147–1149; BDF, § 439(3); Turner, *Grammar* 3:331. That $\mathfrak{P}^{45}$'s *Vorlage* here had δε is also possible; however, the textual support for τε perhaps fits better with $\mathfrak{P}^{45}$, and in any case the transition from τε seems to be an easier error.

Asterisked:
Luke 10:8 και > δε (HarmCont).[335]

Different pronouns (2 exx. and 4 asterisked exx.):
Acts **8:24** μηδεν > μηδε εν.[336]
Acts **13:14** αυτοι > ουτοι.[337]

Asterisked:
Luke 9:48a υμιν > υμων (HarmCont).[338]
Luke 11:31 αυτουc > αυτην (HarmPar).
Acts 7:60 τουτο > ταυτα.
Acts 13:46b εαυτουc > αυτουc.[339]

Different prepositions (2 asterisked, both from εν to επι):[340]

Asterisked:
Luke 12:51 εν τη γη > επι τηc γηc (HarmPar).[341]
John 11:30 εν > επι.

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[335] Kenyon, the IGNTP, Swanson, and Comfort and Barrett read: ειc ην εαν. However, both the bottom left and the bottom right corners of the Δ are visible on the plate; note that the bottom right corner is just before, but separate from, the downward stroke of the following A (which is followed in turn by a N). The reading of $\mathfrak{P}^{45}$ was treated as a singular in my dissertation, but now finds support from 2542 in the IGNTP, while the IGNTP has *its* reading of $\mathfrak{P}^{45}$ as singular.

[336] Cf. Gignac, *Grammar* 2:186; and note ουδε εν for ουδεν at John **8:28** in $\mathfrak{P}^{66}$ (and chapter 7, n. 688), as well as John 1:3, where $\mathfrak{P}^{66}$ **א*** D f^1 71 1071 (*pc*) have ουδεν for the other manuscripts' ουδε εν. At John 10:41 we find the reading ουδε εν for ουδεν in $\mathfrak{P}^{45}$ W Θ f^1 f^{13} 565 *pc*, the only extant occurrence in $\mathfrak{P}^{45}$; this and some other variations are discussed by Tarelli, "Some Further Linguistic Aspects," 23. And Tasker, "The Readings of the Chester Beatty Papyrus," 389, favors ουδε εν at John 10:41. Cf. BDF, §302(2). For ουδεν at John 15:5 ουδε εν is found in B, and Nestle-Aland and Aland's *Synopsis* cite $\mathfrak{P}^{75}$ also, evidently using some portion of $\mathfrak{P}^{75}$ that is (I believe) otherwise unreported.

[337] Cf. the variation at Acts 13:4, where $\mathfrak{P}^{45}$ is not extant. I am puzzled by Hoskier's remark ("Some Study of $\mathfrak{P}^{45}$," 52) that "the bilingual or version tradition is visible" here.

[338] Von Soden merely cites for υμων his K^r group, which includes 83 201 479 480, as cited in the IGNTP; see his *Die Schriften, Untersuchungen*, 761–763, of which three (Scrivener's l m n [= 479 201 480]; see ibid., 780) are cited by Scrivener, *A Full and Exact Collation*. Tarelli, "Some Further Linguistic Aspects of the Chester Beatty Papyrus of the Gospels," *JTS* 43 (1942) 22, aptly comments: "The coincidence in such a reading of $\mathfrak{P}^{45}$ and three fourteenth-century manuscripts, whose text is described by Scrivener as approaching more closely to the received editions than any he was acquainted with, may be accidental, but is certainly remarkable."

[339] Cited by Colwell, "Scribal Habits," 115, as a confusion of similar forms. On the interchange, see Westcott and Hort, *Appendix*, 144–145; Scrivener, *A Plain Introduction* 1:46–47 (and a comment by Augustine at 47 n. 1); Moulton and Howard, *Grammar* 2:180–181; Robertson, *Grammar*, 226; BDF, §283; Turner, *Grammar* 3:41; Gignac, *Grammar* 2:170–171; the discussion of Phil 3:21 in Metzger, *Textual Commentary*, 1st ed., 615–616 (despite the dissension within the committee at this point, the variation is not reported in UBSGNT[4] [but continues to be cited in Nestle-Aland[27]], and the discussion is absent from the second edition of the *Textual Commentary*); and the discussion in Borger, "NA[26] und die neutestamentliche Textkritik," 17–18.

[340] See also Luke 10:34b (from επι to ειc), which I consider nonsense.

[341] The genitive might be understood as giving επι the meaning (BDF, §234[5]): "(5) Metaphorically 'over' of authority, control (Attic)." This would suggest a move to Attic standards, but LSJ, s. ἐπί, A.III.1, also cites Herodotus and Plutarch for this use. Lagrange,

Adjective form (1 ex.):
Acts **13:46c** αιωνιου > αιωνιαc.

Here αιωνιοc is treated as an adjective with three endings. This might be viewed as a move to Attic standards,[342] although the evidence for this is far from clear.[343] There is, furthermore, some tendency in later Greek to create feminine forms,[344] and the variants with αιωνιοc in the New Testament show this fluctuation.[345] The reading of $\mathfrak{P}^{45}$ is a witness to the intrusion of the feminine form, and should perhaps be seen as one way in which the context can make its influence felt.[346]

Different adjectives (2 exx. and 1 asterisked ex.):
Luke **10:42** αγαθην > καλην.
Acts **9:19b** τινας > ικανας (HarmCont).

Asterisked:
Luke 11:13 adjectival εξ ουρανου > ουρανιοc (HarmGen).[347]

Different adverbs (3 exx. and 1 asterisked ex.):
Matt **20:31a** μειζον > πολλω (HarmPar).
Luke **10:35** αυριον > επαυριον (HarmCont).
Luke **14:31** ουχι > ου.[348]

Asterisked:
Mark 7:15 εξωθεν > εξω.[349]

We thus have 45 simple replacements (and 28 asterisked).

"Les papyrus Chester Beatty pour les Évangiles," 27, calls $\mathfrak{P}^{45}$'s reading "plus élégant." Also, Matt 10:34, the apparent source of $\mathfrak{P}^{45}$'s επι, has the accusative.

342 BDF, §59(2), say: "Usually Ἡ αἰώνιοc as customary in Att." This is put differently in Blass, Debrunner, and Rehkopf, *Grammatik des neutestamentlichen Griechisch*, §59(2): "att. ebenfalls seltener -ία." Cf. Robertson, *Grammar*, 272.

343 LSJ, s. αἰώνιοc, cites Plato, *Tim*. 37D for αιωνια, but Burnet in his edition of Plato gives only αιωνιοc. Bauer, *Wörterbuch* s. αἰώνιοc, cites *Tim*. 38B, but there αιωνιαc is (according to Burnet) a variant for διαιωνιαc. Plato also uses only two endings when he writes μεθην αιωνιον at *Resp*. 363D. Gignac, *Grammar* 2:108 n. 5 says: "αἰώνιοc, -ον usu. in class. Gr., but αἰωνία Pl. [= Plato] αἰωνίη Aret. (*LSJ*, s.v.); … -οc, -ον & -ος, -α, -ον NT (*BDF*, §59.2)."

344 Cf. BDF, §59(1); Gignac, *Grammar* 2:108–109 (108: "Adjectives which usually have two terminations in classical greek frequently have a distinct feminine."), where forms of αιωνιοc are cited.

345 Westcott and Hort, *Appendix*, 164; Moulton and Howard, *Grammar* 2:157. The feminine is read by B at Mark 10:30 (on which Hoskier, *Codex B and its Allies* 1:75 comments: "Here is a purist for you."), by B 1319 at Acts 13:48, by C* 42 398^{txt} 1827 at 2 Pet 1:11, and by B at 1 John 2:25. The feminine is found at Heb 9:12 where the only variation is $\mathfrak{P}^{46}$'s αιωνια (taken with the preceding τα αγια; see the discussion of Heb **9:12b** in chapter 5), and is also found at 2 Thess 2:16 where F G read -ιον. See further Hoskier, ibid. 1:98, and Gignac, "Morphological Phenomena in the Greek Papyri," 503–504.

346 Lagrange, "Le papyrus Beatty des Actes des Apôtres," 167, simply cites this among the scribe's *lapsus*.

347 BDF, §437, says that $\mathfrak{P}^{45}$ "smooths" here.

348 Birdsall, "Rational Eclecticism," 50, says that this "looks like an attempt to dismiss the double interrogation."

349 BDF, §104(2), cites $\mathfrak{P}^{45}$'s reading, but asserts that "-θεν is stereotyped and meaningless

Prefixes

Colwell stated that the scribe of $\mathfrak{P}^{45}$ "prefers the simple to the compound word."[350] In fact, there are 5 omissions (plus 2 asterisked) of prefixes and only 2 additions of prefixes. Such a preference for the simple forms might be caused by the desire to move from Koine standards back to classical ones,[351] or may just be the result of $\mathfrak{P}^{45}$'s general trend toward brevity.

The omission of prefixes occurs at Luke **10:40b** (-αντι-),[352] **12:1a** (επι-); John **11:44** (περι-, HarmCont); Acts **9:39a** (ανα-), **10:31** (προς-); asterisked Luke 11:22b (δια-, Leap). In the first two of these examples a return to classical forms is a possible explanation. For (in Luke **10:40b**) συναντιλαμβάνω is first attested in the third century B.C.E., while the verbs used by $\mathfrak{P}^{45}$ and D are found two centuries earlier. And (in Luke **12:1a**) ἐπισυνάγω is first found in the LXX, but συνάγω goes back to Homer.[353]

The addition of prefixes occurs at Mark **7:33b** (εν-)[354] and Luke **10:35** (επ-, HarmCont), and at the asterisked Luke 11:22a (-ανα-). At Luke **10:35** the simple form (αὔριον) is attested from Homer on, while the compound form (ἐπαύριον) occurs only from the third century B.C.E., and $\mathfrak{P}^{45}$ moves to the later form. Note further that $\mathfrak{P}^{45}$ exchanges prefixes at Acts **10:38** (δι- > περι-) and at the asterisked Acts 14:19a (επ- > απ-) for no apparent reason.[355]

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for the most part in ἔσωθεν ἔξωθεν." Cf. Robertson, *Grammar*, 300, 548. $\mathfrak{P}^{46}$ shifts from εσω and εξω to εσωθεν and εξωθεν at 1 Cor **5:12b** and **5:13a**; see chapter 5, nn. 728–729. By the way, sy^{p} at Mark 7:15 renders εξωθεν without using ܒ̣, which (see again chapter 5, n. 728) typically renders -θεν of εσωθεν and εξωθεν; but ܒ̣ is absent from sy^{p} in its rendering of εσωθεν and εξωθεν at Matt 23:25, which is similar to Mark 7:15.

[350] "Scribal Habits," 119. See also Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 30–31 (Luke) and 38 (John).

[351] Robertson, *Grammar*, 161–171; BDF, § 116.

[352] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, notes that one might think that the usual text is a conflation of the (singular) readings of $\mathfrak{P}^{45}$ and D, but that in fact we have independent simplifications. In support of this assertion von Dobschütz asserts that both $\mathfrak{P}^{45}$ and D "haben eine Neigung Composita durch das Simplex zu ersetzen," and refers to the following readings in $\mathfrak{P}^{45}$: Mark 7:34 εστεναξεν *cum* ℵ B W Θ *pm*, 9:20 εσπαραξεν *cum* ς A W Θ Ψ 067 *pm*, 9:28 ηρωτησαν *cum* 28; Luke 11:17 μεριςθεισα *cum* C W Γ Θ Ψ *al*, 11:18 μεριςθη *cum* Γ *pc*, the asterisked 11:22b διδωσι *cum* 71 *pc*, 11:53 εχειν *cum* D S *pc*, **12:1a** συναχθεισων, 12:5 βαλειν *cum* D W; John **11:44** εδεδετο, 11:52 εσκορτισμενα *cum* $\mathfrak{P}^{66}$ D 700. But, as von Dobschütz notes, most of these are not singular to $\mathfrak{P}^{45}$. Merk, "Codex Evangeliorum et Actum," 384, calls $\mathfrak{P}^{45}$'s reading here simply a "lapsus."

[353] $\mathfrak{P}^{46}$ similarly shifts from επισυναγωγην to συναγωγην at Heb **10:25a**.

[354] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, says this is "pour plus de précision." But Couchoud, "Notes sur le texte de St Marc," 12, contends that here (and also at Mark **7:33c**) $\mathfrak{P}^{45}$ has the original reading.

[355] Birdsall ("The New Testament Text," 349) notes, within a discussion of the textual affinities of Irenaeus, that "one reading of Irenaeus previously unattested elsewhere is found in the papyrus [$\mathfrak{P}^{45}$] (περιῆλθεν in Acts 10:35 [*sic*])."

Other substitutions (i.e., not simple replacements of a word of the same grammatical category; 15 exx. and 6 asterisked):

Position of adjective:
John **10:11a** ο ποιμην ο καλος > ο καλος ποιμην.
John **10:11b** ο ποιμην ο καλος > ο καλος ποιμην.
Acts **4:31** του αγιου πνευματος *vel* πνευματος αγιου > του πνευματος του αγιου (HarmCont).

A striking change in word order occurs with ο καλος ποιμην at John **10:11a** and **10:11b**. (D makes this same shift at John 10:14, where $\mathfrak{P}^{45}$ returns to ο ποιμην ο καλος.) Tarelli calls the singular construction of $\mathfrak{P}^{45}$ "feebler,"[356] perhaps thinking of Abbott's assertion that "John, as a rule, reduplicates the article only in utterances of the Lord or in weighty sayings about Him."[357] As another way of looking at the readings, I would suggest a corrected leap: after writing the first ο the scribe leaped to καλος (ο ποιμην ο καλος), and then noticed his error and simply wrote ποιμην. After doing this once, perhaps he then simply repeated the phrase, or even made the same leap again. In any case, by the time he reached vs. 14 he correctly copied what lay before him.[358] The reverse change is made at Acts **4:31**, apparently under the influence of the context.

Mark **8:12a** ζητει σημειον *vel* σημειον επιζητει > σημειον αιτει (HarmPar).
Luke **13:22** και > την. Birdsall suggests that the creation of asyndeton between participles here "might be a stylistic correction."[359] It seems also possible that the addition of the article before πορειαν could have been felt necessary, perhaps understood as "making *his* journey toward Jerusalem."[360]
John **11:4** του θεου > αυτου. This should perhaps also be considered an example of $\mathfrak{P}^{45}$'s tendency toward brevity, since one word replaces two.[361] But it seems also possible that the scribe pre-

[356] "Some Linguistic Aspects," 258. Tarelli also notes the reading of D in vs. 14, and calls attention to the reading of the Vulgate in vs. 11 ("Ego sum pastor bonus. Bonus pastor etc."), observing that "bonus pastor" "seems to suggest ὁ καλὸς ποιμήν" at our **10:11b**. I would see the agreement here as coincidental. But it is interesting that Didymus also agrees at the second occurrence only: εγω ειμι ο ποιμην ο καλος. ο καλος ποιμην την ψυχην κτλ. And he, like the Vulgate, cites John 10:14 with the usual order. See Ehrman, *Didymus the Blind and the Text of the Gospels* (Society of Biblical Literature, The New Testament in the Greek Fathers 1; Atlanta: Scholars Press, 1986) 152, who does not though note the agreement with $\mathfrak{P}^{45}$ vg. Of course, the difference in word order is a matter of at most a subtle emphasis; see Smyth, Greek Grammar, §§1157–1158; BDF, §270.

[357] *Johannine Grammar*, §1984; see also §1986(η). But see the response by Robertson, *Grammar*, 762.

[358] This would accordingly be an example of the correct reading's finally gaining the victory, as Wordsworth and White phrase it; see *Novum Testamentum* 1:727–728.

[359] "Rational Eclecticism," 49.

[360] The article can serve this function of the possessive; see Smyth, *Greek Grammar*, §1121.

[361] This is Colwell's explanation in "Scribal Habits," 119. Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 28, glosses the reading as: "Sinnvolle Verkürzung."

ferred to avoid repeating του θεου from the previous clause.[362] However, invoking this latter explanation would be rather dubious in view of $\mathfrak{P}^{45}$'s quite strong tendency to harmonize to the context, and thus to repeat nearby words.

Acts **9:18** τε και > και … δε.[363]
Acts **10:39a** ημεις εσμεν > ημεις μεν; perhaps by a leap (ημεις εσμεν).[364]
Acts **15:41b** την συριαν και κιλικιαν > δια της συριας και της κιλικιας (HarmCont).[365]
Acts **16:3** λαβων περιετεμεν > ελαβεν και περιτεμων.
Acts **16:33b** οι αυτου παντες > ο οικος αυτου ολος (HarmCont).

Asterisked:
Mark 8:16 και > οι δε (HarmPar).
Mark 8:38c μετα > και (HarmPar).
Luke 11:18 εκβαλλειν με > εκβαλλει (HarmCont).
Luke 12:8b εν αυτω > αυτον.[366]
Luke 13:15a απεκριθη *et* και > αποκριθεις (HarmCont).
Acts 8:17b επ αυτους > αυτοις.

The remaining 4 substitutions (Luke **9:50**, **11:15**; Acts **9:40a**, **13:33**) are unusually complex substitutions that involve significant shifts in meaning or special problems of interpretation.

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[362] Metzger, *Textual Commentary*, 1st ed., 161 = 2d ed., 136, says that the reverse change is "more likely" at Luke 12:31. On a few occasions (e.g., p. 20 *ad* Matt 7:18) the *Textual Commentary* refers to the "stylistic improvement" of relieving monotony by a shift to a different word.

[363] In my dissertation I followed Kenyon in interpeting this as two readings, one the substitution of και for τε, and the other the substitution of δε for και; but clearly the two changes are connected.

[364] Smothers, "Les papyrus Beatty de la Bible grecque," 34, wonders whether we should read μα[, but με[seems clear to me, and is read by Kenyon, Swanson, and Comfort and Barrett. Here the supposed leap is from one group of letters to a similar group, and $\mathfrak{P}^{46}$ did something like this at Heb **3:6** (οικος εσμεν). At Acts 5:32 Ψ *l*597 have similarly shifted from ημεις εσμεν to ημεις μεν (but Ψ adds εσμεν later). On the other hand, at Luke 23:40–41 D has changed και ημεις μεν to και ημεις εσμεν, but then copied και ημεις μεν correctly; see J. Rendel Harris, *Codex Bezae: A Study of the So-called Western Text of the New Testament* (TS, vol. 2, part 1; Cambridge: Cambridge University Press, 1891) 176, and Frederic Henry Chase, *The Syro-Latin Text of the Gospels* (London: Macmillan, 1895) 59 n. 1.

[365] Here we find δια plus the genitive instead of the accusative. Although it can be seen as a harmonization to the context, there is perhaps some general stylistic preference at work, but it is not clear what the reason behind it is. Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, cites this and Acts **16:18b** as perhaps due to a desire for "une certaine élégance plus ou moins heureuse."

[366] This is an example of a variation that occurs frequently in the manuscripts. In my dissertation I took this to be singular (the supporting evidence is found in the IGNTP), and furthermore supposed that the reading of $\mathfrak{P}^{45}$ came from εαυτον in f^{13} (but in the discussion on p. 143 erroneously spoke of "εαυτον for αυτον" instead of the reverse). This could be considered just an orthographic variant, if one understands αὑτον. The replacement of the locution ομολογειν εν αυτω by $\mathfrak{P}^{45}$ and members of f^{13} may just be an attempt to avoid an Aramaism; see Moulton, *Grammar* 1:104, Robertson, *Grammar*, 107–108, and BDF, §220(2).

At Luke **9:50** 𝔓45 replaces the striking saying by the bland text: "he is neither against us nor for us." Colwell says that "𝔓45 straightens out the hard saying."[367] In my dissertation I thought that the reading of 𝔓45 came from that of 𝔓75vid ℵcb B C D K M W Π 565 700 1241 1342 1424 *al* latt syp.h sa, and supposed that such an alteration of meaning must have involved deliberate change.[368] Indeed, if that were the origin of 𝔓45's reading, the scribe removed the relative pronoun ος, altered the ουκ to ου and moved it forward, and then inserted ουδε to balance the clauses. It now seems to me more likely that the reading of 𝔓45 came from that of L Ξ Ψ 33 349 892 1342 (*pc*) syh** bo, which agrees with that of 𝔓45 in beginning with ου γαρ εστιν καθ υμων.[369] The scribe of 𝔓45 made a leap within this reading (ου γαρ εστιν καθ υμων ος γαρ ουκ εστιν καθ υμων υπερ υμων εστιν) to create ου γαρ εστιν καθ υμων υπερ υμων εστιν. But not making sense of this, the scribe then inserted the ουδε and also, seeking brevity, omitted the superfluous final εστιν. This is all more than a simple error, of course, but seems to be the most plausible sequence.

At the other occurrence of ομολογειν εν αυτω, Matt 10:32, the other readings are:

αυτω	G
αυτον	𝔓19 [von Soden, *Die Schriften, Text mit Apparat*, Nachträge, 900] D L Λ *pc* lat (*eum*)
om.	348 349 [von Soden cites 348 (his ε121) for both omission and αυτον; in fact (as seen from the microfilm) it omits αυτον, thus agreeing with von Soden's explicit citation in *Die Schriften, Untersuchungen*, 1151]

It is interesting that apparently no Greek manuscript changes εν εμοι earlier in Matt 10:32 = Luke 12:8; at the latter place εν εμοι is omitted by *l*524, and εν by *l*859, while by a leap 579 omits εν εμοι—ομολ. *sec.*, a reading presented misleadingly by Swanson. The omission at the second occurrence in Matt 10:32 can be explained as the result of a leap (καγω εν αυτω εμπροσθεν, facilitated by the similarity of ν and μ in minuscule script); however, this seems hardly more tempting than the leap at the first occurrence (ομολογησει εν εμοι εμπροσθεν).

[367] "Scribal Habits," 119. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, cites this (and the asterisked Luke 14:23b) as two cases where "une leçon difficile, et d'apparence paradoxale, est remplacé par une banalité qui ne choquera personne."

[368] Hoskier, "Some Study of 𝔓45," 56–57, states: "This unique variant … has a deep bearing upon the problem of Jesus' attitude to his surroundings. It is as if he said: Do not interfere with him. It is not your business. You are not the only pebbles on the beach. He is neither against us nor for us. He is attending to his business, and the business of the Father. Let him alone." By the way, Nestle-Aland and Aland's *Synopsis* do not cite 𝔓75 at this variation unit. 𝔓75 clearly has καθ υμων, but unfortunately we then find υπ̣[ερ]μ̄ω̄. So it is possible that 𝔓75 had either υπερ ημων with ℵ* A X Δ *pc*, or υπερ υμων with ℵcb B C D W *al*. Given the external evidence, the latter is surely much more likely. But the IGNTP seems presumptuous in citing: ημων2 : υμων 𝔓75vid.

[369] This is noted by von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, who calls 𝔓45's reading "[b]esonders merkwürdig."

Birdsall discusses the "quite distinct form of words" at Luke **11:15**, and cites Merk's characterization of the reading as "lectio … sensus satis obscuri."[370] The phrase is puzzling, and perhaps even nonsensical. However, Merk goes on to suggest that the word οχυρος may be appropriate here as showing the audacity or obstinacy of those who are criticizing Christ.[371] Perhaps then one could boldly render the opening of vs. 15: "But some among them, the audacious ones, spoke saying." On the other hand, Hedley and Tarelli advance another explanation: the scribe was influenced by εθαυμασαν οι οχλοι λεγοντες in the parallel passage at Matt 9:33.[372] But, under the influence of the preceding ελαλησεν the scribe wrote ελαλησαν, an easy enough shift. And the word οχυροι then is seen as a misreading, or even mishearing,[373] of οχλοι. Although this is a complex process, the sound change postulated is possible,[374] and in any case something quite unusual has clearly happened in our scribe's normal method of copying.[375]

The reading at Acts **9:40a** is doubtful. The lines in the vicinity seem to have read:

> αυτω]ι πασαι αι χηραι κλαιουσαι και επιδεικνυμεν[αι χιτωνας και
> ιματ]ια οσα εποιησεν αυταις μετ αυτων ουσα η δορ[κας εκβαλων δε
>]ρος παντας ο πετρος και θεις τα γονα προσηυ[ξατο και θεις τα
> γον]ατα προσηυξατο και επιστρεψας κτλ.

Note that on this reconstruction there are 15–16 letters missing between the successive lines in the lacunae on the right and the left. If we have a

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370 "Rational Eclecticism," 48, citing Merk, "Codex Evangeliorum et Actum," 385: "reading … with a rather obscure sense." Birdsall maintains that no attested use of οχυρος seems to provide any insight into this reading.

371 Merk, "Codex Evangeliorum et Actum," 385: "Cum οχυρος sit fortis, firmus, secundum contextum, qui agit de calumnia contra Christum, vox posset explicari de audacia vel obstinatione adversariorum Domini." Further, the fact that the reading is cited in Nestle-Aland suggests, I believe, that the editors did not view it as completely meaningless.

372 Hedley, "The Egyptian Texts of the Gospels and Acts," 193, and (apparently independently) Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385. Except for λεγοντες, of course, all the relevant words are available in the immediate context in Luke.

373 Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385, asserts: "Ὀχυροὶ looks like a mistake in writing ὄχλοι from dictation." But the scribe could well have been speaking to himself as he copied; see the discussion at pp. 83–90 above.

374 The interchange of λ and ρ is frequent in the papyri, especially in documents from the Fayyum; see Gignac, *Grammar* 1:102–107. At Luke **11:36** $\mathfrak{P}^{45}$ makes exactly the same shift by writing its singular μελος for μερος. Gignac, ibid., 310–312, also cites a number of examples of vowel development, especially between two consonants, which he says (311) "occurs more frequently than elsewhere in Greek, probably because of the colloquial nature of the language of the papyri in comparison with the more formal nature of inscriptional and other literary or monumental evidence." Unfortunately, though, no example of the insertion of an υ is given.

375 On the other hand, Lagrange, "Les papyrus Chester Beatty pour les Évangiles," *RB* 43 (1934) 27, says of this reading: "n'a-t-il pas été remplacé par ειπον (cett.) comme inintelligible?" This seems to press the preference for the harder reading too far, despite Lagrange's assertion that 1 Macc 1:62 is a source for a figurative sense of οχυρος.

meaningful reading, the ϱοc must be the end of some word, but there are already twelve letters to be accounted for. If εξω were in the lacuna, it is difficult to imagine what the ϱοc would be. I suggest, therefore, that in fact εξω was missing and in its place stood πετϱοc (or perhaps ο πετϱοc), repeated from a few words later in the verse. Since the scribe continues in this verse to make another repetition, we may suppose that there was some distraction at this point in the copying.[376]

At the difficult variation of Acts **13:33** the citation of Ps 2:7 is introduced as from the second Psalm (in most manuscripts), from the first Psalm (D gig Or), from just "the Psalm" (522 1175), or from "the Psalms" (𝔓45). The decision between "first" and "second" need not concern us here,[377] for this is doubtless just one more example of our scribe's removing a difficulty. Already in the third century the scribe of 𝔓45 must have felt uncertain about whatever text he read (or perhaps remembered another text), and so took the easy way out by writing the safely non-specific τοιc ψαλμοιc.[378]

Many writers have commented on tendencies toward grammatical correctness or elegance by the scribe of 𝔓45. Birdsall's study, although limited

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[376] It is noteworthy that 𝔓53 seems to have some addition at about the same place. See the text in Sanders, "A Third Century Papyrus of Matthew and Acts," in *Quantulacumque*, ed. Robert P. Casey, Silva Lake, and Agnes K. Lake (London: Christophers, 1937) 156 (and the note on line 1), where we find εκβα[…]τϱοc και ϑειc κτλ. Sanders conjectures that χηϱαc was added after παντεc. This would fill out the lacuna, and is the reading adopted in Comfort and Barrett (but with no word of explanation). It is possible that 𝔓53 read πετϱοc πανταc, but any restoration seems totally speculative.

[377] Metzger, *Textual Commentary*, 1st ed., 412–414 = 2d ed., 363–365. Kilpatrick ("An Eclectic Study of the Text of Acts," 67 = *Principles and Practice*, 360) approves of Ropes' reading πϱωτω with D, and says: "All forms of the Psalms extant today count this as the second Psalm and it is probable that aberrant enumerations would be conformed to this one." Kilpatrick does not discuss the reading of 𝔓45. See also Elliott, "An Eclectic Textual Study of the Book of Acts," 27–28.

[378] Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, comments: "L'intention d'éviter une difficulté est claire." A similar change (from εν (τω) ηcαια τω πϱοφητη το εν τοιc πϱοφηταιc) has found its way into most witnesses at Mark 1:2, although there the quotation does not in fact derive from Isaiah alone; see Metzger, *Textual Commentary*, 1st ed., 73 = 2d ed., 62.

On the other hand, Smothers, "Les Papyrus Beatty: deux leçons dans les Actes," 467–470, discusses Acts **13:33**, and concludes that 𝔓45 is correct (470), suggesting that the original non-specific reading was supplemented with either α′ or β′ according to the variant numerations. Smothers also adds a useful correction to Tischendorf's citation of 0142* (his 46*) as reading "ψαλμω sine numero." Smothers (468) cites Germain Morin as reporting that it reads εν τω $\overline{\beta}$ ψαλμω; this is confirmed by the testimony of UBSGNT[3] (but 0142 is not cited in UBSGNT[4]) and by the microfilm. However, von Soden cites 522 1175 for the simple τω ψαλμω, which is another solution to the problem. Zuntz, "An Analysis of the Report about the 'Apostolic Council,'" 229 n. 2, cites 𝔓45's reading here as one of the "omissions" that "always deserve the greatest attention." By the way, the Old Latin t (56) reads "in psalmo secundo scriptum est," as reported in UBSGNT[4]. But Nestle-Aland has its "t" as agreeing with 𝔓45; in fact, this "t" represents several manuscripts of the Liber Comicus rather than just 56. I have accordingly cited "t[pt]" for these two readings.

to Luke, is a very valuable survey of many of the issues here, and he sums up his comparison of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$ in this way:

> In tense changes of the verb it is $\mathfrak{P}^{45}$ which has a number of purist changes (*regimen Atticum*, future passive) while the same situation appertains in the use of the pronoun. Changes of words, when examined, show that $\mathfrak{P}^{45}$ is inclined to careless error to a much higher degree than $\mathfrak{P}^{75}$, which however is not without faults of this kind. Stylistic changes are generally in $\mathfrak{P}^{45}$ rather than in $\mathfrak{P}^{75}$.[379]

Lagrange finds "une tendance à l'élégance" in $\mathfrak{P}^{45}$'s singulars in Luke, and similarly classifies some of the singulars of John: **10:14**, **10:16**, **10:39**.[380] Tarelli cites thirteen readings of $\mathfrak{P}^{45}$, including the singulars Luke **10:34a**, **12:3**, **14:20**, and John **10:16**, and the asterisked Luke 11:38, 14:8a, and John 11:22, and asserts that these seem unlikely to be accidental, but rather "imply a preference for one grammatical form over another."[381] And Tarelli thinks that the evidence of $\mathfrak{P}^{45}$ may show that the competing readings are secondary. But of the "singular and sub-singular readings" in Luke and John he says: "These may be mere individualities of the manuscript, and support by a single late cursive like 700 [at our Luke 11:38], or by two such as 69 and 157 [at Luke 13:9], may well be accidental."[382] But he gives some credence to our asterisked Luke 11:38 and 14:8a, as well as to Luke **10:34a**.[383] In general, the patterns here would seem to confirm Tarelli's observation:

> Altogether I think it must be recognized that the new evidence furnished by this venerable MS does not encourage the belief that deliberate 'correction' played any considerable part in producing textual variations. There appears, in fact, to be no important difference in style and language between the

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[379] "Rational Eclecticism," 50–51. We have included (p. 168 above) Birdsall's citation (44) of two examples of $\mathfrak{P}^{45}$'s preference for the *regimen Atticum*, Luke 12:6 and 12:30, at both of which $\mathfrak{P}^{45}$ has wide support; and the example of the future passive is Luke **6:37** (see p. 165 above). See also a summary in Birdsall, "The Western Text," 15.

[380] "Les papyrus Chester Beatty pour les Évangiles," 28: "a tendency to elegance," and 36–37 (for John, where **10:39** is cited as 11:39). Lagrange includes ελθε at John 11:43 (37: "pour la clarté, une clarté banale"), but this reading seems incorrect (see pp. 110–111 above). It is interesting that Lagrange maintains (37) that in most of these attempts at elegance $\mathfrak{P}^{45}$ goes with ς A Θ f^1 f^{13}, and sometimes D, and further alleges that $\mathfrak{P}^{45}$ "est le prototype, soit à cause de son age, soit parce qu'il n'a pas poussé aussi loin dans cette direction."

[381] "Some Further Linguistic Aspects," 19–20. Tarelli follows Kenyon in citing Luke **14:20** as "ἠγάμηκα (or ἐγάμηκα)."

[382] Ibid., 21.

[383] Ibid., 21–22. And I note the following remarks concerning some readings that are not in our list. In discussing the variation between εωρακα and εορακα, BDF, §68, cite $\mathfrak{P}^{45}$ as having εορ- at Luke 9:36; but εορ- is found there also in C E G H L^2 V W X Θ 0115 33 892 *al*. At Luke 9:40 and 11:24–25 $\mathfrak{P}^{45}$ uses the masculine pronoun or participle as referring to an unclean πνεῦμα; cf. BDF, §134(3), and Turner, *Grammar* 3:312, where these are considered as *constructiones ad sensum*. At 9:40 αυτον is read by $\mathfrak{P}^{45}$ D *pc*, and at 11:24–25 we have: ζητων Γ f^{13} ($\mathfrak{P}^{45}$ *vacat*); ευρισκων $\mathfrak{P}^{45}$ E* G H S Γ Π* Ω 047 f^{13} 28 472 1071 1424 *al*; ελθων $\mathfrak{P}^{45}$ C D G H K S* X Γ Λ Ω 047 070 f^{13} 28 472 579 700 1071 1424 *al*. See what is perhaps a similar non-singular reading of $\mathfrak{P}^{47}$ at Rev 13:11, as discussed in chapter 6, n. 130.

> earliest MS and the latest. Corrections and improvements and conjectural emendations of apparently corrupt readings are probably not absent from any MS, including the papyrus itself. But the new evidence confirms the impression that in general the frequent variations which suggest such an explanation are just as likely to be due to the hesitation between different grammatical forms and turns of expression which characterized the language throughout the period of manuscript transmission, and which would probably be found to have affected the autographs themselves, if they should ever come to light.[384]

Barbara Aland contrasts $\mathfrak{P}^{45}$'s type of "Glättung" (smoothing) with that of $\mathfrak{P}^{66}$, and says of $\mathfrak{P}^{45}$: "Hier finden wir über die üblichen glättenden Kleinständerungen hinaus bestimmte Eingriffe in den Text (häufig Umstellungen, zum Teil Kürzungen), die den Wortlaut prägnanter und den Sinn klarer machen."[385] Finally, Min observes of the substitutions in Matthew: "Vor allem ist es bemerkenswert, dass die Substitutionen den Gesamtsinn nicht berühren. Alle Substitutionen sind also Geringfügigkeiten, die beim raschen Schreiben häufig unbewusst entstehen können."[386] However, at least some of the substitutions cited here have seemed to various scholars to reflect an interest in stylistic or grammatical improvements. And so one may wonder whether the scribe on occasion had the intention to improve his text.[387]

Proper Names

Nine of our substitutions involve variation in proper names.[388]

At Acts **9:38** $\mathfrak{P}^{45}$ writes λυνδα as the genitive of λυδδα. (The other occurrences of λυδδα at Acts 9:32 and 9:35 are not extant in $\mathfrak{P}^{45}$.) Treating

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[384] "Some Linguistic Aspects," 259.

[385] "Die Münsteraner Arbeit," 63: "Here we find beyond the usual smoothing minor alterations certain interventions in the text (frequently transpositions, in part abridgements), which make the wording more concise and the meaning clearer."

[386] *Die früheste Überlieferung des Matthäusevangeliums*, 141, summarizing his detailed discussion at 139–141: "Above all it is remarkable that the substitutions do not touch the overall meaning. All the substitutions are thus trivialities, which with rapid writing can arise often unconsciously."

[387] Cf. Min, ibid., 148: "Obwohl der Text des Papyrus zum Teil durch die Modifikationen des Schreibers stilistisch verbessert worden ist, ist das nur gelegentlich und zufällig der Fall. Mir scheint wahrscheinlich, dass die Änderungen des Papyrus nicht auf das Bemühen um einen stilistisch besseren order kürzeren Text, sondern auf die schnelle Abschrift des Kopisten zurückzuführen sind, wobei die Sätze teilweise verbessert worden sind." See further ibid., 150–151, for Min's summary concerning $\mathfrak{P}^{45}$ in Matthew.

[388] Kenyon, *The Gospels and Acts, Text*, x, says that βαιθcαιδαν occurs once in $\mathfrak{P}^{45}$. However, βηθ- occurs at Mark 6:45 and Luke 10:13, while at Mark 8:22 the first vowel is not legible. Perhaps Kenyon was thinking of his incorrect transcription βαιθανιαν at Matt 21:17 (see p. 112 above).

this name as indeclinable agrees with **א**^{c} A,[389] and the presence of -νδ- for -δδ- is also found in the singular σανδουκαιων of Acts **5:17**. I have not found other examples of -νδ- for -δδ- in Greek,[390] but such confusion is known from Aramaic.[391] Given, though, the Egyptian origin of $\mathfrak{P}^{45}$ we should perhaps look to Coptic for possible influence here, and in fact it sometimes happens that an ⲛ is prefixed to a ⲇ in Greek words written in Coptic: ⲛⲇⲉ for δε is an example.[392] The fact, though, that the Bohairic and Sahidic versions read ⲁⲅⲇⲇⲁ at all three occurrences in Acts and ⲥⲁⲇⲇⲟⲩⲕⲁⲓⲟⲥ (sa; ⲥⲁⲇⲇⲟⲩⲕⲉⲟⲥ bo) at Acts 5:17 would seem to cast some doubt on the likelihood of such influence.[393] But the more recently published Middle Egyptian manuscript (G 67) indeed reads ⲁⲅⲛⲇⲁ at Acts 9:35 and 9:38 (and at 9:32 ⲁⲅⲇⲁ, doubtless a slip[394]) and ⲥⲁⲛⲇⲟⲩⲕⲁⲓⲟⲥ at 5:17 (but at 4:1 ⲥⲁⲇⲇⲟⲩⲕⲉⲟⲥ).[395] In any case, some sound confusion is evident at these two readings.[396]

In the majority of manuscripts of Acts, σαουλ occurs only as the name of the first king of Israel (13:21), and as a vocative within the accounts of

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[389] BDF, §56(2), says that the indeclinable form "is very harsh here." BDF there refers also to $\mathfrak{P}^{45}$'s σαρωναν at Acts 9:35 (with minuscule support already in Tischendorf), where the scribe writes the word as declined.

[390] BDF, §39(7), notes: "In the LXX the place-name מַתְּנָה and the proper names מַתַּנְיָה and מַתַּנְיָהוּ are represented as Μανθαν- and it would not be easy to decide whether this tendency was Greek or Semitic." These examples give close (but unfortunately not exact) parallels to the readings of $\mathfrak{P}^{45}$. Earlier in that section BDF cites $\mathfrak{P}^{45}$'s reading at Acts **9:38**. Note, though, that Thackeray, *Grammar*, 111, refers to **א**'s insertion of ν before δ at Joel 1:6 (ονδοντες **א***) and Ps 139:2 (ανδικου). The sections on orthography in the Göttingen LXX provide the following similar examples: Gen 30:39 σπονδοειδη 53 127* 569; Exod 21:27 ονδοντος 414; Lev 6:36 ενδονται 30; Num 19:6 κενδρινον 376; Ezek 28:18 σπονδον 233, πονδον 147; Joel 3:4 σινδων V; Sir 50:12 κενδρων 679 (Sah κενδρος); Jdt 4:11 εσπονδωσαντο 55, 4:15 σπονδος 126 (the editor of Jdt, Robert Hanhart, says that the insertion at these two places "ist durch Assoziation an einen andern Wortstamm bedingt").

[391] BDF, §39(7), cites $\mathfrak{P}^{45}$'s reading at Acts **9:38** as well as the reading σαμφιρη for σαπφιρη at Acts 5:1 (where σαμφ- is found in **א** 33 [σαμπφ- according to Swanson] *pc*; $\mathfrak{P}^{45}$ is not there extant). BDF then refers to the view of J.A. Fitzmyer that "the 'irrational' nasal may represent a phenomenon well-known in Aramaic: the resolution of doubling by the use of *nun*, e.g., *madda*', 'knowledge', appears as *manda*' (whence Mandaean); *yn'l* from the root *'ll*." See also Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrassowitz, 1961) §21.

[392] W.E. Crum, *Coptic Dictionary* (Oxford: Clarendon Press, 1939) 215a; Walter C. Till, *Koptische Grammatik* (2., revised, ed.; Leipzig: VEB Verlag Enzyklopädie, 1961) §38; Paul E. Kahle, ed., *Bala'izah* (2 vols.; Oxford: The Griffith Institute, the Ashmolean Museum; London: Oxford University Press, 1954) 1:102–105. Gignac, *Grammar* 1:118–119, cites quite a few examples of the insertions of nasals, but no precise parallels to our two readings.

[393] The exceptions (according to Horner) are one Sahidic manuscript with ⲁⲅⲁⲧⲁ at 9:32, one Bohairic manuscript with ⲁⲅⲁⲁ at 9:35, and two Bohairic manuscripts with ⲁⲓⲁⲁⲁ at 9:38.

[394] See Schenke's note ad loc. (*Apostelgeschichte*, 160).

[395] On these spellings see Schenke, ibid., 64.

[396] On the other hand, von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, suggests that the writing at these two places "ist wohl nicht dialektisch, sondern von einem falschen puristischen Prinzip zu erklären, das auch alle Assimilation ablehnt und ενγιζει für εγγ- schreibt."

Saul's conversion: 9:4 *bis*, 9:17, 22:7 *bis*, 22:13, 26:14 *bis*.[397] ϲαυλοϲ occurs at fifteen other places.[398] At four of these texts 𝔓45 is extant, and it reads ϲαουλ alone at all four: **7:58b**, **9:24**, **11:30**, **13:7**. Thus, the scribe doubtless wrote ϲαουλ in place of ϲαυλοϲ throughout Acts.[399] In fact, ϲαουλ, as found in the LXX, is the form closer to the Hebrew שָׁאוּל, in contrast to the Hellenized ϲαυλοϲ.[400] And the scribe's decision to write ϲαουλ uniformly is probably one aspect of his tendency to harmonize, since he stays with this form throughout (it appears), despite reading (as seems certain) the other form in his *Vorlage*.

At John **11:2b** 𝔓45 has λαζαϱ in place of λαζαϱοϲ. At the other two occurrences of the name where 𝔓45 is extant (John 11:1, 11:5), we find

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397 Adolf Deissmann, *Bible Studies*, trans. Alexander Grieve (Edinburgh: T. & T. Clark, 1901 [reprinted Peabody, Mass.: Hendrickson, 1988]) 316 n. 1, says that the fact that Paul "is addressed by Jesus and Ananias as Ϲαούλ may be explained by the historian's sense of liturgical rhythm. …"

398 D 104 319 1838 have ϲαυλε twice at 22:7; E 319 have ϲαυλε twice at 26:14. (At 22:7 Swanson cites D* for ϲαυλε and D^{c} for ϲαουλ ϲαουλ; but Scrivener does not report a correction, and I can see no sign of a correction on the facsimile.) Moreover, at the fifteen occurrences of ϲαυλοϲ there is often some evidence for παυλοϲ. By the way, at 9:24 both Tischendorf and von Soden cite 81* with a question mark for παυλω. Now, Tischendorf had earlier provided a collation of 81, in which he cites no difference from the Textus Receptus at this point; see his *Anecdota sacra et profana* (Leipzig: Emilius Graul, 1855; 2d ed., Leipzig: Hermann Fries, 1861) 135. But a few years later, Scrivener (in *An Exact Transcript of the Codex Augiensis*) collated the manuscript (his "p") again, and cites (2:425) "παυλω?p*." Scrivener, lxviii, reports that he first collated the manuscript, only later learned of Tischendorf's collation, and then consulted the manuscript itself at any points of difference. And Scrivener observes that Tischendorf's collation "is certainly open to the charge of carelessness brought against it by Tregelles." For Tregelles's comment, see his "Introduction to the Textual Criticism of the New Testament," in Thomas Hartwell Horne, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures* (vol. 4; 14th ed.; London: Longmans, Green, and Co., 1877) 771. And see Tischendorf's response in (the second edition of) *Anecdota sacra et profana*, 216 n. *. But the question mark in the later citations of 81 by Tischendorf and von Soden presumably derives from Scrivener.

However, even from the microfilm 81 appeared to have written originally π, which is now replaced by c. And an examination of the manuscript itself at the British Library leaves no doubt as to the original reading, and the only puzzle is why Scrivener would have questioned this. Underneath the first letter of the present ϲαυλω one can see the erased left end of π, and one can also see the two verticals of the original π, which have not been erased but have simply been overwritten with the c. The writing of the correction seems to me to be consistent with the work of the original scribe.

399 Kenyon, *The Gospels and Acts, Text*, x, states: "ϲαουλ' (regularly)," and BDF, §53(2), report: "Ϲαουλ' throughout." The apostrophe occurs in 𝔓45 from time to time after proper names (e.g., [ϲιλα]ν' at Acts 15:22). Cf. the remark by Scrivener, *A Plain Introduction* 1:49: "The English comma, placed above a letter, is used for the apostrophus, which occurs in the very oldest uncials, especially at the end of proper names. …"

400 Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, notes the relation to the Hebrew form, but cites only three occurrences, overlooking **7:58b**. And he maintains that the contrary tendency is present in ϲαϱωναν in 9:35 (miscited as 9:24), although for that reading there is support. Hoskier, "Some Study of 𝔓45," 52, says that "the bilingual or version tradition is visible … in the indeclinable Ϲαουλ." In fact, the Syriac has ܫܐܘܠ, thus also being closer to the Hebrew form.

λαζαρος and λαζαρον. It is thus likely that Kenyon is correct in dismissing the spelling at **11:2b** as a slip.[401]

On the other hand, this spelling could be a less Hellenized rendering of the Hebrew אֶלְעָזָר, as reflected in the LXX's using Ἐλεαζάρ more frequently than Ἐλεάζαρος.[402] Indeed, λαζαρ is closer to the Syriac rendering ܠܲܙܪ, as Hoskier points out.[403] Zuntz states, though, that λαζαρ results from Coptic influence:

> A truly Coptic element in truly Egyptian manuscripts would not be surprising. 𝔓[45] contains at least one such, namely Λάζαρ for Λαζαρος in Jn. xi. 2.[404]

However, I have not found any support for such a contention. The Coptic has ⲗⲁⲍⲁⲣⲟⲥ throughout John 11–12, except for the Sahidic at 11:43 where the Greek λαζαρε is just transliterated.[405] At 11:43, in fact, the Greek evidence is divided: λαζαρε ς **א**[c] *rell* | λαζαρε λαζαρε C[3] (*et* aeth[ro]) | λαζαρ **א***. The fact that **א*** here writes what 𝔓[45] writes in **11:2b** is perhaps due to the influence of the less Hellenized LXX form.[406]

In any case, the reading λαζαρ at John **11:2b** and the readings σαουλ throughout Acts are all examples of the scribe's preference for the less Hellenized form.

At John **11:1** 𝔓[45] has βηθανιαμ instead of βηθανιας. Here the Hebrew original provides no ground for the -ιαμ: בֵּית עַנְיָה.[407] Perhaps the scribe was influenced by the similar βηθλεεμ to write the final μ.

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[401] *The Gospels and Acts, Text*, 31: "per errorem." BDF, §53(2), say "probably inadvertently."

[402] As Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint* (3 vols.; Oxford: Clarendon Press, 1897) 3:56, report, Ἐλεαζάρ is used for אֶלְעָזָר some seventy times and otherwise some sixteen times, while Ἐλεάζαρος appears "in libr. apocr." some twenty-two times, and even there the Lucianic text reads Ελιεζερ (except for Ελεαζαρ once).

[403] "Some Study of 𝔓[45]," 52, stating that "the bilingual or version tradition is visible" here. Already Chase, *The Syro-Latin Text*, 105–106, had discussed the Syriac form with **א**'s Λαζαρ and with *Lazar* as found at John 11:14 in the Old Latin d (where D has Λαζαρος) and also in b (Chase, following Harris, *Codex Bezae*, 183, says a, but see Hoskier, *Concerning the Genesis of the Versions*, 48). Chase, *The Syro-Latin Text*, 106 n. 1, states that d's Lazar "is a genuine Old Latin reading … of Syriac origin." See also the words of an anonymous review quoted by Chase, *The Old Syriac Element in the Text of Codex Bezae*, 145. Indeed, Klijn, "Papyrus Bodmer II," 329, cites 𝔓[45]'s reading as "Western" since it agrees with sy[p]. But this assertion is very misleading, for ܠܲܙܪ is just the usual Syriac rendering of the name; see Brock in Metzger, *Early Versions*, 85–89, on the Syriac's treatment of proper names in general, and the interesting note by C.H. Turner, "Notes on the Old Latin Version of the Bible," *JTS* 2 (1900–1901) 600–602 ("The Rendering of the Name Lazarus").

[404] *The Text of the Epistles*, 259 n. 3.

[405] There Horner cites three Sahidic manuscripts as reading ⲗⲁⲍⲁⲣⲟⲥ, and one as having ⲗⲁⲁⲍⲁⲣⲉ. The only other fluctuation I have seen is at Luke 16:23, where one Sahidic manuscript is reported by Horner as having ⲗⲁⲥⲁⲣⲟⲥ.

[406] In my dissertation (154) I suggested that this agreement is "coincidental." Perhaps we have here the coincidental influence of the less Hellenized LXX form on two scribes.

[407] BDF, §56(2). The first few letters of this name occur in 𝔓[45] at Matt 21:17 and 26:6, but the ending is never legible elsewhere.

Finally, there is Mark **8:10**, where our scribe was influenced by the parallel at Matt 15:39 to write μαγεδαν.[408]

Conflations

Tarelli cites three additions in $\mathfrak{P}^{45}$ that "produce the appearance of 'conflation.'"[409] Two of these are singular: Mark **7:5**, which he says "may very well be the true reading," and Luke **12:24a**, which he says "is probably really a conflation of two parallel passages."[410] However, I have considered both

[408] At least this seems to be the likely reading. However, Couchoud, "Notes sur le texte de St Marc," 13, writing before the plates had been published, observes that one might restore δαλμανουθ]ᾳ̣ or even δαλμανου]θᾳ̣. The latter is certainly excluded (the final ν is in fact fairly clear), but I don't see that the former can be excluded, although it lacks even versional support. Similarly writing before the plates, Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 13, thinks of the reading of W, δαλμουναι. The influence of the parallel is noted by Metzger, *Textual Commentary*, 1st ed., 97 = 2d ed., 83. Presumably this influence could have operated independently on $\mathfrak{P}^{45}$ and the various other witnesses that have similar readings.

Several other readings here have been reported incorrectly: First, D^2 is reported by Tischendorf, Legg, Nestle-Aland, Aland's *Synopsis*, UBSGNT, and Swanson as having μαγαδα; however, Scrivener reports that D has μαγαιδα, and this is followed by von Soden, and confirmed by Parker using ultra-violet light (*Codex Bezae*, 296, *ad* 311b/22). Second, Legg says that 28 has μεγεδα, although the microfilm confirms the report of the other editions that it has μαγεδα. Third, the 26th and 27th editions of Nestle-Aland report it sy^s as supporting μαγεδα, while Aland's *Synopsis* cite them for μαγαδα; none of these editions has a citation for μαγεδαν, the apparent reading of $\mathfrak{P}^{45}$, and they thus ignore the versional evidence for -δαν, which is clearly read by most of the Old Latin manuscripts and by sy^s (although one might wonder how its ܡܓܕܢ should be pointed). On the other hand, the 25th edition of Nestle-Aland follows the other critical editions in reporting the witness of it sy^s separately. (Ayuso, "¿Texto Cesariense o Precesariense?" 391, cites "$\mathfrak{P}^{45}$?" for Μαγεδα.) See also Chase, *The Old Syriac Element in the Text of Codex Bezae*, 145 n. 2 (–146), and *The Syro-Latin Text*, 97–98.

[409] "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385.

[410] Tarelli further makes the interesting observation (ibid.) that in other cases "the papyrus contributes to a 'conflation' by other manuscripts." Two of the four readings (ibid., 385–386) are non-singular: John 10:31, where $\mathfrak{P}^{45}$ Θ have εβαστασαν *tantum*, and John 11:30, where $\mathfrak{P}^{45}$ Θ have επι τω τοπω without ετι. But, apart from the support of Θ at both places, we need hardly to postulate that the reading of $\mathfrak{P}^{45}$ was influential on later manuscripts. At John 10:31 we have the other readings εβαστασαν παλιν (א B L W 33 *pc*), εβαστασαν ουν (D *pc*), and εβαστασαν ουν παλιν ($\mathfrak{P}^{66}$ A Ψ *pm*). But the conflation that putatively created the third reading (found already in $\mathfrak{P}^{66}$, which was unknown to Tarelli), needed only the first and second readings; the reading of $\mathfrak{P}^{45}$ Θ would have played no role. At John 11:30 it is possible that the reading ετι επι τω τοπω ($\mathfrak{P}^{66}$ f^{13}) was conflated from επι τω τοπω ($\mathfrak{P}^{45}$ Θ) and ετι εν τω τοπω ($\mathfrak{P}^{75}$ א B C W Δ Ψ f^1 33 579 700 1071 *pc*). Apart from the papyrus evidence for all three readings now (but not for εν τω τοπω of A D L 0250 *pm*), we also have to reckon with simple leaps and confusion of ετι and επι.

The other two readings cited by Tarelli are in our list, and to find the influence of $\mathfrak{P}^{45}$'s singular readings on later witnesses would be a fascinating discovery. But in neither case is this plausible. He cites the asterisked Luke 11:42c, where he appears to think that f^{13}'s το ανηθον και το πηγανον has conflated $\mathfrak{P}^{45}$'s ανηθον and the majority's πηγανον. But surely f^{13} has simply added ανηθον to Luke, while $\mathfrak{P}^{45}$ has substituted. Tarelli calls the final example "the one singular reading of the papyrus which materially affects the meaning of the text" (ibid.,

of these to be additions influenced by the context and the parallel respectively. The third is Mark 8:18 (not in our list).[411] So there are no singular or asterisked conflations.

Harmonizations to Parallels

There are 8 singular readings (and 16 asterisked) of $\mathfrak{P}^{45}$ that probably have their origin in parallel texts.[412] These amount to 3.8% of the significant singulars.

Matt **20:31a** The influence is from Mark 10:48 = Luke 18:39: πολλω μαλλον.[413] (**א** takes over both words, $\mathfrak{P}^{45}$ πολλω only.)[414]

Mark **8:10** The reading of $\mathfrak{P}^{45}$ is fragmentary, but, as is the case (in different ways) with D Θ f^1 f^{13} 28 205 565 2542 *pc*, $\mathfrak{P}^{45}$ probably adopted a reading from Matt 15:39, either μαγεδαν of **א**^{c} (which has widespread versional support at Mark 8:10),

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386): Luke **9:50**. Tarelli seems to suppose that the reading of L Ξ *pc* has conflated the reading of $\mathfrak{P}^{45}$ and that of B *al*. While this is formally possible, the textual relationships here are quite confused. I may note, though, that apart from the variation of υμων and ημων the reading of B *al* at Luke 9:50 agrees precisely with the parallel at Mark 9:40. And see p. 177 above for a discussion of the origin of the reading of $\mathfrak{P}^{45}$.

411 This is the reading ουπω νοειτε ουδε μνημονευετε at Mark 8:18 (cited as 8:19 by Tarelli), found in $\mathfrak{P}^{45}$ Θ (0143^{vid}) 565 2542 (already in 565 according to Tischendorf), which Tarelli sees as a conflation of ουπω νοειτε found in N Σ and either ουδε μνημονευετε found in D 1342 or και ου μνημονευετε found in almost all other manuscripts.

412 Colwell ("Scribal Habits," 113) underestimates the extent of harmonization to parallels, since he says that only 10 examples occur in the three papyri he studies; he cites our Luke **11:12** and **12:24a**. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 40 n. 1, alleges that $\mathfrak{P}^{45}$ has few harmonizations except in Mark; however, at the end of his list (12–13) he notes that Caesarean support is found at all places. He does not include Mark **8:12a** and suggests support from W for Mark **8:10**. And Comfort and Barrett, 161, would add Mark **6:40** here. Haines-Eitzen, *Guardians of Letters*, 72, considers the 11 harmonizations to parallels that I counted in my dissertation (Luke 12:7b, 12:24b, 12:51, and 13:30 were singular there, and I have here added Mark **9:28b**). She notes that Matt **20:31a** and Mark **8:10** are fragmentary, criticizes the classification of Luke **11:12**, and counts Luke **12:24a** and 12:24b as one harmonization. So she counts 7 harmonizations here, and comments:

> Yet even here the question of definitions is of utmost importance, for with the exception of a possible harmonization to 1 Corinthians 1:22 at Mark 8:12a, all of the parallels are found within the very texts that the scribe is in the process of copying. This may well only suggest that the scribe of $\mathfrak{P}^{45}$ is familiar with the texts he/she is in the process of copying, as well as the possibility that this scribe refers back and forth between texts in the same codex. But in what sense are these truly "remote"?

I find it improbable that the scribe would, in the process of copying, be referring "back and forth." First, it would be extremely difficult to find these parallels in a codex of that time. And second, such a procedure would seem to lead to more systematic harmonization than we find. But of course one may well wonder what the correct definition of "remote" is.

413 D omits πολλω at Luke 18:39.

414 As noted in my dissertation, p. 135; see now Min, *Die früheste Überlieferung des Matthäusevangeliums*, 141, 144.

or μαγαδαν of ℵ* B D 1365, or μαγδαλαν of C M N W Π 33 118 565 579 *al*.

Mark **8:12a** The αιτει here appears to come from 1Cor 1:22: cημεια (ℵ A B C D E F G P 181 336 436 623 1838 *pc*, cημειον ς L 6 81 326 *pm*) αιτουcιν. At Matt 16:4 B* also reads cημειον αιτει. The order with cημειον before the verb, which has influenced $\mathfrak{P}^{45}$ and the majority reading here, is found in Matt 12:39 and 16:4, Luke 11:29, and 1Cor 1:22.[415]

Mark **9:28b** The omission of ειc οικον (if that is the reading) agrees with Matt 17:19.

Luke **9:30** The participle comes from Matt 17:3 and Mark 9:4,[416] where several manuscripts ($\mathfrak{P}^{45}$ B* C H L W Δ Σ f^{13} 28 59 579) also have cυνλ-.[417] Since $\mathfrak{P}^{45}$ fails to take over the finite verb from the parallels, it has here ιδου plus participle alone, a construction attested elsewhere in the NT.[418]

Luke **10:11a** The parallel at Matt 10:14 also omits τον κολληθεντα, as does the similar passage at Luke 9:5.

Luke **11:12** The parallel at Matt 7:9 has provided αρτον to replace the NT hapax legomenon ωον.[419] $\mathfrak{P}^{45}$ has not, though, replaced Luke's cκορπιον with Matt's λιθον.[420]

Luke **12:24a** Here $\mathfrak{P}^{45}$ combines the parallel Matt 6:26 with Luke 12:24 (whereas D e (f) l r^1 Cyr replace the Lukan phrase with the Matthean one).[421]

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[415] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, says that $\mathfrak{P}^{45}$ at Mark **8:12a** has a "leçon élégante, car ζητειν a paru impropre et choquant après cυνζητειν." The influence of 1Cor 1:22 was cited in my dissertation (136), but I now see that Merk, "Codex Evangeliorum et Actum," 384, makes the same suggestion.

[416] At Mark 9:4 D Θ f^1 205 565 700 have adopted Luke 9:30's cυνελαλουν.

[417] See also Tischendorf, *Novum Testamentum Graece* 3:76, where however the evidence for Mark 9:4 is not quite correct even in comparison with his own citation at that text. The influence of the parallels on $\mathfrak{P}^{45}$ here is noted by Tarelli, "Some Linguistic Aspects," 255.

[418] BDF, §128(7). Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, says that this shows "griechisches Sprachgefühl," and Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, calls $\mathfrak{P}^{45}$'s reading "plus coulant."

[419] Lagrange, ibid., 29, says merely that the substitution was "par distraction." Colwell ("Scribal Habits," 113), Merk ("Codex Evangeliorum et Actum," 384), and Birdsall ("Rational Eclecticism," 49) correctly refer to the parallel.

[420] However, Haines-Eitzen, *Guardians of Letters*, 72, refers to the frequent occurrence of αρτον "in the texts this scribe is copying." And she later (162 n. 100) states: "if we assume the scribe is harmonizing in the passage, we are hard pressed to understand why the scribe did not harmonize the other word (λίθον) to the parallel passages." But harmonization is typically not thorough.

[421] A nice distinction is whether we suppose that our scribe conflated the two existing readings in Luke, or conflated the majority reading with the parallel. I adopt the latter hypothesis, as did Colwell ("Scribal Habits," 113), although one can certainly imagine that the two readings were somehow known to the scribe, perhaps through a marginal note. Birdsall, "Rational Eclecticism," 41 (see also 48), calls the reading "conflate," but correctly ascribes its origin to Matt 6:26; he also observes that τα πετεινα has occasioned the shift from αυτουc to αυτα. (D has made the same shift after its replacement, as have f^{13} 1203 f r^1; or do we have further influence from the parallel at Matt 6:26, where αυτα is uncontested? Cf. Hedley, "The Egyptian Texts of the Gospels and Acts," 192.) See also the view of Tarelli (p. 185 above).

By the way, in connection with the parallel at Matt 6:26 Tischendorf cites (at 6:25) Origen

Asterisked:

Matt 26:23	$\mathfrak{P}^{45}$'s ιησους (if this is the reading) is found in John 13:26.[422]
Matt 26:31	The omission of εν εμοι (again if that is the reading) agrees with Mark 14:27 (where various manuscripts have harmonized to Matt by adding words).[423]
Mark 8:16	$\mathfrak{P}^{45}$ adopts οι δε from Matt 16:7.
Mark 8:38c	The και agrees with the parallel of Luke 9:26.[424]
Mark 9:5	The singular reading here is the position of the verb before πετρος, a harmonization to Luke 9:33; note that the article before πετρος is already omitted by Γ 253 in Tischendorf, and ειπεν is found in D 565, so that only the word order is singular.
Mark 9:8	The omission of ουκετι agrees with Matt 17:8 (where C* *pc* have added ουκετι).
Mark 9:19a	The ο ιησους comes from Matt 17:17 = Luke 9:41.
Mark 9:19b	The ειπεν agrees with Matt 17:17 = Luke 9:41.
Luke 11:30	The omission of και agrees with Matt 12:40 (where D E F L W 440 544 1342 1424 2542 *al* add και, perhaps as assimilation to Luke, unless the other manuscripts have omitted by a leap [εστ<u>αι</u> κ<u>αι</u>])
Luke 11:31	The reading αυτην is taken from Matt 12:42; here $\mathfrak{P}^{75}$ has made the same assimilation. Note, though, that αυτην more precisely agrees with γενεα.[425]
Luke 11:42c	Here ανηθον comes from Matt 23:23. Note that f^{13} 1573 (*pc*) have conflated the parallel with the text, while $\mathfrak{P}^{45}$ 157 (*pc*) have substituted the parallel for the text, as have 2542 *l*1056 with κυμινον also from Matt 23:23.

(*Cels.* 7.24), who similarly conflates the two parallels: κατανοήςατε τὰ πετεινὰ τοῦ οὐρανοῦ ἢ κατανοήςατε τοὺς κόρακας. Cf. also Merk, "Codex Evangeliorum et Actum," 382. Haines-Eitzen, *Guardians of Letters*, 72, suggests that Luke **12:24a** and 12:24b (which was singular in my dissertation) should be counted as just one harmonization.

[422] Min has this reading (*Die früheste Überlieferung des Matthäusevangeliums*, 119), but does not count it as a harmonization (143–144).

[423] Noted by Zuntz, "Reconstruction of one Leaf," 205. Again, although Min has this reading (*Die früheste Überlieferung des Matthäusevangeliums*, 120), he does not include it among the harmonizations (143–144).

[424] This is noted by Metzger, *Textual Commentary*, 1st ed., 100 = 2d ed., 84, and Hurtado, *Codex W in the Gospel of Mark*, 64. In contrast, Tasker, "Notes on Variant Readings," 415, argues for the originality of και, saying that μετα "was regarded as an assimilation to Mt. 16.27." It seems, though, much more plausible that a handful of witnesses would have assimilated to the parallel in Luke than that all the other witnesses would have assimilated to the parallel in Matthew. Note, moreover, that in $\mathfrak{P}^{45}$ (as it seems; see n. 2 above) and W the passage from Luke would have been the one fresher in the scribe's mind as he copied Mark. Couchoud, "Notes sur le texte de St Marc," 16–17, argues that the reading Mark 8:38c is incorrect, stating that μετα "est coordonnée" with Mark 13:26–27. Couchoud does not refer to Luke 9:26, but suggests that the error could have come from sy^{s}'s και οι αγγελοι, corrected to και των αγγελων (Couchoud also cites sy^{c}, which however is not extant there).

[425] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27. See further below on $\mathfrak{P}^{75}$'s asterisked Luke 11:31b.

Luke 12:4	It seems possible that the scribes of $\mathfrak{P}^{45}$ and 700 were influenced by the similar phrase at Luke 21:9.[426]
Luke 12:7b	$\mathfrak{P}^{45}$ has probably adopted ηριθμημεναι from Matt 10:30. D Θ 40 124 259 579 1071 *pc* take over the entire phrase ηριθμημεναι εισιν from Matt 10:30, and it is possible that $\mathfrak{P}^{45}$'s reading comes from that of D Θ *pc* by dropping εισιν. But I believe that it is more likely that here, as at Matt **20:31a** and Luke **9:30**, $\mathfrak{P}^{45}$ chooses only a portion of the parallel text; D Θ *pc* could easily have harmonized independently.[427]
Luke 12:24b	The plural form αποθηκαι reflects Matt 6:26: συναγουσιν εις αποθηκας.[428]
Luke 12:51	The use of επι comes from Matt 10:34, where we find επι την γην, which has been adopted in Luke fully by 157 1093 1424, whereas $\mathfrak{P}^{45}$ writes επι της γης.
Luke 13:30	The omission of εισιν agrees with Matt 19:30 and Mark 10:31.[429]

Even though our evidence is limited by the facts that so little of Matt is extant in $\mathfrak{P}^{45}$, and that so much of $\mathfrak{P}^{45}$ is taken up with Acts, harmonization to parallels appears to be fairly frequent, occurring primarily (it seems) in Luke from Matt.

Harmonizations to the Context

Much more frequent than harmonization to parallels is harmonization with nearby words, as was found by Colwell, and is completely confirmed for all six of our papyri.[430] In fact, $\mathfrak{P}^{45}$ has a total of 35 significant singulars

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[426] Certainly the shift is curious. The verb πτοέω occurs in the NT only at Luke 21:9 (where D changes to φοβηθητε) and (perhaps) at Luke 24:37 (ς A D L Θ Ψ f^1 f^{13} 33 *rell* | φοβηθεντες **א** W | θροηθεντες $\mathfrak{P}^{75}$ B 1241). One would think that this unusual word would be more likely to be changed to the frequent φοβέω, and I suppose that it is possible that $\mathfrak{P}^{45}$ and 700 have preserved the original reading here.

[427] Clement quotes Luke 12:7 once with ηριθμημεναι, once with ηριθμηνται; see Michael Mees, *Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien* (Quaderni di "Vetera Christianorum" 2; Bari: Università di Bari, Istituto di Letteratura Cristiana Antica, 1970) 2:77, for the citations, and also idem, "Papyrus Bodmer XIV ($\mathfrak{P}^{75}$) und die Lukaszitate bei Clemens von Alexandrien," in *Studi e Ricerche di Scienze Religiose in onore dei Santi Apostoli Pietro e Paolo nel XIX centenario del loro martirio* (*Lateranum*, n.s. 34; Rome: Facultas Theologica Pontificiae Universitatis Lateranensis, 1968) 111.

[428] Birdsall, "Rational Eclecticism," 41, also sees the influence of Matt 6:26, as he does at Luke **12:24a**.

[429] Here von Soden cites $sy^{s.c}$ as omitting both εισιν *sec.* and οι εσονται *sec.*, but the IGNTP reports neither omission. However, while $sy^{s.c.p}$ all have verbs corresponding to both εισιν *prim.* and οι εσονται *prim.*, sy^{p} keeps the same structure in the second part of the verse, but $sy^{s.c}$ have no verb in the second part, thus having the equivalent of και πρωτοι εσχατοι. Von Soden thus appears correct against the IGNTP, as well as with sy^{c}'s omission of ιδου at the beginning of the verse.

[430] "Scribal Habits," 113; see the fuller discussion in Appendix D.

(plus 15 asterisked) caused—as it seems—by the influence of the context; these amount to 16.7% of the significant singulars.[431] The results of such influence may be omissions, additions, transpositions, substitutions, or grammatical shifts, but they all arise from the assimilation of originally differing texts.

The following categories indicate the range of ways in which such influence may operate.

Addition (12 exx. and 5 asterisked exx.):

Matt **25:43b**	ημην … ημην.[432]
Matt **26:6b**	λεγομενου from vs. 3.[433]
Mark **7:5**	ανιπτοις from 7:2, where $\mathfrak{P}^{45}$ has conflated the original reading with the other word.[434]
Mark **7:28**	τα … τα.[435]
Luke **12:55**	ιδητε (vs. 54) … ιδητε.[436]

[431] There are 3 further examples that give nonsense readings; see pp. 120–121 above on Luke **11:20**; Acts **14:19c**, **16:38b**. (Note also the asterisked Luke 10:34b, where ειc comes a few words later.)

[432] Colwell, "Scribal Habits," 113, cites the "balance" here, as I did in my dissertation (125); see also Merk, "Codex Evangeliorum et Actum," 393–394, and Barbara Aland, "Das Zeugnis der frühen Papyri," 326–327. Both sy^{s} and sy^{p} agree with $\mathfrak{P}^{45}$ in having και γυμνος ημην (our asterisked 25:43a and **25:43b**), but the Syriac is not cited in Nestle-Aland, perhaps because the additions are characteristic of the Syriac. Zuntz, "Reconstruction of one Leaf," 199 n. 3, says that "little weight" should be given to the Syriac agreement. Von Soden cites only sy^{s} for **25:43b**, but sy^{p} has the same verb.

[433] As noted by Merk, "Codex Evangeliorum et Actum," 393–394, and Zuntz, "Reconstruction of one Leaf," 200. I suppose it is even possible that our scribe made a backward leap from cιμωμοc του λεπρου to αρχιερεωc του λεγομενου, and then caught the error but did not delete the added λεγομενου.

[434] It is also possible that $\mathfrak{P}^{45}$'s reading is a conflation of the reading found in **א*** B Θ *al* and that found in ς **א**^{c} A L *rell*, as stated by Tarelli (see p. 185 above), by Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12–13 ("leçon composite"), and by Vaganay, *An Introduction to New Testament Textual Criticism*, 58. Couchoud, "Notes sur le texte de St Marc," 10, asserts that $\mathfrak{P}^{45}$'s reading is "une *conflation* évidente" (his italics). His scenario is that the authentic reading is found in **א*** B, and that a corrector placed ανιπτοις above the obscure κοιναις. This correction was added in f^{13}, and the construction "a été améliorée" in $\mathfrak{P}^{45}$. Such a conflation would be consistent with $\mathfrak{P}^{45}$'s adoption of readings now found in the Alexandrian witnesses and the Western witnesses (i.e., its "mixture"), as described, for instance, by Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 40. Colwell, "Scribal Habits," 119, interprets the addition here as for the sake of "clarity."

[435] Von Dobschütz, review of Kenyon, *The Chester Beatty Biblical Papyri*, 411, cites this addition as showing "griechisches Sprachgefühl," and Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, says that the article is "plus élégant."

[436] Some Latin witnesses make the parallelism even closer by adding the verb before its object as in vs. 54: *cum uideritis nubem … et cum uideritis austrum*. $\mathfrak{P}^{45}$ adds the verb, but after its object, as does one Vulgate manuscript (gat). Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 28, calls this addition "irréfléchie … car si l'on voit les nuages, on ne voit pas le vent." Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385, comments that this "looks rather like a not very happy conjectural emendation. The repetition of the verb only emphasizes its inappropriateness." Clearly the scribe was tempted to make

Luke **12:58a**	του αντιδικου, τη οδω, τον κριτην, τω πρακτορι, and την φυλακην; $\mathfrak{P}^{45}$ also adds the article before φυλακην, where there is support (12:58b).[437]
Luke **13:32b**	και … και.[438]
Luke **14:5a**	η … η.[439]
Acts **9:39c**	Emphasizing, on the basis of vs. 36, that Dorcas had made these things *for* the widows.
Acts **13:25b**	ουκ ειμι εγω … ουκ ειμι εγω.
Acts **15:23b**	την … την.
Acts **17:12b**	και των … και των.[440]

Asterisked:

Matt 25:43a	και follows.[441]
Mark 6:24	αιτησωμαι precedes.
Luke 9:48b	ο before μικροτερος.[442]
Luke 12:58b	του αντιδικου, τη οδω, τον κριτην, τω πρακτορι, and ο πρακτωρ; $\mathfrak{P}^{45}$ also adds the article before αρχοντα (**12:58a**).[443]
Acts 16:33a	και … και.

Omission (2 exx.):

Matt **26:5**	ινα could have been dropped because of the μη standing alone in the previous clause.[444]
John **11:25a**	The omission of και η ζωη probably occurred because the resurrection alone is mentioned in vs. 24.[445]

Transposition (3 exx. and 1 asterisked ex.):

Luke **10:16**	υμας αθετων parallels εμε αθετει and εμε αθετων.
John **10:18a**	With παλιν moved, εξουσιαν εχω λαβειν αυτην parallels the preceding εξουσιαν εχω θειναι αυτην.[446]

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the parallelism between vss. 54 and 55 more complete than it really is. Birdsall, "Rational Eclecticism," 48, calls the added verb "a banality."

[437] Birdsall, "Rational Eclecticism," 42, says that the added τον "is to be rejected, as attraction to succeeding articles."

[438] Nestle-Aland and Aland's *Synopsis* cite sy^{p} as supporting $\mathfrak{P}^{45}$ here (as at **13:32a**), but there is no conjunction in the text (the IGNTP does not cite); sy^{p} should be cited only for ποιουμαι, instead of for ποιουμαι και, as Nestle-Aland has it.

[439] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, says of the additions at Luke **13:32b** and **14:5a**: "une insistance affectée." Tarelli, "Omissions, Additions, and Conflations in the Chester Beatty Papyrus," 385, asserts that the addition at **14:5a** "suggests the possibility that the archetype of the papyrus read ὅνος ἢ υἱὸς ἢ βοῦς." But it seems unnecessary to postulate this unattested reading, even if it would relate to those found in Θ and sy^{c}.

[440] Later in the verse 623 adds και before των ανδρων.

[441] Min cites this reading (*Die früheste Überlieferung des Matthäusevangeliums*, 116), but does not include it among the harmonizations (143–144).

[442] But Birdsall, "Rational Eclecticism," 42, says the article "might be anaphoric to the dispute of verse 46," and refers to BDF, § 273.

[443] Von Soden refers the reading (as found in Ω 157 245) to Luke 23:25.

[444] Such a construction would be correct; see Robertson, *Grammar*, 995–996; BDF, § 370; Turner, *Grammar* 3:99. The parallel at Mark 14:2 has μη … μηποτε.

[445] See the fuller discussion above under omissions.

[446] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 36, comments: "En changeant la place de παλιν (X, 18) il affaiblit la portée de ce mot (Orig., Eus.), au lieu de le faire porter comme tous sur la résurection [*sic*]."

John **10:18b** The position of the object of ελαβον after the verb agrees with the positions of all the other objects of verbs in vss. 17–18.[447]

Asterisked:
Mark 8:20 κλασματων πληρωματα parallels κλασματων πληρεις in vs. 19.

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (8 exx. and 7 asterisked exx.):[448]
Matt **25:44** ασθενης και εν φυλακη in vs. 43.[449]
Mark **7:8** εντολην in vs. 8a.[450]
Luke **10:35** επ- taken from the preceding επι.
Luke **11:11a** γαρ in vs. 10.
John **11:44** δεδεμενος in vs. 44a.
Acts **9:19b** ικαναc in vss. 23 and 43.[451]
Acts **12:20** και in vs. 20b.
Acts **16:33b** cυ και ο οικος cου in vs. 31 (cf. Acts 11:14, 18:8).[452]

Asterisked:
Mark 6:48b ερχεται and παρελθειν in vs. 48.
Luke 10:8 εις ην δ αν in vss. 5 and 10.

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[447] But this could also have occurred as a corrected leap.

[448] Colwell, "Scribal Habits," 113, also cites the original reading at Mark 6:22, as noted in discussing the correction at Mark 6:22.

[449] Zuntz, "Reconstruction of one Leaf," 199, notes the influence of vs. 43, and Barbara Aland, "Das Zeugnis der frühen Papyri," 326, cites the reading as due to the context.

[450] Although an agreement with c is not noted anywhere, where $\mathfrak{P}^{45}$ alone has εντολην c reads *doctrinas* instead of *traditionem* or *traditiones*, and has *praecepta* for the first εντολην. I do not suppose that there is any connection between $\mathfrak{P}^{45}$ and c, but the singular *doctrina* is used (according to Bergren, *A Latin-Greek Index*, 49) for διδακτός, διδασκαλία, and διδαχή, all of which seem closer to ἐντολή than to παράδοσις. Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 12, states that $\mathfrak{P}^{45}$'s reading has "une opposition mécanique." On the other hand, Merk, "Codex Evangeliorum et Actum," 384, sees it as assimilation to the preceding εντολην.

[451] Metzger, *Textual Commentary*, 1st ed., 365 = 2d ed., 320, says that this reading "is a scribal modification, introduced perhaps under the influence of the similar phrase in ver. 23." Schenke, *Apostelgeschichte*, 157 n. ad loc., observes that mae (with "many") supports $\mathfrak{P}^{45}$ and h here, but this seems to me likely to be coincidental agreement (Nestle-Aland cites only $\mathfrak{P}^{45}$ and h). Hoskier, "Some Study of $\mathfrak{P}^{45}$," 52, says that "the bilingual or version tradition is visible" here, presumably because of "plurimos" in the Old Latin h.

[452] 181 1898 conflate o οικος from 16:32 with the usual reading at 16:33. Although 18:8 is the nearest occurence of ολος with ο οικος, such a combination can also be found at John 4:53 and Heb 3:2 and 3:5; perhaps the addition of ολος by $\mathfrak{P}^{45}$ might be deemed a harmonization to general usage. At 16:31 ο οικος cου has also been expanded to conform with the parallels or general usage: E 33 1739 1891 2818 *al* add πας at the beginning, and 1175 adds ολως at the end. On the other hand, Lagrange, "Le papyrus Beatty des Actes des Apôtres," 168, sees $\mathfrak{P}^{45}$'s reading here as "peu élégant pour 'la famille' puisque οικος suit dans le sens d'une maison 'édifice'," and thus (as the more difficult reading) was perhaps replaced by "la forme grecque agréable" και οι αυτου παντες. After writing this (as expanded from p. 138 of my dissertation) I found that in connection with Acts **16:33b** Merk, "Codex Evangeliorum et Actum," refers to Acts 2:2, 7:10, 18:8; Heb 3:2, 3:5; John 4:53. But BDF, §266(3), says that $\mathfrak{P}^{45}$ is "probably correct" here.

Luke 11:8	ανασταc in vs. 7 and earlier in vs. 8.[453]
Luke 11:18	Converts the *oratio obliqua* into *oratio recta* agreeing with the accusation in vs. 15.
Luke 11:22a	επανερχεcθαι in 10:35.[454]
Luke 13:15a	αποκριθειc without και in vs. 14.[455]
John 5:22	εδωκεν in 4:10, 4:12, 5:26, 5:27.[456]

Grammatical attraction (10 exx. and 2 asterisked exx.):

Matt **26:6a**	Dative attracted to προcηλθεν αυτω.[457]
Mark **9:28a**	Dative attracted to προcηλθον … αυτω (cf. Mark **9:28c**).[458]
Luke **6:37**	Future passive attracted to απολυθηcεcθε.
Luke **9:53b**	πορευομενου attracted to αυτου.[459]
Luke **10:34a**	επιχεαc attracted to aorists προcελθων, κατεδηcεν, επιβιβαcαc.[460]
Luke **14:20**	ηγαμηcα attracted to ηγοραcα *bis* in vss. 18–19 (see below).
Acts **4:31**	του $\overline{\text{πνc}}$ του αγιου attracted to του ονοματοc του αγιου (παιδοc) in vs. 30.
Acts **9:39b**	Aorist attracted to παρεcτηcεν.

[453] As asserted also by Merk, "Codex Evangeliorum et Actum," 384; note further that the previous occurrence of ανασταc in vs. 8 is directly above the second in the codex.

[454] This is rather remote, but I see no other explanation for $\mathfrak{P}^{45}$'s writing this word.

[455] Birdsall, "Rational Eclecticism," 48, observes that the usual reading here is "a construction typical of Johannine, not Lucan style," while $\mathfrak{P}^{45}$ has "the normal Lucan form." But rather than accepting $\mathfrak{P}^{45}$'s reading, he thinks that it is probably "stylistic regularization." On this analysis, indeed, it should be considered as harmonization to general (Lukan) usage.

[456] At 4:12, though, δεδωκεν is found in $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ C f^{13} *pc*. If we assume that $\mathfrak{P}^{45}$ saw εδωκεν at that place, then at 5:22 the previous two occurrences and the next two occurrences were of εδωκεν. Head, "The Habits of New Testament Copyists: Singular Readings in the Early Fragmentary Papyri of John," *Bib* 85 (2004) 404, states in connection with John 5:22: "possibly harmony with 5,26–27?"

[457] Min cites this reading (*Die früheste Überlieferung des Matthäusevangeliums*, 116), but does not consider it under harmonizations (143–144). Rather, he discusses it (his 26,6^{i}) at some length as a substitution (140), and argues against my classification of it (in my dissertation) as a harmonization where the genitive absolute is harmonized to αυτω, and states: "Aber wenn das der Fall wäre, müsste auch das Subjektsglied in Mt 26,6^{i} (του ιηcου) ausgelassen worden sein, um ein Ptc. coni. zu bilden. Diese Substitution ist also weder Harmonisierung zum engeren Kontext noch stilistische Verbesserung. Diese Änderung ist wahrscheinlich darauf zurückzuführen, dass der Schreiber den gesamten Sinn des Textes in seinem eigenen Sprachgebrauch (hier Dativus absolutus) wiederzugeben suchte." However, it seems to me that even in Min's explanation the shift from the genitive absolute is still occasioned by the dative αυτω.

[458] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 15, calls this a "leçon singulière et puriste." Colwell, "Scribal Habits," 120, says that the scribe "anticipates the Textus Receptus by relating a genitive absolute to a verb (which incidentally he supplies)." But the Textus Receptus has an accusative absolute, and the verb προcηλθον is found also in W Θ f^{13} 28 565 700, and was thus transmitted by $\mathfrak{P}^{45}$ from its *Vorlage*.

[459] Schmidt, "Die Evangelienhandschrift," 231–232, instances (at the suggestion of Lietzmann) this as a place where $\mathfrak{P}^{45}$ is perhaps correct (in agreement with the Old Latin). Tarelli, "Some Linguistic Aspects," 256, similarly observes the agreement with the Old Latin. But Birdsall, "Rational Eclecticism," 42, sees the change of case as "attraction to the preceding αὐτοῦ following the change of order [i.e., **9:53a**]. It is almost without meaning and worthless for the text."

[460] Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27, says that this is "plus soigné." On the other hand, Tarelli, "Some Further Linguistic Aspects," 21, says that $\mathfrak{P}^{45}$'s

Acts **11:5** καθεμενον attracted to καταβαινον.[461]
Acts **15:41b** δια της κτλ. attracted to διηρχετο.

Asterisked:
Luke 9:31 εμελλον attracted to ελεγον
Luke 9:48a υμων (if this is the reading) anticipates υπαρχων.[462]

Harmonizations to General Usage

Colwell mentions briefly this third kind of harmonization.[463] Perhaps 3 singular examples (and 2 asterisked) occur in $\mathfrak{P}^{45}$, amounting to 1.4% of the significant singulars.

Luke **11:43** The singular of αγορα occurs five times in the NT, and indeed in the last occurrence of the word that our scribe had seen in his copying: Matt 20:3; Mark 7:4; Luke 7:32; Acts 16:19, 17:17. But the plural does occur four times: Matt 11:16, 23:7; Mark 6:56, 12:38.[464]

John **10:36** The addition of the article here gives the formula ο υιος του θεου.[465]

John **11:57** The substitution here gives the formula "chief priests and elders," which occurs at Matt 21:23, 26:3, 26:47, 26:59 (ς *pm*), 27:1, 27:3, 27:12, 27:20; Acts 4:23, 23:14, 25:15.[466]

Asterisked:
Luke 9:36a The addition of εγενετο produces the common εγενετο εν τω plus infinitive.[467]

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reading is "a highly accurate expression, which is inherently as likely to be due to Luke as to his copyist, while the alternative reading is easily explicable."

[461] Or perhaps the scribe just took this participle as also modifying σκευος. In my dissertation (144 and 175 n. 104) I cited this reading also as a change of tense (i.e., from present to perfect). But in fact the perfect (feminine) is found in 614 945 1611 2138, so the singular feature here is simply the neuter gender.

[462] Birdsall, "Rational Eclecticism," 41, says that this is "probably due to scribal error."

[463] "Scribal Habits," 114, where he says that eleven examples occur among our six papyri; from $\mathfrak{P}^{45}$ he cites only Luke 9:36a.

[464] Birdsall, "Rational Eclecticism," 41 tries to explain this reading in $\mathfrak{P}^{45}$ as follows: "I suggest that this may be rejected as a 'lection banale', one market place to a town." (See already Lagrange, "Les papyrus Chester Beatty pour les Évangiles," 27.) This *could* be so, but the fact is that the singular does occur in Luke 7:32 and elsewhere, and so we need not postulate such reasoning by the scribe.

[465] Ehrman, *The Orthodox Corruption of Scripture*, 160, cites this as a reading that serves "to emphasize that Jesus himself *is* the Christ, the Son of God."

[466] I note that at John 11:47 69 alone has replaced φαρισαιοι by πρεσβυτεροι, doubtless for the same reason as $\mathfrak{P}^{45}$ makes the replacement at **11:57**.

[467] Colwell ("Scribal Habits," 114) cites this; it is in fact supported by 1241 *pc*. Von Soden, by the way, notes in his apparatus that he thinks that the addition of εγενετο in 1241 is a harmonization to the εγενετο beginning vs. 37 (and it also occurs in vs. 35 as well as 4 more times in vss. 28–34). Cf. the addition of εν τω by $\mathfrak{P}^{75}$ at Luke **16:22a**, which similarly creates εγενετο εν τω plus infinitive.

Luke 11:13 The shift to ο ουρανιος agrees with the common Matthean use of ο ουρανιος as modifying ο πατηρ.[468]

We have thus found a total of 46 readings among $\mathfrak{P}^{45}$'s significant singulars that have resulted (it appears) from harmonization. The percentages of the significant singulars and of the harmonizations that each type of harmonization has are as follows:

	210 significant singulars	46 harmonizations
35 to context	16.7%	76.1%
8 to parallels	3.8%	17.4%
3 to general usage	1.4%	6.5%
46 harmonizations	21.9%	100.0%

Clearly, at least as far as $\mathfrak{P}^{45}$ is concerned, Colwell is correct in his comment:

> Harmonization of all kinds occurs; but the dominant type to which the textual critic needs to be especially alert is harmonization to immediate context.[469]

Also important is the pattern of results created by harmonization. The following is a measure of how many errors of each sort are due to harmonizing:

Category	Context	Parallels	General Usage	Total	Harm. / Category
29 additions	12	1	1	14	48.3%
60 omissions	2	2	0	4	6.7%
48 transpositions	3	0	0	3	6.3%
73 substitutions	18	5	2	25	34.2%
210 total	35	8	3	46	21.9%

We see, then, that only the additions and substitutions arise to a considerable extent (in fact almost half and over a third, respectively) from harmonization. It is evident that harmonization of any sort plays only a

[468] Matt 5:48, 6:14, 6:26, 6:32, 15:13, 18:35, 23:9; see also Birdsall, "Rational Eclecticism," 48–49. I have treated the variation with the adjective as different from that with the presence or absence of υμων (or ημων). No Patristic support is cited in Nestle-Aland, but several Fathers are cited in both the IGNTP and the UBSGNT; unfortunately, these lists are almost completely disjoint, and I have followed the UBSGNT. Probably we have here the independent influence of the Matthean usage.

[469] "Scribal Habits," 114. See also the report by Min, *Die früheste Überlieferung des Matthäusevangeliums*, 143–144, concerning harmonizations in Matthew. Besides the singular readings cited here, he also considers: 20:30, where $\mathfrak{P}^{45}$ (supported by ℵ C D L N Θ 085 0281 f^1 f^{13} 33 565 579 700 892 1241 1424 *pm*) reads υιε instead of υιος (harmonized to 20:31; see Min, 140, 290–293); and 26:28, where $\mathfrak{P}^{45}$ (supported by C^3 f^1 22 700 *al*) omits γαρ (harmonized to Mark 14:24; see Min, 135). He further includes 25:42, where $\mathfrak{P}^{45*}$ omits ουκ (harmonized to 25:35; see Min, 142), but overlooks the support from B^* (see n. 76 above).

minor role in the creation of omissions and transpositions. Indeed, that few omissions would be caused by harmonization is readily understandable. Noting that a certain word or phrase does *not* occur in a parallel or even in the immediate context involves a more reflective activity (perhaps even deliberate editing) than does the repetition of a nearby word or of a word or phrase from a familiar parallel passage.[470]

Actually, most of the harmonizations in $\mathfrak{P}^{45}$ involve substitution of one word or phrase by another. Combining categories b) and e) of the harmonizations to the context, we find the following pattern, where the percentages indicate what amount of the sort of harmonization noted is of the error in question:

	Substitution	Addition	Omission	Transposition
35 to context	18 (51.4%)	12 (34.3%)	2 (5.7%)	3 (8.6%)
8 to parallels	5 (62.5%)	1 (12.5%)	2 (25.0%)	0 (0.0%)
3 to usage	2 (66.7%)	1 (33.3%)	0 (0.0%)	0 (0.0%)
46 harmonizations	25 (54.3%)	14 (30.4%)	4 (8.7%)	3 (6.5%)

The precise figures here are not, of course, of crucial significance. But the general tendency of $\mathfrak{P}^{45}$'s harmonizing is clear. In almost one-fourth (22.6%) of his significant singulars, harmonization is involved. The immediate context has by far the greatest influence, parallels have less impact, and general usage is a distant third. The effect of harmonization is in a majority of cases to create a substitution, less often (but still in one-fourth of the instances) to add something to a text, and rather infrequently to omit or transpose.

It should be recalled here that, as noted above, our picture is doubtless skewed by what survives of $\mathfrak{P}^{45}$. Harmonization to parallels would have fewer chances of applying in Acts, which makes up almost half of what we have of $\mathfrak{P}^{45}$. Indeed, all 8 examples of harmonization to parallels are, as we might expect, from the Synoptic Gospels. Nevertheless, even in the Synoptics we find that harmonization is more than twice as often to the context as to a parallel, as the following two tables show:

Harmonization in the Synoptics			Harmonization in John and Acts		
context	20	(69.0%)	context	15	(88.2%)
parallels	8	(27.6%)	parallels	0	(0.0%)
usage	1	(3.4%)	usage	2	(11.8%)
total	29		total	17	

[470] This same point seems to lie behind Metzger's argument against the authenticity of του θεου at Matt 21:12 (*Textual Commentary*, 1st ed., 54 = 2d ed., 44): "The fact that the parallel passages (Mk 11.15 and Lk 19.45; cf. Jn 2.14) lack τοῦ θεοῦ would not be an occasion for copyists, if they observed the fact, to delete the words from copies of Matthew, but rather for inserting the words in copies of the other gospels."

It is plausible enough that harmonization to parallels should play a much greater role in the Synoptic Gospels than elsewhere, but perhaps surprising that even there the context has significantly greater influence.

Summary

The basic features of the copying by the scribe of $\mathfrak{P}^{45}$ are the following.

1. The scribe is concerned to produce a readable text, and is successful in reaching this goal with virtually no correction by himself or anyone else. As a consequence, there are few nonsense readings, few corrections, and few obvious errors. There are also some examples of the simplifications of difficult texts or constructions.
2. The scribe has a marked tendency to omit portions of the text, often (as it seems) accidentally but perhaps also by deliberate pruning.[471] As suggested above, the majority of transpositions can be accounted for by the combined influence of characteristics 1 and 2.
3. Harmonization is a frequent cause of error, with harmonization to the immediate context being the most important type.
4. Stylistic and grammatical improvements are sometimes attempted, and the influence of Attic or Classical standards is on occasion felt.
5. Our scribe is, apart from his errors by leaps, rather rarely subject to certain errors of sight, perhaps also of hearing, of influences of similar forms, and simply of oversight.

[471] On Min's objection to the reference to the term "deliberate pruning," see n. 185 above.

CHAPTER FIVE

THE SCRIBE OF $\mathfrak{P}^{46}$

$\mathfrak{P}^{46}$ is a codex of the Pauline Epistles, usually dated as from *ca.* 200.[1] However, such a date has been questioned by Y.K. Kim, who argues that $\mathfrak{P}^{46}$ should be dated much earlier than is usual.[2] Kim isolates a number of features in $\mathfrak{P}^{46}$ that appear in papyri of the first century or earlier but not in later papyri. And he concludes at one point: "This strongly suggests that $\mathfrak{P}^{46}$ was written some time before the reign of the emperor Domitian,"[3] i.e., before 81 C.E. Perhaps surprisingly this article has evoked little response.[4]

One of the few discussions of this contention that I have seen is by Metzger, who makes several (non-palaeographical) points against Kim's thesis:[5]

1. "It must have taken some time for the nine Epistles that are preserved in $\mathfrak{P}^{46}$ to have been collected, then a copy made of the corpus (the archetype), and finally a copy of this to reach the interior of Egypt." Metzger assumes here, of course, that all of this could not have happened by 80 C.E. This is a reasonable assumption, but in the light of Epp's observations concerning the speed of circulation of texts is perhaps not quite unobjectionable.[6]

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[1] The proposed datings in Aland, *Repertorium*, 273, and van Haelst, *Catalogue*, 499 (no. 497) range from perhaps second century ("etwa II") to the end of the third century. The editor, Kenyon, assigned the papyrus to the "first half of the third century" (*The Chester Beatty Biblical Papyri* 3: *Supplement: Pauline Epistles, Text* [London: Emery Walker, 1936] xiv). Zuntz ("The Text of the Epistles," in idem, *Opuscula Selecta*, 262) says that he would date it "about A.D. 200." By the way, this article (first published in a French translation, "Réflexions sur l'histoire du texte paulinien," *RB* 59 [1952] 5–22) is the text of a 1950 lecture, which summarizes his *The Text of the Epistles*. The latter book will be cited frequently in our study of $\mathfrak{P}^{46}$, and I have not expanded these citations by adding references to the article.

[2] "Palaeographical Dating of $\mathfrak{P}^{46}$ to the Later First Century," *Bib* 69 (1988) 248–257. Kim's dating is followed by José O'Callaghan, "Verso le origini del Nuovo Testamento," *La Civiltà Cattolica* 139, 4 (1988) 271–272.

[3] "Palaeographical Dating," 254.

[4] Daniel B. Wallace, review of Young Kyu Kim, "Palaeographical Dating of $\mathfrak{P}^{46}$ to the Later First Century," *BSac* 146 (1989) 451–452, gives no evaluation of Kim's thesis.

[5] In the additions to his *The Text of the New Testament* (3d ed.; New York and Oxford: Oxford University Press, 1992) 265–266; this discussion has not been included in the 4th edition by Metzger and Ehrman.

[6] See his "New Testament Papyrus Manuscripts and Letter Carrying in Greco-Roman Times."

2. Metzger cites the authority of T.C. Skeat, who makes two points: (a) "We would have to accept that it is, by a very wide margin, the oldest surviving Christian manuscript *and* the oldest surviving example of a papyrus codex." (This is presumably viewed as clearly implausible.) (b) "$\mathfrak{P}^{46}$ uses an extensive and well-developed system of *nomina sacra*, which it is difficult to believe can have existed, not merely in A.D. 80, but, presumably, in one of its ancestors."[7]
3. Metzger refers to the authority of Eric G. Turner, who dated $\mathfrak{P}^{46}$ in the third century.[8]

Naturally, Metzger could have added at this last point the authority of Kenyon and others for a dating later than Kim's.

In the NTP Junack etal. support a date "um 200," and say of Kim's work: "Eine Datierung mit einer starken Tendenz zur 2. Hälfte des 1.(!) Jahrhunderts meint jetzt Y.K. Kim vertreten zu können, ohne daß die herangezogenen Schriftbeispiele restlos überzeugen können, vielmehr fehlen in $\mathfrak{P}^{46}$ ihre typischen dekorativen Elemente."[9] This provides a hint of a refutation of Kim's dating on palaeographical grounds, but one would wish for more details.[10]

Subsequently, Pickering discusses the datings of early New Testament papyri generally, and then examines Kim's dating of $\mathfrak{P}^{46}$ in some detail.[11] Specifically, he criticizes Kim for placing undue weight on the forms of individual letters, since these may be similar in hands from quite different dates.[12] Pickering then places $\mathfrak{P}^{46}$ within what Cavallo calls the "Alexandrian majuscule," and finds it be "quite similar" to *P.Ryl.* 3.527 and *P.Ryl.* 3.489. The dates assigned to the first are the third century (Roberts) and the last third of the third century (Cavallo), while the dates assigned to the second are late third or fourth century (Roberts), the first third of the fourth century (Cavallo), and the mid-fourth century (Cavallo and Maehler). Pickering then concludes: "If my comparison of these two hands with that of P.Beatty II [i.e., $\mathfrak{P}^{46}$] is valid, and if the style is properly traced from the mid-second century onwards, we are bound to

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[7] This is from a letter by Skeat to Metzger.

[8] *Typology*, 148.

[9] NTP 2.1:xliv–xlv, citation from xliv: "around 200," and "Y.K. Kim now thinks that he is able to defend a dating with a strong tendency to the second half of the first (!) century, although the cited examples of writing are not completely convincing; rather in $\mathfrak{P}^{46}$ their typically decorative elements are lacking."

[10] With respect to one palaeographical issue here, see pp. 249–250 below.

[11] Stuart R. Pickering, "The Dating of the Chester Beatty–Michigan Codex of the Pauline Epistles ($\mathfrak{P}^{46}$)," in *Ancient Christianity in a Modern University*, 2: *Early Christianity, Late Antiquity and Beyond*, ed. T.W. Hillard etal. (Grand Rapids: Eerdmans, 1998) 216–227; see especially 220–227.

[12] Ibid., 221: "There are therefore serious methodological difficulties in giving the evidence of individual letters precedence over the evidence of the general styles in which they occur."

keep the Beatty text in fairly close chronological connection with its third and fourth-century relatives. This accords with the overall dating range of the other Beatty texts with which it is associated, and our emphasis on the third and fourth centuries as a dating focus for the group is confirmed."[13] Pickering cites a few further "unconvincing" details in Kim's arguments.[14] But Pickering also remarks throughout that more investigation into the dating of $\mathfrak{P}^{46}$ and other early papyri is needed.

The outlines of a detailed palaeographical refutation of Kim's arguments have been presented by Bruce W. Griffin, whose conclusion was that a first-century date can be ruled out, and that the best estimate is 175–225.[15] I hope that this analysis is soon published in a systematic study. I might mention, as a non-palaeographical point against Kim's dating, that $\mathfrak{P}^{46}$ has as many as eight conflations, usually readings somehow combining a reading found in the Western tradition (D F G) with one found in the Alexandrian tradition (א B). Such readings suggest that $\mathfrak{P}^{46}$ is late enough that both these traditions had already arisen (at least in some early form), and thus a first century date would appear extremely implausible.

Most recently Comfort has given considerable attention to Kim's dating. Comfort revises some of Kim's parallels, and points out further manuscripts to which $\mathfrak{P}^{46}$ is similar.[16] He concludes: "Thus, it is my opinion that $\mathfrak{P}^{46}$ belongs to an era after A.D. 81–96 (the era posited by Kim)—perhaps the middle of the second century."[17]

Although, in the light of the authorities to be cited for the usual dating, I am disinclined to accept Kim's dating or even Comfort's dating, it is worth emphasizing that, even dated *ca.* 200, $\mathfrak{P}^{46}$ is a remarkably ancient text. Indeed, at the time of its discovery it was apparently the oldest manuscript of the New Testament.[18] Even now there are known only rather few verses that have survived from an earlier period (in $\mathfrak{P}^{52}$ and perhaps $\mathfrak{P}^{98}$), although $\mathfrak{P}^{66}$ is of approximately equal antiquity.

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[13] Ibid., 223.

[14] Ibid., 225–226.

[15] "The Palaeographical Dating of $\mathfrak{P}^{46}$," a paper delivered at the New Testament Textual Criticism Section, Society of Biblical Literature Annual Meeting, New Orleans, November 24, 1996.

[16] Comfort and Barrett, 204–207.

[17] Ibid., 206; at 203 the dating is summarized as "middle second century." In his *The Quest for the Original Text*, 30–31 and 77, Comfort dated $\mathfrak{P}^{46}$ to the years 85–150. And now, in *Encountering the Manuscripts*, 66–67, 131, and 134–139, Comfort reaffirms his dating to the middle of the second century.

[18] Cf. Lietzmann, "Einführung in die Textgeschichte der Paulusbriefe," *Handbuch zum Neuen Testament* 8: *An die Römer* (4th ed.; Tübingen: Mohr-Siebeck, 1933) 6 n. 1, reprinted in *Kleine Schriften* 2:144 n. 2; idem, "Zur Würdigung des Chester-Beatty-Papyrus der Paulusbriefe," SPAW, Philosophisch-Historische Klasse, 1934, 774, reprinted in *Kleine Schriften* 2:171; and C.C. McCown, "Codex and Roll in the New Testament," *HTR* 34 (1941) 230: "It [$\mathfrak{P}^{46}$] is the oldest extant manuscript of any considerable portion of the New Testament."

$\mathfrak{P}^{46}$ once contained (at least) nine of the Pauline Epistles in the following unusual order: Rom, Heb, 1 Cor, 2 Cor, Eph, Gal, Phil, Col, 1 Thess, followed by perhaps some additional epistles.[19] The extant portion of $\mathfrak{P}^{46}$ actually ends with 1 Thess 5:28 on f. 97^{v}. Since the codex was originally a single-quire codex of 104 folios, there would then be room for 2 Thess, which Kenyon calculates to have taken about 4 pages. The remaining 10 pages, though, seemed to Kenyon not to suffice for the Pastoral Epistles, although Phlm could have been included.[20] Kenyon thus suggested that a few leaves at the end were simply left blank.[21]

More recently, however, Jeremy Duff has argued that "it is far more likely that $\mathfrak{P}^{46}$ originally did contain the Pastorals."[22] Duff notes that the scribe begins to place more letters on a page toward the end of his task, and thus probably always intended to include the Pastorals. Since even with this contraction, he would have run out of room, there are two possibilities: the scribe simply left the codex incomplete, or the scribe added a few more sheets of papyrus in order to finish his task. Duff thinks that the latter is more likely. In any case, the contraction of his writing shows that the scribe intended to include the Pastorals, and thus "$\mathfrak{P}^{46}$ would in fact be evidence of a Pauline corpus containing all the canonical Pauline letters."[23] Duff thus contradicts the opinion of Jerome D. Quinn, who argues that "[t]he scribe of $\mathfrak{P}^{46}$ intended a collection of Pauline letters to churches," and thus would not have contained either the Pastorals or Philemon.[24] Quinn accordingly states that "the last five leaves of $\mathfrak{P}^{46}$ were left blank."[25] As far as I can see, though, Quinn's contention rests ultimately on the simple fact that all the letters now extant in $\mathfrak{P}^{46}$ are to churches, but this would have been true in any case if we assume that the letters are ordered by length.

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[19] Kenyon, *Supplement: Pauline Epistles, Text*, viii, and Aland, *Repertorium*, 273–274.

[20] In fact, Trobisch, *Die Entstehung der Paulusbriefsammlung*, 112 n. 16, has even speculated that $\mathfrak{P}^{87}$, which contains a few lines from Phlm, could have been part of a supplement to $\mathfrak{P}^{46}$.

[21] *Pauline Epistles, Text*, x–xi. By the way, on the basis of his knowledge of only part of the now extant folios, Henry A. Sanders (*A Third-Century Papyrus Codex of the Epistles of Paul* [University of Michigan Studies, Humanistic Series 38; Ann Arbor: University of Michigan Press, 1935] 10) conjectured that Phlm came between Gal and Phil. But the discovery of f. 86^{r}, on which Gal ends and Phil begins, refutes this view (see Kenyon, *Pauline Epistles, Text*, x).

[22] "$\mathfrak{P}^{46}$ and the Pastorals: A Misleading Consensus?" *NTS* 44 (1998) 579.

[23] Ibid., 585–589, quotation from 590. Finegan, "The Original Form of the Pauline Collection," *HTR* 49 (1956) 93, had already observed: "Room did not then remain, however, for I and II Timothy and Titus unless additional leaves were glued on at the end, a procedure which is at least a possibility." And Søren Giversen, "The Pauline Epistles on Papyrus," in *Die Paulinische Literatur und Theologie. The Pauline Literature and Theology*, ed. Sigfred Pedersen (Teologiske Studier 7; Århus: Forlaget Aros; Göttingen: Vandenhoeck und Ruprecht, 1980) 211, considers it "more likely" that additional folios were added.

[24] "$\mathfrak{P}^{46}$—The Pauline Canon?" *CBQ* 36 (1974) 385.

[25] Ibid., 385 n. 37.

The position of Heb after Rom is the most striking aspect of $\mathfrak{P}^{46}$'s order. Metzger reports that nine minuscule manuscripts and a Syriac canon also have Heb after Rom.[26] And marginal chapter numbers in B appear to provide evidence of a sequence with Heb after Gal.[27]

Finegan has argued that "the principle of relative length is the simple and sufficient clue to order [of the Pauline corpus]."[28] He notes that "it was common Egyptian opinion that Paul wrote Hebrews," and so it is natural to find Hebrews in $\mathfrak{P}^{46}$, ℵ, and B. He continues: "Already in these manuscripts, however, Hebrews can be seen dropping toward a place at the end of the Pauline collection, and finally it fell quite out of it altogether."[29] Finegan seems not, though, to explain the placing of Heb after Rom in $\mathfrak{P}^{46}$; by his own figures 1Cor is clearly longer than Heb.[30] However, already C.C. McCown had noted that $\mathfrak{P}^{46}$ arranges the letters in "descending order of size," and that "Hebrews, though smaller, is

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[26] *Textual Commentary*, 1st ed., 661 = 2d ed., 591; Metzger and Ehrman, *The Text of the New Testament*, 55 n. 7. Sanders, *A Third-Century Papyrus Codex*, 34, argued that also in $\mathfrak{P}^{13}$ (P.Oxy. 657) Romans immediately preceded Hebrews.

[27] Metzger, *Textual Commentary*, 1st ed. 661 n. 2 = 2d ed., 591 n. 2; Metzger and Ehrman, *The Text of the New Testament*, 69. These chapter numbers are often taken as disclosing the sequence in an ancestor of B. However, Skeat, "The Codex Sinaiticus, the Codex Vaticanus and Constantine," 600–601 = *Collected Writings*, 211–212, points out that the chapter numbers are later additions (as noted by Martini) to the codex. Of course, they still seem to presuppose that Heb comes after Gal, even if this order is later than B itself. Cf. also Sanders, *A Third-Century Papyrus Codex*, 12, on the order in $\mathfrak{P}^{46}$. For the varying positions of Heb in manuscripts, see Scrivener, *A Plain Introduction* 2:137–138 (in the Coptic versions); Sanders, *A Third-Century Papyrus Codex*, 12; Benoit, "Le Codex paulinien Chester Beatty," *RB* 46 (1937) 59 (and n. 1); Walter Schmithals, "Zur Abfassung und ältesten Sammlung der paulinischen Hauptbriefe," *ZNW* 51 (1960) 236–245; Metzger, *Textual Commentary*, 1st ed., 661–662 = 2d ed., 591–592; idem, *The Canon of the New Testament*, 297–299; and Frede in Vetus Latina 25.1055–1056. Aland, "Die Entstehung des Corpus Paulinum," in *Neutestamentliche Entwürfe*, 302–350, discusses many of these issues. Cadwallader, "The Correction of the Text of Hebrews," 290 n. 157, notes that the Syriac canon also places Heb immediately after Rom, referring to Souter, *Text and Canon of the New Testament*, revised edition, 168–169 (already in the first edition, 184, of course without referring to $\mathfrak{P}^{46}$); however in the Syriac canon the sequence begins with Gal, 1Cor, 2Cor, followed by Rom and Heb. H.F.D. Sparks, "The Order of the Epistles in $\mathfrak{P}^{46}$," *JTS* 42 (1941) 180–181, reports that Hieracas (ca. 300 in the Delta) at one point cites a passage from Heb after a passage from Rom, and at another cites a passage from 1Cor after two passages from Heb; Sparks concludes (181): "it would seem that so far from being an idiosyncrasy of one manuscript belonging to a particular community, the order Romans-Hebrews-1, 2 Corinthians was accepted by Egyptian Christians both over a fairly extensive geographical area and over a considerable period of time."

[28] "The Original Form of the Pauline Collection," *HTR* 49 [1956] 95. Cf. also Hans Lietzmann, "Einführung in die Textgeschichte der Paulusbriefe," 2, reprinted in idem, *Kleine Schriften* 2:139. Harnack, *Marcion*, 168*–69*, maintains that Marcion's order was similarly determined by length, with the exception that Gal was placed first because of its importance.

[29] "The Original Form," 94.

[30] Ibid., 96.

placed before 1 Corinthians doubtless because its size would properly place it between 1 and 2 Corinthians."[31]

By the way, in my dissertation I listed the singulars of $\mathfrak{P}^{46}$ following the order in the papyrus. For certain purposes (such as investigating the frequency of errors) this is appropriate, but I have here ordinarily cited readings in the Biblical order. This seems more convenient, and also avoids the demand of consistency that the singulars of $\mathfrak{P}^{45}$ be cited in the Western order of the Gospels found there.

Portions of 86 of the original 104 folios have been preserved, and indeed in most cases quite well preserved, usually with significant loss only of a few lines at the bottom.[32] The papyrus is now divided into 56 folios known as Chester Beatty Papyrus II (found in Dublin), and 30 folios at the University of Michigan, Inv. 6238.[33] On its provenance see the remarks in connection with $\mathfrak{P}^{45}$ in chapter 4.

The textual character of $\mathfrak{P}^{46}$ seems to be basically Alexandrian, but with considerable support for readings found in D F G.[34] $\mathfrak{P}^{46}$ appears to be closest to Codex Vaticanus among the most important majuscules, and indeed in the course of the collation it was quite common to find only

[31] "Codex and Roll in the New Testament," *HTR* 34 (1941) 245. This was previously observed by Benoit, "Le Codex paulinien Chester Beatty," 60. Heinrich Seesemann, "Die Bedeutung des Chester-Beatty Papyrus für die Textkritik des Paulusbriefe," *TBl* 16 (1937) 92 n. 1, sees the position as "eine Folge seiner hohen Einschätzung in Aegypten." (I am grateful to Michael B. Phelps of the Ancient Biblical Manuscript Center for kindly furnishing me a copy of Seesemann's article.)

[32] Kenyon, *Pauline Epistles, Text*, viii, and the figures in n. 1 there.

[33] Aland, *Repertorium*, 273. The history of the bringing together of these fragments is given by Kenyon, *Pauline Epistles, Text*, vi–vii; cf. Sanders, *A Third-Century Papyrus Codex*, 1.

[34] See the tables in Kenyon, *Pauline Epistles, Text*, xv–xvi, and his summary statement on xvi–xvii. Note also Sanders's earlier analysis in *A Third-Century Papyrus Codex*, 23–37, as well as Colwell's counts in his review of *A Third-Century Papyrus Codex of the Epistles of Paul*, ed. Henry A. Sanders, *JR* 16 (1936) 96–97. Zuntz places $\mathfrak{P}^{46}$, 1739, B, bo, sa, Origen, and Clement in his "proto-Alexandrian" group ("The Text of the Epistles," 254–255). And he later states (259–260) that "only quite exceptionally does $\mathfrak{P}^{46}$ attest readings which are otherwise confined, strictly, to the West. The so-called 'Western' readings in $\mathfrak{P}^{46}$ normally have other, non-Western support; they recur, either in the Byzantine standard text, or at least in a number of later Greek manuscripts and/or some Eastern versions or Fathers." See also Zuntz, *The Text of the Epistles*, 41–42, 96–100. And for agreements with F G see Hoskier, "A Study of the Chester-Beatty Codex of the Pauline Epistles," *JTS* 38 (1937) 158–159. Heinrich Seesemann, "Der Chester-Beatty Papyrus 46 und der Paulustext des Clemens Alexandrinus," *ZNW* 36 (1937) 90–97, cites a number of readings showing the varying combinations of evidence, and concludes (95, 97) that the Western text is clearly early. See also his discussion in "Die Bedeutung des Chester-Beatty Papyrus," 95. Klijn, *A Survey*, 139–140, has a brief discussion of the early literature. Finally, Michael W. Holmes, "The Text of $\mathfrak{P}^{46}$: Evidence of the Earliest 'Commentary' on Romans?" in *New Testament Manuscripts: Their Texts and Their World*, ed. Thomas J. Kraus and Tobias Nicklas (Texts and Editions for New Testament Study 2; Leiden and Boston: Brill, 2006) 189–206, has valuable comments on readings found in $\mathfrak{P}^{46}$ B 1739, on the one hand, and in D F G, on the other.

B cited in Tischendorf as having the reading of $\mathfrak{P}^{46}$.[35] Kurt Aland and Barbara Aland characterize it as having a "free" text.[36]

The papyrus has also been found to have a close relationship to the text of 1739, a tenth-century manuscript that preserves "a relatively pure form of the Alexandrian type."[37] In fact, $\mathfrak{P}^{46}$ was found to have 4 agreements with 1739 alone,[38] as well as 11 more with 1739 and only a few other manuscripts.[39] Von Soden cites 1739 systematically, but unfortunately is neither complete nor entirely accurate.[40] Nestle-Aland and the United Bible Societies' edition also cite 1739, but of course at only comparatively few places of variation. It is, therefore, fortunate that there is a published collation of 1739 by Lake, de Zwaan, and Enslin, which appears quite reliable.[41] Consequently, having constructed a list of singulars of $\mathfrak{P}^{46}$ on the basis of Kenyon's plates, I also examined the photographs of B and the collation of 1739 at those readings of $\mathfrak{P}^{46}$ with no support from continuous-text Greek manuscripts in Tischendorf. This check enabled me to delete (by asterisk) four of the readings in the following list,[42] and also to correct quite a few citations of 1739 as reported by von Soden. It may be of interest to note that the support from 1739 at Heb 12:1d (ευπεριςπαστον) is not cited in von Soden or even in the collation of 1739,

[35] Among the manuscripts cited in Kenyon's tables (*Pauline Epistles, Text*, xv–xvi), $\mathfrak{P}^{46}$ agrees most often with B, except in Heb, where B has only 1:1–9:14. Kenyon also notes a number of agreements between $\mathfrak{P}^{46}$ and B alone (xix–xxi), and says (xxii): "there are several places where B stood alone against the other principal MSS., and now has the support of the papyrus." Cf. also Zuntz, *The Text of the Epistles*, 39–41, 61–62, 218. A few such agreements are noted in Supplementary Note 3. BDF, §115(1), asserts that at Col 3:22 $\mathfrak{P}^{46}$ B are "incorrect" in writing οφθαλμοδουλεια; but A also has this spelling, and K L *al* have -λειαις, according to Tischendorf. Unfortunately, the NTP does not report on the -ια / -εϊα variation.

[36] *The Text of the New Testament*, 99 (and also 93–95); see chapter 1, n. 52.

[37] Metzger and Ehrman, *The Text of the New Testament*, 91. Cf. Zuntz, *The Text of the Epistles*, 42–45, and 68–84 generally on 1739.

[38] These are Rom 16:17a; Heb 12:1d; 2 Cor 4:16; Col 4:11b. There is also Rom 15:14 (where Zuntz, *The Text of the Epistles*, 179, cites I as also agreeing, but I does not contain Romans), which should be interpreted as two readings; see below. See Zuntz's comments in ibid., 42–45, 68–69, 78–81.

[39] Heb 8:9b, 11:39; 1 Cor 5:13b; 2 Cor 1:10 (1739^{c}), 5:9, 8:14, 10:12b, 12:11b, 12:14; Gal 1:15, 4:11.

[40] This judgment is based on the collation published by Kirsopp Lake, J. de Zwaan, and Morton S. Enslin, eds., "Codex 1739," in *Six Collations of New Testament Manuscripts*, ed. Kirsopp Lake and Silva New (HTS 17; Cambridge: Harvard University Press, 1932) 141–219, who remark (141) that von Soden's apparatus "seems to give a very imperfect presentation of its readings."

[41] At any rate the collators cite numerous departures from the Textus Receptus that are not mentioned by von Soden. I suppose that it is more likely that von Soden simply overlooked such readings (if they were noted at all in the collation he used) or thought them unworthy of citation, than that the collators created these readings. See, however, the remarks of Zuntz, *The Text of the Epistles*, 69–71, and n. 43 below.

[42] Agreement with 1739 was found at Rom 16:17a; 2 Cor 4:16; and Col 4:11b; agreement with B was found at 1 Cor 10:21b.

but is reported by Nestle-Aland and the United Bible Societies' edition.[43] As a final check I examined the microfilm of 1739 at all the places cited here, and found a few differences with the published collation. Further, the collation against Nestle-Aland[27] removed Rom 13:14b; Heb 1:2; Eph 3:13.[44] On the other hand, some readings have been added as a result of more recent work, notably volume 2 (in two parts) of the NTP, which fortunately covers all of $\mathfrak{P}^{46}$: Rom 11:1 (and then asterisked by evidence in von Soden), **16:8**, **16:21**, **16:22**; Heb **7:28**,[45] 8:11c (and then asterisked by evidence in the NTP), **8:11d**.[46] And two readings have been removed: 2 Cor 3:11 (where the editors say that the second το has been deleted with points; at least the point over the ο seems to be visible), and 2 Cor 10:10 (where the editors believe that omission of φησιν is more likely than of μεν). Indeed, besides an excellent presentation of the text of $\mathfrak{P}^{46}$, along with notes on corrections and doubtful places, the apparatus often provides evidence from early manuscripts cited nowhere else. And on the basis of that evidence quite a few readings were found to have support: Rom 9:11b, 10:8, 15:31a; 2 Cor 1:20, 8:19b, 10:12a, 12:19b; Gal 1:12, 6:4a, 6:16; Eph 5:15b, 5:27a;[47] Phil 2:7; Col 3:16b; Heb 6:15, 8:13, 13:7a. This coverage of $\mathfrak{P}^{46}$ was especially welcome, since $\mathfrak{P}^{46}$ provides more than half of all our singular readings. Finally, in the light of the support found from $\mathfrak{P}^{13}$ at Heb 12:5c, I decided to compare the list of singulars against that manuscript; however, the only singular removed was Heb 12:5c.[48] At Heb 9:22b the support from 319* is found in Scrivener, to which Hoskier refers.[49] Many of the singular readings are seen to have versional support, and, although

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[43] In my dissertation (285 n. 13) I supposed that "the positive citation in these two recent editions is more reliable than the silence of the earlier collators," and in any case I have now confirmed the reading by microfilm.

[44] The first printing of Nestle-Aland[27] added 0278* to the support for $\mathfrak{P}^{46}$ here, but the corrected printings do not cite 0278* here, as does not the NTP.

[45] This reading is reported simultaneously (and independently) by Finney, as discussed below.

[46] We may also note 1 Cor 3:4, where NTP adds the reading: εγω *sec. om.* $\mathfrak{P}^{46vid\ pr.\ sp.}$, with no support cited. However, Tischendorf reports that 69 agrees with this omission, and so this reading does not appear in our list.

[47] In my dissertation I took this to be a nonsense reading, but it is more likely simply an orthographic omission of -ν.

[48] The text of $\mathfrak{P}^{13}$ can be found in Bernard P. Grenfell and Arthur S. Hunt, eds., *The Oxyrhynchus Papyri* 4 (London: Egypt Exploration Fund, 1904) 36–48 (as *P.Oxy*. 4.657), and (a brief supplement) in Vittorio Bartoletti, ed., "1292," in *Papiri greci e latini* 12, ed. M. Norsa and V. Bartoletti (Pubblicazioni della Società Italiana per la ricerca dei Papiri greci e latini in Egitto; Florence: Felice Le Monnier, 1951) 209–210 (as *PSI* 12.1292); see also the transcriptions in the NTP and in Comfort and Barrett. Kenyon, *The Chester Beatty Biblical Papyri* 3: *Supplement: Pauline Epistles, Text*, xv, observed the high frequency of agreement between $\mathfrak{P}^{13}$ and $\mathfrak{P}^{46}$ (in Hebrews), as had already Sanders, *A Third-Century Papyrus Codex*, 34, who calls the agreement between these two "remarkable." Aland and Aland, *The Text of the New Testament*, 97, say of $\mathfrak{P}^{13}$: "*often with* $\mathfrak{P}^{46}$." And see Comfort and Barrett, 85 and 208.

[49] Scrivener, *An Exact Transcript of the Codex Augiensis*, 526, cited by Hoskier, *A Commentary*

I suspect coincidental agreement in most cases, one can certainly imagine a relationship in some readings.[50]

The writing of $\mathfrak{P}^{46}$ is in a good hand, as Kenyon notes:

> The script of the papyrus is in marked contrast with that of the Chester Beatty papyrus of the Gospels and Acts [i.e., $\mathfrak{P}^{45}$]. It is far more calligraphic in character, a rather large, free, and flowing hand with some pretensions to style and elegance.[51]

Abbreviations for *nomina sacra* are frequent, while breathings and punctuation occur occasionally.[52] There are some pauses in sense indicated by the leaving of a slight space, which led Kenyon to say: "They suggest at any rate some perception by the scribe of the sense of what he was writing."[53]

Until fairly recently, as with $\mathfrak{P}^{45}$ the only list of singulars of $\mathfrak{P}^{46}$ appears to have been the one obtainable from Kenyon's apparatus in his edition by noting the readings for which he cites no support. While this apparatus seems to be the chief source—usually the only source—for later writers' comments on the singular readings of $\mathfrak{P}^{46}$, it is not quite reliable. Kenyon fails to cite numerous readings that involve only fairly trivial orthographic matters, sometimes counts as singular readings that have been corrected, and also misses quite a few other readings.[54] And sometimes his presentation is a bit awkward.[55] Even more serious is his occasional misreading of the papyrus itself, and his apparatus makes little use of von Soden's edition. Of course, Kenyon does indicate most of the singulars, and thus our list of singulars was checked against Kenyon's apparatus, and the dis-

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on the Various Readings in the Text of the Epistle to the Hebrews in the Chester-Beatty Papyrus $\mathfrak{P}^{46}$ *(circa 200 A.D.)* (London: Bernard Quaritch, 1938) 48.

50 Many alleged agreements are cited by Hoskier in various writings, but I have disagreed with his contentions at quite a few places, as is often noted in the following discussion. However, one might note Kilpatrick's citation ("Three Recent Editions," 16) of readings of $\mathfrak{P}^{46}$ that appear singular according to Nestle-Aland[17], but in fact have Latin support reported in Wordsworth and White; these are our: Rom **9:26b**; 1 Cor 9:8b, **11:24b**, **13:3**, **14:19a**; 2 Cor **9:1**, **12:5**; Gal 4:6; Eph **2:4**, 5:5; Phil **3:3b**; Heb **7:27a**.

51 *Pauline Epistles, Text*, xiii. Sanders, *A Third-Century Papyrus Codex*, 12, notes: "The writing is of the book hand type and the letters are carefully formed and well spaced." Zuntz, *The Text of the Epistles*, 18, comments on the "neat appearance" of the papyrus, and says that "it was written by a professional scribe and corrected—but very imperfectly—by an expert."

52 Kenyon, *Pauline Epistles, Text*, xiii–xiv; Sanders, *A Third-Century Papyrus Codex*, 15–19.

53 *Pauline Epistles, Text*, xiv; cf. Sanders, *A Third-Century Papyrus Codex*, 17.

54 But it has seemed to me unnecessary to attempt to catalogue all such discrepancies, as I did in my dissertation (286 n. 17 [–89]). Most of these involve either differences in what one considers as a variation unit, or the citation of supporting Greek evidence. Kenyon makes a few corrections at *The Chester Beatty Biblical Papyri* 3: *Supplement: Pauline Epistles, Plates* (London: Emery Walker, 1937) i.

55 For example, Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 97, asserts that Kenyon erroneously considers Col 2:10 (αρχης και εξουσιας), 3:8 (υμων), and 3:11 (ενι) as singulars, although B supports them all. But Seesemann has here misinterpreted Kenyon's apparatus, which simply cites the evidence supporting *other* readings at these places, and so it is implied that the reading is found in "cett."

crepancies were checked again. Our total of 667 singulars compares with 654 "singulars" and "errors" cited in Kenyon's tables.[56] However, there are 692 singulars noted in his apparatus. (The counts are complicated by the differing judgments concerning whether corrections are by the scribe or a later hand; this entire issue is discussed later.) Some of the discrepancies are explained as follows.

Sometimes Kenyon has transcribed the papyrus incorrectly as having a singular reading:[57]

Rom 11:15	$\mathfrak{P}^{46}$ does have η before αποβολη.
1 Cor 1:22	$\mathfrak{P}^{46}$ seems to have και ελληνες instead of οι δε ελληνες.[58]
1 Cor 1:31	Kenyon edits $\overline{\text{θω}}$, but $\mathfrak{P}^{46}$ has $\overline{\text{κω}}$.
Phil 1:22	$\mathfrak{P}^{46}$ has ειτε *cum* D* 460, instead of επει.
Phil 3:12	Kenyon edits τελειωμαι, but $\mathfrak{P}^{46}$ has τετελειωμαι.[59]
Col 1:24	Instead of συν $\mathfrak{P}^{46}$ has ε̣ν̣, as noted later by Kenyon.[60]
Col 2:11	$\mathfrak{P}^{46}$ has περιετμηθητε instead of περιτμηθητε.
Heb 12:5	$\mathfrak{P}^{46}$ has υιοις, not υιους.[61]
Heb 13:8	$\mathfrak{P}^{46}$ seems to have σημερον ο αυτος rather than σημερον αυτος.[62]

And two suggested readings seem too unclear to cite. At 1 Thess 1:9 Kenyon remarks that $\mathfrak{P}^{46}$ "fortasse" has τω θεω *pro* θεω; but this seems highly uncertain, and is not mentioned in Sanders, the NTP, or Comfort and Barrett. And at Heb 11:4 there is no reason to think that the text is singular.[63]

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[56] *Pauline Epistles, Text*, xv–xvi. The distinction between these two categories is not clear, as Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 97, argues. I have followed Kenyon, *Pauline Epistles, Plates*, i.

[57] Except for 1 Cor 1:22 these were all noted in my dissertation, 286 n. 17 (–89); unless otherwise stated, the NTP and Comfort and Barrett agree with my readings.

[58] The latter was edited by Kenyon (with no dots under οι δε), whom I followed in my dissertation. But the NTP edits και, and calls it "recht sicher," and Comfort and Barrett also have και in their first edition; so I have removed this reading from my list. However, in their revised edition Comfort and Barrett print ο̣ι̣ δ̣ε̣, and in the margin state that Kenyon edited ου δε. Zuntz, *The Text of the Epistles*, 200, follows Kenyon and argues that $\mathfrak{P}^{46}$'s οι δε implies the omission of και *prim.* in the verse.

[59] Kenyon printed ηδη | τελειωμαι, followed by Comfort and Barrett; but τ̣ε̣ appear after ηδη, as noted also in the NTP (which though edits [τ]ε̣).

[60] *Pauline Epistles, Plates*, i.

[61] Kenyon edits υιους, followed by Comfort and Barrett.

[62] Kenyon edits σημερον α̣υ̣τ̣[ος, and is followed by the NTP (with σημερον α̣[υ]τ̣[ος) and by Comfort and Barrett (with σημερον α̣υ̣τ̣ο̣[ς). They would thus have a singular omission of ο. Despite this authority, it still seems to me that the plate shows σημερ̣ο̣ν̣ ο̣ α̣υ̣τ̣ο̣ς̣. The final letter of σημερον is clear, then there is a slight space where nothing is legible, followed by what must be the right portion of ο, and then the left portion of α, where the lower curving part is clear. Thus *something* is between the end of σημερον and the beginning of αυτος, and this must be the article ο. In fact, all of ο αυτος is squeezed in at the end of the line, and given this compact writing, the remains are consistent with the presence of the article. Indeed, the marks after σημερον can hardly be accounted for as an immediately following α. The upright portion of υ (i.e., of Y) is visible before the τ (which is fairly clear), and thus the space is appropriate.

[63] Kenyon's apparatus says: "Fortasse omittendum παρα καιν propter spatium." But see

At a few places I have removed readings that were cited as singular in my dissertation. I treated the reading at Rom 15:14 (αδελφοι *post* δε) as singular according to the evidence in Tischendorf, but being supported by 1739; but I now see that Kenyon does not really cite this as singular, and in any case I think it should be divided into two readings (position of αδελφοι, presence or absence of μου), neither of which is singular in Tischendorf.[64] At Phil 4:10 Kenyon fails to note Greek support already in Tischendorf for [ανεθ]α̣λ̣α̣τ̣ε̣; indeed I did the same in my dissertation and thus included this as a singular of $\mathfrak{P}^{46}$.[65] At Col 3:5 I included $\mathfrak{P}^{46}$'s omission of κακην, thus ignoring the support from F G (and Kenyon's note on this support), since F G transpose; but the transposition should be viewed as a separate reading and so the reading of F G (found in Tischendorf) causes the omission not to appear in our list. (Tischendorf also quotes a citation in Hilary that agrees precisely with $\mathfrak{P}^{46}$ here.)

These differences are misleading, since Kenyon does not "include differences in spelling," or at any rate does not do so regularly: see his note *ad*

Pauline Epistles, Plates, i, where this is changed to "Fortasse omittendum τω $\overline{\text{θω}}$, ut $\mathfrak{P}^{13}$, propter spatium." Kilpatrick, "The Chester Beatty Papyrus $\mathfrak{P}^{46}$ and Hebrews xi.4," *JTS* 42 (1941) 68–69, does not cite Kenyon's correction, but notes that

> there is no other textual evidence for the omission of the words παρα καιν. Both $\mathfrak{P}^{13}$ and Clement of Alexandria, however, omit τω $\overline{\text{θω}}$ at the end of the second line in brackets, and if, as seems clear, the papyrus did omit something, it is preferable to conjecture that it made an omission already known from other early authorities than that it indulged in one that would be peculiar to itself.

Accordingly, for the omission Kilpatrick cites in his edition "$\mathfrak{P}^{13,\ 46vid}$ Cl," and Nestle-Aland[25] (following earlier editions) cites: "$\mathfrak{P}^{13}$(^{46}?) Cl." Other scholars who think that $\mathfrak{P}^{46}$ omits τω θεω are Seesemann ("Der Chester-Beatty Papyrus 46," 93–94, who thinks that the omission is probably original, since it is found in our three oldest witnesses), Hoskier (*A Commentary*, 51), Zuntz (*The Text of the Epistles*, 33), Mees (*Zitate* 1:173 and 2:233), and Cadwallader ("The Correction of the Text of Hebrews," 271 [and n. 69]). If $\mathfrak{P}^{46}$ does have this omission, the reading should be included in our list (as not being supported in Tischendorf) and then asterisked because of the support of $\mathfrak{P}^{13}$. However, it seems doubtful that $\mathfrak{P}^{46}$ does in fact omit τω θεω; see the comment by Metzger (*Textual Commentary*, 1st ed., 671 n. 1 [not discussed in the second edition]), and note that $\mathfrak{P}^{46}$ is not cited for the omission in Nestle-Aland[26], Nestle-Aland[27], or UBSGNT[3] (the variation unit is not cited in UBSGNT[4]). The NTP leaves it open whether $\mathfrak{P}^{46}$ contained the words, but Comfort and Barrett reconstruct the text without τω θεω. See further the comments by R.W. Lyon, "A Re-examination of Codex Ephraemi Rescriptus," *NTS* 5 (1958–1959) 265–266.

[64] As one reading this would be: ** 15:14 αδελφοι μου *post* δε ς *rell* d*** vg | αδελφοι *post* δε $\mathfrak{P}^{46}$ 1739 Spec | αδελφοι *post* υμων D* F G d* f g | αδελφοι μου *post* υμων $D^{b.c}$.

[65] Tischendorf's note was not clear enough for me, I suppose. In any case, I found this agreement from the citation of D^b (called D^1) in the NTP, and confirmed it in Tischendorf's edition of D (and further checked the microfilm). The evidence is: ανεθαλετε ς D^c *rell* (-λλ- P 075 1 327 642 2816) | ανεθαλατε $\mathfrak{P}^{46}$ D^b | εθαλατε D* | ενεθαλετε 181 | ανεθαλε 177. BDF, §72, state that $\mathfrak{P}^{46}$ has ανεθαλατε "probably correctly" (but give D* as agreeing); see also BDF, §75 and §101. But note that in the NTP the apparatus cites D^1 (i.e. D^b) but not $\mathfrak{P}^{46}$ for ανεθαλατε, even though that is the reading of $\mathfrak{P}^{46}$ given in the text.

Rom 9:11: "αλ] sic pro αλλ (et sic saepe)." His apparatus is, he says, "based almost wholly upon that of Tischendorf, with a very few corrections."[66] But there are some oversights in his use of Tischendorf, and he seems not to have consulted the corrections found in Tischendorf's *Prolegomena*. By the way, it may be of some interest that Kenyon's errors at Rom 11:15, Col 1:24, 2:11, are also found in Sanders's edition, who seems to have known of the Chester Beatty leaves only from Kenyon's transcription.[67] Indeed, the errors at Rom 11:15; Col 1:24, 2:11, are first found in the earlier edition of these leaves by Kenyon.[68] Naturally, despite the presence of some errors, Kenyon's apparatus provides a comprehensive and generally accurate picture of the text and textual relations of $\mathfrak{P}^{46}$.

Fortunately, we have now the additional information provided by the NTP, which is complete for $\mathfrak{P}^{46}$. As with Kenyon's edition, there is no list of singulars *per se*, but one can begin to construct such a list by looking through the apparatus for readings of $\mathfrak{P}^{46}$ that are unsupported. However, since the apparatus is confined to majuscules, one must check elsewhere for minuscule support for such readings. In fact, though, the overwhelming majority of the readings that receive any support at all already receive majuscule support. Also, many readings that involve only orthographic variations and some others are not signaled anywhere. Thus, the apparatus does not provide exactly what we wish. Nevertheless, the accuracy of the transcription and the excellent textual notes make this work invaluable for our purposes.[69] The following is a discussion of some of the discrepancies between our list and that of the NTP.

The NTP proposes two readings that I do not accept. At Rom 11:1 the NTP cites "add. ον προεγνω (ην $\mathfrak{P}^{46vid}$)$\aleph^2$AD*," and this is followed by Nestle-Aland[27], whereas Nestle-Aland[26] simply cites $\mathfrak{P}^{46}$ $\aleph^2$ A D* for ον προεγνω. The justification for ην is that $\mathfrak{P}^{46}$ has κληρονομιαν in place of λαον, and thus the relative pronoun should be feminine ("wegen κληρινομιαν [*sic*] eher [..ην"). While it may be that our scribe would have been alert enough to make the pronoun agree (even though elsewhere he certainly can fail to achieve agreement), citing such a reading seems to me to be a misuse of "vid." At Heb 6:18 the NTP reads ϛχωμεν (with some

[66] *Pauline Epistles, Text*, xv.

[67] Cf. *A Third-Century Papyrus Codex*, vii.

[68] *The Chester Beatty Biblical Papyri* 3: *Pauline Epistles and Revelation, Text* (London: Emery Walker, 1934).

[69] One small criticism would be that orthographic points are sometimes neglected. For example, $\mathfrak{P}^{46}$'s frequent αλ for αλλ is never noted in the apparatus, although the reading is in the text. This neglect sometimes extends to readings where a different sense is possible: see 2 Cor 13:4 where F G are cited for ζησομεν even though Scrivener's edition of F and Tischendorf report that they read ζησωμεν, as is confirmed by the microfilm of F and the facsimile of G. (The citation for ζησομεν is also in von Soden and Nestle-Aland.) See further n. 594 below on 2 Cor **13:4**.

hesitation) against Sanders, Kenyon, and Comfort and Barrett, who all read εχωμεν, as seems to me more probable.[70] Further, at Heb 13:5 $\mathfrak{P}^{46}$ is incorrectly stated in the apparatus to omit γαρ, although the transcription correctly shows its presence.

At two places the NTP apparently cites as singular what are only itacistic variations. At 1 Cor 14:16 the NTP cites $\mathfrak{P}^{46}$ for επει instead of επι; but this is just an itacistic variation, since the conjunction επει is hardly meaningful here. And at Heb 13:5 $\mathfrak{P}^{46}$'s ενκαταλειπω is an itacistic variation of D*'s ενκαταλιπω (in Tischendorf).

And at a few places I take there to be two supported readings instead of one singular reading. At Gal 3:21 $\mathfrak{P}^{46}$ is supported by B in having εν νομω, and by ℵ Ψ^{c} 0278 in having ην αν. At Gal 6:12 $\mathfrak{P}^{46}$ is supported by B 69 in having χριστου ιησου, and by A C F G K L P 056 075^{s} 0142 0150 0151 69 *al* in having διωκονται (and thus by 69 at both). At Col 2:13 I take $\mathfrak{P}^{46}$'s ημας εν αυτω as two readings supported in Tischendorf, ημας with support from B *pc*, and εν αυτω with minuscule support. And at Heb 8:11 I take there to be two readings, omit αυτου with D* *pc* and omit λεγων with 075.

The final list of singulars, then, is given in Appendix A. The total number of singular readings in $\mathfrak{P}^{46}$ is 639, by far the largest of our six papyri. Of these 639, 124 are orthographic singulars and 63 are nonsense readings.[71] We are thus left with 452 significant singulars.

Corrections

Many of the errors committed by the scribe of $\mathfrak{P}^{46}$ have been corrected by him or by later hands. I have counted a total of 183 corrections in the papyrus, the majority of which appear to be by the scribe himself.[72]

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[70] In the NTP the reading is cited in the apparatus as $\mathfrak{P}^{46vid}$, and the note reads: "Der erste Buchstabe hat aber eindeutig die Form eines c; allerdings ist es möglich, daß die Zunge eines ursprünglichen ε abgeblättert ist." Since it is clear that the letter has suffered some damage, the latter hypothesis seems more likely.

[71] There are also 140 asterisked readings. In my dissertation, I counted 668 singulars, with 141 orthographic singulars and 56 nonsense singulars.

[72] The pattern here is: Rom (16), 1 Cor (34), 2 Cor (20), Gal (9), Eph (10), Phil (8), Col (4), Heb (82). At 1 Cor 6:14 there is certainly a two-stage correction, and perhaps also at 2 Cor 4:2; each of these I have counted as two. In my dissertation I failed to cite: Rom 8:30, 13:9; 1 Cor 3:21, 11:27, 15:24a; 2 Cor 3:11, 7:10, 7:13, 8:14, 9:14; Gal 1:13 (already noted by Sanders and Kenyon); Eph 2:3 (noted by Kenyon), 6:20; Phil 3:10; Heb 2:7, 9:5b, 9:14a, 10:2, 10:7, 11:7, 13:4, 13:5. Further, I misreported the corrections at 2 Cor 12:5; Heb 10:24, and 13:25. And I divided Heb 10:25b into two corrections. On the other hand, I now separate 2 Cor 1:14 and Eph 2:12b into two corrections. Finally, in my dissertation I cited a correction at Heb 13:23, which is now viewed otherwise. But a few of these corrections seem quite doubtful, although not as doubtful as a few alleged corrections to be discussed below.

The scribe and the later correctors devoted most of their attention to the earlier portion of the codex, and especially to Hebrews (which comes second after Romans), where 82 corrections (almost half the total) are made.[73]

The history of the classification of these correctors is complex. In his edition of the initially discovered portion of $\mathfrak{P}^{46}$, Kenyon does not explicitly refer to the correctors either in the introduction or in the apparatus, and his text shows only four corrections.[74] Subsequently Sanders provided the following description of later hands:

> The page numbers were made with a different pen. They are larger and coarser, but are probably contemporary. So are the infrequent corrections between the lines written in a smaller, more cursive hand.[75]

Sanders calls attention to 56 corrections, characterizing 5 of them as from the first hand,[76] 41 as from the second hand,[77] 4 as from the third hand,[78] 1 as from the first and third hands,[79] 3 as from the second and third hands,[80] 1 as being simply corrected,[81] and finally a two-part correction of Heb 9:14b, where Sanders thinks that the second hand omitted τω ζωντι and the third hand made the reference to the omitted words in the margin.[82] Although Sanders does not explain the distinction of hands, one may suppose that his "man 2" refers to the contemporary writing in a "larger and coarser" script, while his "man 3" refers to the "smaller, more cursive hand." If this is so, Sanders has a reasonably accurate record.[83] However, some of his ascriptions, especially the ones that he assigns to two hands, need revision.

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[73] Cf. Zuntz, *The Text of the Epistles*, 252: "Of his innumerable faults, only a fraction (less than one in ten) have been corrected and even that fraction—as often happens in manuscripts—grows smaller and smaller towards the end of the book." Although the general point here is correct, Zuntz seems to underestimate the percentage of correction; if we add together the readings corrected to non-singular readings (100) and the remaining singulars (639), we obtain 739 readings that might be viewed as "faults," of which almost one-seventh (100) have been corrected by the scribe (to non-singular readings).

[74] Kenyon's edited text (*The Chester Beatty Biblical Papyri* 3: *Pauline Epistles and Revelation, Text*) cites the following corrections: Rom 9:25; Col 1:7, 1:20, 1:28.

[75] Sanders, *A Third-Century Papyrus Codex*, 15.

[76] 2 Cor 12:5 (as well as 12:19, which I have not cited; see below); Gal 1:14; Heb 2:4, 7:11, 9:22a.

[77] Rom 9:25, 12:1, 12:16, 13:5, 13:12, 13:14a, 13:14b, 15:23, 15:26, 15:31; 2 Cor 10:3, 10:6, 10:15; Gal 1:13, 2:12, 4:11, 4:16, 4:22, 5:17; Eph 1:18, 2:12b, 4:15, 5:5, 6:12; Col 1:20, 1:28; Heb 1:1, 3:6, 5:6, 5:11, 6:1, 6:6, 7:25, 8:2, 8:5b, 8:6, 8:8, 9:20, 9:22b, 9:24, 9:25.

[78] Eph 6:22; Heb 7:1a, 7:2, 8:5a.

[79] Heb 3:7.

[80] Gal 2:4; Eph 2:12a; Heb 7:1b.

[81] Col 1:7.

[82] But see n. 176 below.

[83] It appears that, for the material he edited, Sanders missed the following corrections: Rom 8:30, 13:9 (if this is a correction); 2 Cor 9:14; Gal 1:6; Eph 2:3, 6:20; Col 3:3; Heb 2:7, 9:5b, 9:14a.

In his second edition (the definitive one) Kenyon gives only the following comment in his introduction: "The occasional corrections in a second hand are too small to assist the dating."[84] Kenyon thus ignores completely Sanders's distinction between two later hands, and in fact in his apparatus Kenyon refers only to "man 2." It is difficult to imagine that Kenyon would not have seen the difference in the hands,[85] even if Sanders had not already noted it. It is possible, thus, that Kenyon intends his "second hand" and "man 2" to be inclusive terms for any corrector subsequent to the scribe. In any case, though, Kenyon provides no discrimination among later hands. But Kenyon in fact notes the vast majority of the corrections.[86] Again, though, some of his ascriptions are doubtful, and there is the lack of discrimination among later hands.

The Later Hands

These later hands were characterized by Zuntz, who presented a useful summary of their activities.[87] The corrector whom I have called "man 2" used

> a broad pen and very black ink. This set [of corrections], I suggest, comes from the hand which also added the page numbers and wrote the number of στίχοι under each epistle; in other words, this is the hand of the *ex officio*

[84] *The Chester Beatty Biblical Papyri 3: Supplement: Pauline Epistles, Text*, xv.

[85] Zuntz (*The Text of the Epistles*, 252 n. 3) says: "The different hands are easily seen, for example, on the facsimile of fol. 32*v*., ll. 1 and 10, or on fol. 55*v*. middle." These are, respectively: Heb 10:22c (man 3) and 10:25b (man 2); 1Cor 14:9 (man 1) and 14:10 (man 3). Unfortunately, despite Zuntz's "easily seen," the ascriptions here are not unanimous. I have put in parentheses my own judgments, but at Heb 10:22c NTP ascribes to "man 1 vid," and at 1Cor 14:9 Kenyon ascribes to "man 2 ?" (Both the corrections that I assign to man 3 are assigned by Kenyon to man 2.)

[86] The following corrections were overlooked by Kenyon entirely: Rom 8:30, 13:9 (?); 1Cor 3:21, 6:2, 10:25b, 11:27, 15:24a (?), 15:24b; 2Cor 3:11, 7:8, 7:10, 7:13, 8:14, 9:14. 12:5 (although this is cited by Sanders); Gal 1:14 (also cited by Sanders); Eph 6:20; Phil 3:10 (?), 3:15, 3:18; Heb 2:7, 9:5b, 9:14a, 10:2, 10:7, 10:10a, 10:10b, 11:1, 11:7, 13:4 (?), 13:5, 13:21b, 13:25. (Col 3:3 is cited in Kenyon's second edition, but not in the first; Heb 11:10 is not noted in the second edition, but is cited in the *Pauline Epistles, Plates*, i.)

[87] *The Text of the Epistles*, 252–262. Zuntz (252 n. 3) notes that Kenyon regularly distinguishes a first hand and a second hand, and that Sanders refers to man 1, man 2, and man 3, but does not account for these distinctions. Zuntz also says that he is not sure who added και twice on f. 37^{v} (our Heb 13:8 and 13:9), or who added τα on f. 54^{r} (1Cor 12:26). And he is also uncertain (ibid., 253 n. 4) about Rom 15:23. Incidentally, Tasker, "The Text of the 'Corpus Paulinum,'" *NTS* 1 (1954–1955) 190, says that Zuntz's "study of these corrections is one of the most fascinating portions of the book, for he must surely be lacking in imagination who does not feel some thrill at such an attempt to see reflected in the mistakes and corrections of a document written over seventeen hundred years ago images of the 'life-situation' which produced them."

> corrector who, still in the scriptorium, applied the finishing touches to the work of the scribe.[88]

The corrector here called "man 3"

> writes a cursive hand which is easily distinguished from all other and, as C.H. Roberts tells me, should be dated late in the third century. That is to say, this is the hand of a later user of this manuscript who corrected a few places whose wording struck him as incorrect.[89]

Finally, Zuntz suggests that "some other hand" corrected 1 Cor 16:7, "using pale ink."[90] I have indicated this hand as "man 4," and believe that he may also have made the corrections at 2 Cor 9:14 (which was first noted in the NTP, but assigned only to a later hand), Col 1:7, and Heb 10:22a.[91]

In his article on the dating of $\mathfrak{P}^{46}$, Kim also comments on a few corrections and provides an entire page of reproduced corrections under the title "Classification of Added Hands in $\mathfrak{P}^{46}$."[92] Unfortunately, Kim does not discuss the significance of this classification, or even allude to this material. Moreover, he makes extremely subtle discriminations, and in fact distinguishes corrections by the original hand and corrections by 16 other hands as well as some with question marks (at least I suppose that the raised numerals here are meant to indicate separate hands); the stichometric notes are assigned by him to hand "12," and the page numerals to hand "15."[93] Kim refers briefly to the earlier work on the

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[88] Zuntz, *The Text of the Epistles*, 253. He instances there (n. 4): Heb 10:24, 5:6, 8:5a, 9:22a, 7:1a, 7:2, 9:14b, 12:6–7, 11:35, 10:25b, 10:37, 11:21, 12:10, 12:23 (cited as 12:25), 13:24, and 13:25.

[89] Ibid., 253–254. Zuntz here (254) specifies: "such as ΥΜΑϹ omitted in Rom. xiv. 10 and ΓΕΝΗ in 1 Cor xiv. 10; perhaps also ΜΕΝ (before ΜΕΛΗ) ib. xii. 20." This first reference must be to Rom 12:1, however. All three of these corrections appear quite similar. Kim, "Palaeographical Dating," Fig. 2 (between pp. 256 and 257), assigns the first (Rom 12:1 at f. 16^{v} l. 3) to his hand "2," and the other two (1 Cor 12:20 at f. 53^{v} l. 16, and 1 Cor 14:10 at f. 55^{v} l. 13) to his hand "7." However, earlier in his article (250 n. 8 [from 249]) Kim speaks as though the latter two were made by two different correctors, and criticizes Roberts's dating quoted by Zuntz: "The hands [that] added ΜΕΝ … and ΓΕΝΗ … should be long-dated" from 83 C.E. to 246 C.E. "Particularly the hand of fol 53^{v} [i.e., 1 Cor 12:20] may be assigned to somewhat earlier date by virtue of the flatly elongated movements."

[90] *The Text of the Epistles*, 253 n. 3.

[91] In order to be clear about the historical relationships here, I should note that this distinction of the four hands, based on Zuntz's comments, was made in the same way in my dissertation (235–240). Here I have included additional references and have made some corrections (as noted below), but have not altered the main lines of the argument or the characterization of the four hands. Specifically in connection with man 4, in my dissertation I assigned three corrections to that hand: 1 Cor 16:7; 2 Cor 4:2; Col 1:7. On my present assignment of 2 Cor 4:2 to man 2 see below.

[92] "Palaeographical Dating," Fig. 2 (between pp. 256 and 257). Along with his dating of $\mathfrak{P}^{46}$ to the first century, he remarks (249 n. 8): "In the case of $\mathfrak{P}^{46}$, hands of the corretion do not all belong only to the later centuries." He then discusses a few corrections in detail, as noted below.

[93] His hand "12" is also assigned the corrections at Heb 9:14a and 9:22a, and his hand "15" is also assigned the corrections at Heb 7:1a and 7:2. Except for 9:14a we are clearly in the realm

hands by Sanders, Kenyon, Zuntz, and me (in my dissertation), but does not relate his own list to this earlier work, and does not claim completeness for what he gives.[94]

Kim does, though, cite two corrections that seem to have gone unreported before. First, at 2 Cor 7:13 Kim claims for his hand "?" the writing (XA)PATI(TOY). The A here (at the end of XAPA) does indeed seem unusual, and in fact seems close in style to, although fainter than, the A of the AIMATI added at Heb 9:22a, which is characteristic of man 2. So I have assigned this in my list to man 2, and think that perhaps the scribe originally wrote XAPITI. Second, at Heb 11:7 Kim cites under his hand "?" the letters TON (before KOCMON). I believe that one can indeed see an original C under the N, and I have thus added this to my list, again assigned to man 2.

There are also 3 examples where Kim assigns to two different hands what were surely two aspects of one correction: Heb 9:5a, where Kim assigns the addition of TA at the end to hand "9" but the correction of EY to I to hand "10?"; Heb 9:6, where Kim assigns the addition of I to hand "8" but the correction of I to EI to hand "9"; and Heb 11:21, where Kim assigns the writing of IΩCHΦ to man "13" but the deletion of TOY (where AYTOY must be meant) to hand "?" In each of these examples it is, while theoretically possible, extremely implausible that the correction was applied by two different hands.

The assignment of hands in the NTP varies from the first volume devoted to the Pauline Epistles to the second. In the first there appears to be an amalgamation of the later hands when, after describing the corrections by the first hand, the editors say:

> eine spätere Hand schrieb ihre Verbesserungen (teilweise in kursivem Duktus) ohne Tilgungen über die betreffende Stelle (so z.B. 2. Kor. 14,2 απειπαμεθα zu απειπομεθα korrigiert, hier wieder Rückkorrektur durch Löschung des darübergesetzten o, ebenso 2. Kor. 1,19 σιλβανου / σιλουανου) oder durch entsprechende Zufügungen (1. Kor. 8,9 Zufügung von η über die Zeile).[95]

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of what is usually called man 2. His list of hands and the number of corrections assigned are: $\mathfrak{P}^{46*}$: 17, $\mathfrak{P}^{46*?}$ [Kim has $\mathfrak{P}^{46*(!?)}$]: 12, $\mathfrak{P}^{46(1)}$: 1, $\mathfrak{P}^{46(2)}$: 1, $\mathfrak{P}^{46(3)}$: 1, $\mathfrak{P}^{46(4)}$: 3, $\mathfrak{P}^{46(5)}$: 3, $\mathfrak{P}^{46(6)}$: 2, $\mathfrak{P}^{46(7)}$: 2, $\mathfrak{P}^{46(8)}$: 2, $\mathfrak{P}^{46(9)}$: 2, $\mathfrak{P}^{46(10)}$: 6, $\mathfrak{P}^{46(10?)}$: 11, $\mathfrak{P}^{46(11)}$: 12, $\mathfrak{P}^{46(11?)}$: 7, $\mathfrak{P}^{46(12)}$: 2, $\mathfrak{P}^{46(13)}$: 1, $\mathfrak{P}^{46(14)}$: 1, $\mathfrak{P}^{46(15)}$: 2, $\mathfrak{P}^{46(16)}$: 7, $\mathfrak{P}^{46(?)}$: 35.

[94] From the list that I now have, Kim does not cite 55 corrections: Rom 8:30, 9:4, 13:5, 13:9, 13:14a, 13:14b; 1 Cor 3:21, 11:27, 15:24a, 16:1, 16:4; 2 Cor 1:14a, 1:14b, 3:11, 4:2, 6:14, 7:8, 7:10, 8:14, 9:14, 12:5; Gal 1:6, 1:13, 1:14, 2:12, 4:16; Eph 2:3, 2:12a, 2:12b, 2:12c, 6:20; Phil 1:7b, 1:20, 3:10, 3:15; Col 1:7, 3:3; Heb 2:4, 2:7, 3:7, 7:1b, 7:11, 8:2, 8:8, 9:5b, 9:8a, 10:2, 10:7, 10:10b, 10:22b, 11:1, 12:4b, 12:6–7, 12:19, 13:5. Some of these, of course, are doubtful. Cf. the comment by Comfort and Barrett, 207 n. 7.

[95] NTP 2.1:xliii: "a later hand wrote its corrections (partly in cursive ductus) without erasures over the concerned place (thus, e.g., 2 Cor 14:2 απειπαμεθα corrected to απειπομεθα,

Since there is only this reference to one later hand, it appears that the editors suppose that the corrections by this second hand vary in appearance. In fact, the three examples quoted there seem to me to be by two different hands: 2 Cor 4:2 (what the NTP calls 14:2) appears to be a two-step correction by man 2 (see further below), 2 Cor 1:19 appears to be man 3, and 1 Cor 8:9 appears to be man 2. In the apparatus, with its helpful and accurate notes, we find only two references to a hand other than the first or second: a cursive hand is mentioned at 1 Cor 12:20 and 14:10.[96]

In contrast, in the second volume devoted to the Pauline Epistles, the four hands are distinguished clearly as above.[97] Besides the scribe himself, we find a description of "eine zweite Hand, die auch die Seitenzahlen schrieb und die sich durch ihren kräftigeren, geraden, nicht mit Häkchen verzierten Strich von der ersten Hand abhebt," and Heb 13:24 is cited as a longer example of this writing.[98] Next we find: "Einige wenige Korrekturen stammen von einer dritten Hand mit deutlich kursiver Tendenz," and Heb 11:12 is cited as a longer example.[99] Finally, we read: "Noch seltener sind Korrekturen der vierten Hand, die von den übrigen durch ihren breiten, aber sehr blassen Strich zu unterscheiden ist," where Col 1:7 is cited.[100]

When we turn to the apparatus on Col 1:7, though, we do not find reference to a "vierte Hand," but again only to a "spätere Hand," and are told that the same hand probably made the corrections at 1 Cor 16:7 and Heb 10:22a.[101] In the first volume, however, the correction at 1 Cor 16:7 was assigned simply to the second hand. And at Heb 10:22a we find the assertion that the correction is not by the second hand, and is similar to 1 Cor 16:7. In my dissertation, I assigned both 1 Cor 16:7 and Col 1:7 to man 4, while Heb 10:22a, which is very faint on the plate, was noted only as a correction. Further inspection of the latter place indicates that here too we have the broad, pale ink characteristic of man 4. (The right hand loop of the ω is quite similar to the bottom portion of the added ο at 1 Cor 16:7.)

The NTP reports 17 corrections for the first time: Rom 8:30, 13:9; 1 Cor 3:21, 11:27, 15:24a; 2 Cor 3:11, 7:10, 8:14, 9:14; Eph 6:20; Phil 3:10; Heb 2:7,

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here again correction back through removal of the superscript ο, similarly 2 Cor 1:19 σιλβανου / σιλουανου) or by corresponding additions (1 Cor 8:9 addition of η above the line)."

96 The ascription in both these places is glossed with "Benutzer?"

97 Zuntz's *The Text of the Epistles* and my dissertation are cited in the bibliography of the first volume, but only in the second volume do we find the references to four hands. The work of Kim is cited only to reject his dating (see p. 200 above), and his references to corrections are ignored.

98 NTP 2.2:li: "a second hand, which also wrote the page numbers and which is distinguished from the first hand by its stroke that is stronger, straight, and not ornamented with serifs."

99 Ibid.: "Some few corrections come from a third hand with clearly cursive tendency."

100 Ibid.: "Still more seldom are corrections of the fourth hand, which is to be distinguished from the others by its broad but very pale stroke."

101 "fourth hand," and "later hand."

9:14a, 10:2, 10:7, 13:4, 13:5. However, they do not report: 1Cor 16:4 (cited in Kenyon and my dissertation; the C appears clearly secondary); 2Cor 7:13 (found by Kim); Heb 9:5b (cited by Comfort and Barrett for the first time), 11:1 (cited in my dissertation for the first and only time), 11:7 (found by Kim).

Most recently, Comfort and Barrett have provided systematic notes on the corrections, following as they say Zuntz's classification. They indicate "the corrections of the original scribe as c^1, those of the paginator (who made corrections in bold, broad strokes) as c^2, and those of a corrector who made corrections in cursive (probably in the third century) as c^3. This accords generally with Zuntz's observations."[102] These correspond to our man 1, man 2, and man 3. However, the four corrections that I here assign to man 4 are noted by Comfort and Barrett without specifying the corrector; indeed, many of the corrections are left unassigned.

The corrections reported by Comfort and Barrett agree very closely with the NTP's. However, they do not include the following: Rom 8:30; 1Cor 3:21, 11:27, 15:24a, 16:4; 2Cor 7:13; Eph 6:20; Phil 3:10; Heb 11:1, 11:7. But they report the previously overlooked Heb 9:5b.

A few further alleged corrections are not included here:

1Cor 14:29	Under his hand "10," Kim reports for my 1Cor 14:29b (at f. 56^{v}15–16) both the end of l. 15 (ΕΙCΛΑΛΕΙ) and the beginning of l. 16 (with the inserted ΚΑΙ). He thus appears to indicate that something was added at the end of l. 15 (perhaps ΛΕΙ, which are squeezed in). However, it seems more likely that the scribe is just compressing some letters at the end of the line, as he does from time to time.[103]
2Cor 6:18	Comfort and Barrett assert that κρατωρ is later, but see the NTP.
2Cor 10:12	Comfort and Barrett state that the final letter of εαυτους has been erased, but see the NTP.
2Cor 12:19	Sanders states that ου is "man 1 supra rasuram," but while there is some discoloration of the papyrus here, I can see no sign of erasure.
Gal 3:8	The NTP refers to the mark above δικαιοι as perhaps indicating a transposition (from $\mathfrak{P}^{46}$'s τα εθνη δικαιοι), but there is no mark over the earlier εθνη.
Eph 3:16	Comfort and Barrett say that αυτου is a correction from αυτος, but the υ seems merely to be badly written or perhaps damaged.
Heb 12:8	Under his hand "10?" Kim refers to the letters EI at the end of the line (i.e., ει before δε at the beginning of the verse); but these again seem to be simply some compressed letters at the end of a line.

[102] Comfort and Barrett, 207–208.

[103] See, e.g., l. 12 on the same page, where the last three letters of ΔΙΕΡΜΗΝΕΥΕΤΩ are similarly compressed; no one claims a correction here. See further the next note.

Heb 13:23 Kenyon reported a correction here, and I followed him in my dissertation; but the NTP (correctly) observes that we have simply an abbreviation by the scribe.[104]

There are, moreover, 12 corrections that I assigned in my dissertation to either man 3 or man 4 that the NTP assigns to the second hand. The following 9 corrections still seem to me to be man 3:

Rom 12:1 This appears to be a more cursive hand, despite the unanimous ascription by Sanders, Kenyon, and the NTP to the second hand (perhaps here we have an ascription to a second hand because of lack of discrimination).

Rom 15:26 This appears to be a more cursive hand, again despite the unanimous ascription by Sanders, Kenyon, and the NTP.

Rom 15:31 This appears to be a more cursive hand, again despite the unanimous ascription by Sanders, Kenyon, and the NTP.

1 Cor 12:20 This appears to be a more cursive hand (as the NTP notes), despite the ascription by Sanders and Kenyon.

2 Cor 1:19 In my dissertation I assigned this to "man 3?" The NTP assigns to a later hand, suggesting a correction and a subsequent correction back to the original reading. The supralinear ου appear smaller than is usual for man 2. But if someone other than man 2 added them, who erased them? I have hesitantly retained the assignment to man 3.

Heb 3:6 In my dissertation I assigned this to man 3. The NTP assigns to man 2 (referring to Sanders and Kenyon), but cites my ascription, saying that the ascription to the third hand is "wegen des dünnen Strichs und leichter Rechtsneigung der Korrektur nicht auszuschließen."[105] The evidence of Sanders and Kenyon on this point is of minimal value, and this seems to me to be a very close call.

Heb 10:22c This is a nice puzzle; Kenyon, the NTP, and I assign the correction to the second, probably first, and third hands respectively. I agree with the NTP that man 2 is excluded (the work at 10:25b, which is by the second hand,[106] is clearly different). But if so, Kenyon's reference to man 2 must be taken as an indiscriminate reference to a later hand, and so Kenyon at least thought that the original scribe did not make the correction. Certainly man 4 is excluded. All of this points to man

[104] In his apparatus Kenyon said: "Litterae λελυ$^{\mu}$ additae videntur a m. 1." But the NTP states: "απολελυμενον durch Auslassung der Endung abgekürzt; wie in Urkunden, aber nicht in literarischen Texten üblich, steht der letzte, hier sehr flüchtig ausgeschriebene Buchstabe über dem vorletzten." Kim, "Palaeographical Dating," 257, refers to a papyrus of I/II C.E. with the same "exceptional calligraphical form of abbreviation," but without giving its location in $\mathfrak{P}^{46}$. Moreover, the NTP notes that the letters are compressed at the end of the line, as can be seen in lines 2 and 11 of the same page. On the tendency of the scribe to compress his letters at the end of line (also observable, e.g., in Codex Sinaiticus) see also the preceding note. Comfort and Barrett edit απολελῡ, but add in a note that the "overbar above υ represents μεν."

[105] "on account of the thin stroke and the correction's slight tendency to the right, not to be excluded."

[106] As noted by Zuntz, *The Text of the Epistles*, 253.

3, and the script does seem to me to fit; compare the same letters at 1Cor 14:10, which I assign to man 3 and the NTP assigns to a cursive hand (which I assume is in fact what I call "man 3").

Heb 13:18b I did not assign a hand to this in my dissertation, but the NTP states that it is probably the cursive hand, man 3. Although the published plate is not as clear as one would like, it seems that the letters here are larger than are usual for man 3 (cf. Heb 3:6). Yet they are not as thick as man 2's writing, and do seem more cursive than man 1's. So I hesitantly ascribe them to man 3.

Heb 13:21a This example is similar to the preceding; here the letters appear even darker and larger (although very indistinct on the plate), and so would seem even less likely to come from man 3. Again, though, they are not as thick as man 2's writing, and seem more cursive than man 1's. So I hesitantly ascribe them also to man 3.

And the following two corrections still seem to me to be man 4:

1Cor 16:7 This is clearly the fourth hand (as opposed to Kenyon and the NTP 2.1).

Heb 10:22a The NTP seems to assign this to what I call man 4. In my dissertation I cited this simply as "corr," but man 4 seems reasonable.

However, I now assign 2Cor 4:2 to man 2, instead of man 4; see the further discussion below.

In contrast, there are two corrections that I had assigned in my dissertation to the second hand that the NTP assigns to the first hand. These are:

2Cor 1:11 Kenyon ascribes this to man 2, and I followed him in my dissertation. But the NTP assigns it to man 1, which now seems to me correct; one may contrast the η here with what man 2 writes at Heb 12:8.

2Cor 10:15 Sanders, Kenyon, and the NTP agree in assigning this to man 2. But I assigned it to $\mathfrak{P}^{46c}$ in my dissertation, and this still seems correct to me. One may contrast this α with what man 2 writes at Heb 12:23, and I note that Kim assigns this to $\mathfrak{P}^{46*}$.

There are four places where an original second personal plural pronoun is corrected to the first person plural, and the ascriptions vary. These are:

Gal 1:6 Sanders overlooks; man 2 Kenyon NTP; Kim overlooks; Comfort and Barrett just note.

Eph 1:18 man 2 Sanders Kenyon; man 1 vid NTP; "$\mathfrak{P}^{46*}$ (!?)" Kim; man 1 Comfort and Barrett.

Eph 6:22 man 3 Sanders; man 2 Kenyon; later hand NTP; "$\mathfrak{P}^{46\ (?)}$" Kim; "c^{1}?" Comfort and Barrett.

Heb 10:34a not in Sanders; man 1 vid Kenyon NTP; "$\mathfrak{P}^{46\ (?)}$" Kim; Comfort and Barrett just note.

In my dissertation I cited all of these as $\mathfrak{P}^{46c}$, i.e., probably by the scribe. Further examination persuades me that Eph 1:18 and Heb 10:34a are very likely by the scribe, and that Gal 1:6, although not quite clear, seems very similar to Eph 1:18 and so is probably also by the scribe. But the form of the letter at Eph 6:22 does appear significantly different. In fact, it now looks to me to be similar to the initial letter of υμας at Rom 12:1, which I take to be man 3, and thus I have assigned Eph 6:22 to man 3 as well.

Other discrepancies are:

1Cor 4:14 Kenyon assigns this to man 1, and in my dissertation I ascribed it to $\mathfrak{P}^{46c}$. But the NTP assigns it to man 2. However, the supralinear ω seems very similar to that at Heb 12:4a, which is assigned by Zuntz[107] and the NTP to man 1 (although by Kenyon to man 2); one may contrast it with what man 2 writes at Heb 12:23. So I have maintained my ascription to $\mathfrak{P}^{46c}$ at 1Cor 4:14.

Gal 5:17 In my dissertation I assigned this to man 2, following Sanders and Kenyon. The NTP says merely that it is a later hand. It now seems to me that it is perhaps man 3 (slightly cursive τ, lighter ο).[108]

Col 1:20 Sanders and the NTP assign this to man 2, while Kenyon merely notes the correction in his text. But the υ here seems similar to that at Heb 12:4a, which is assigned by Zuntz[109] and the NTP to man 1, and is assigned by Kim to $\mathfrak{P}^{46*}$ and by Comfort and Barrett to their c^1. In my dissertation I assigned it to $\mathfrak{P}^{46c}$, which seems correct.

Heb 6:1 Sanders assigns this to man 2, while Kenyon simply notes the correction. Zuntz ascribed it to man 1,[110] and in my dissertation I did the same. But the NTP assigns it to man 2, noting (correctly) against Zuntz and me that the supralinear μ shows "weder die typische leichte Linksneigung noch Häkchen an den Spitzen,"[111] as does the μ of man 1, and compares it to the μ in the pagination. I have followed them in assigning this to man 2.[112]

Heb 8:2 Sanders ascribes this to man 2, and the NTP says that man 2 probably made the deletion; Kenyon simply notes the change. In my dissertation I assigned this to $\mathfrak{P}^{46c}$, but I now see that the deletion mark is heavier than man 1 usually makes, and in fact is very similar to part of the correction (the slash through the α) nine lines later at Heb 8:5a, which is certainly by man 2. So I have assigned Heb 8:2 to man 2 as well. (It is also similar to the first correction at 1Cor 6:14.)

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[107] See n. 130 below.

[108] Swanson reverses the sequence of readings.

[109] See n. 130 below.

[110] *The Text of the Epistles*, 252 n. 5.

[111] "neither the typical light inclination to the left nor decorations on the tips."

[112] Comfort and Barrett assign it to their c^2. It appears from the microfilm that 1739 has corrected an original φερομεθα to φερωμεθα, although this is not otherwise cited.

Heb 9:8a Kenyon and the NTP assign this to man 2, while in my dissertation I ascribed it to $\mathfrak{P}^{46c}$. Unlike Heb 8:2, the mark of deletion does not seem to be in the heavier hand of man 2, and so I have retained my earlier assignment.

Heb 9:14a Sanders and Kenyon missed this, as I did in my dissertation. It is claimed by the NTP for man 1, but is assigned by Kim to his hand "12," to which he also assigns Heb 9:22a and the stichometric notes. Comfort and Barrett assign it to their "c^2?" Fortunately, both 9:14a and 9:22a involve the word αμα, and the initial A at 9:14a appears similar to the initial A at 9:22a; in any event the initial A at 9:14a appears closer to the initial A at 9:22a than to the original occurrences of A in the vicinity. Since, on the classification adopted here, 9:22a is clearly by man 2, I have assigned 9:14a also to man 2.

Heb 12:26 The deletion of ει by dots is not assigned to a hand by Kenyon, or by Comfort and Barrett, and Kim says simply "$\mathfrak{P}^{46(?)}$." In my dissertation I called it simply "$\mathfrak{P}^{46c}$." However, the NTP says that this is probably by man 2, and refers to the correction a few lines above, at Heb 12:25, which involves two actions, deletion of one τον by dots, and writing another τον; the writing there certainly indicates man 2. Zuntz also seems to suppose that 12:26 is by man 2.[113] However, for what it may be worth, the dots used at Heb 12:25 do not seem all that similar to the ones found at Heb 12:26, and so I have continued to cite this as $\mathfrak{P}^{46c}$, i.e., probably man 1.

There is one clear example of a correction in two stages: 1Cor 6:14.[114] Here the scribe wrote εξεγειρει.[115] Zuntz believes that the second hand (i.e., the "corrector") deleted the first ι in order to read εξεγερει,[116] and I follow him, although this deletion might be by the scribe.[117] Subsequently,

[113] See n. 171 below.

[114] Kim, "Palaeographical Dating," Fig. 2 (between pp. 256 and 257), assigns (with no discussion) the corrections here to his hands "4" and "11?." But it is unclear which hand is supposed to have done what. Under hand "4" Kim reproduces the entire word here with all the corrections, while under hand "11?" he reproduces only the letters ΕΓΕΙΡ with the corrections applied there. This would seem to indicate that hand "4" corrected the final EI to EN. But it is certain that the first correction also deleted the I (it was first deleted and then restored). Thus, whenever the E was altered to H, the first correction resulted in -ΓΕΡΕΝ, which appears to be an unknown reading. As far as I can tell, the sequence adopted here (as in Kenyon, Zuntz, the NTP, and Comfort and Barrett) is the only one that would fit with the otherwise known readings. Zuntz thought that were also two corrections at Heb 10:24; see n. 183 below.

[115] Metzger (*Textual Commentary*, 1st ed., 552) says that this reading "appears" to be "a slip of the pen." This remark is omitted from the second edition of the *Textual Commentary*; indeed this "slip" must have occurred independently more than once given its support.

[116] Zuntz (*The Text of the Epistles*, 256) says: "The corrector applied to this one word two different corrections—at least I think that they both come from him."

[117] Kenyon and the NTP do not assign a hand to the first correction, and in my dissertation I thought that the deletion of I could be by either the first hand or the second hand. I am not sure that the first hand can be excluded, but it now seems to me that the mark of deletion is more characteristic of the second hand's writing (as we also find at Heb 8:2).

the second hand corrected this to εξηγειρεν, the (Alexandrian) reading of B 424** 1739 Or[1739mg].[118] Metzger notes: "It is curious that the original reading of 𝔓[46] was altered twice,"[119] and goes on to cite the first two sentences of the following comment by Zuntz:

> It is unlikely that the corrector found these variants, all three, in the manuscript from which 𝔓[46] was copied. We seem to be granted a glimpse into a scriptorium where some authoritative manuscripts were used by the correctors in an endeavour to bring the productions of the scribes up to a definite standard. At any rate, philological method lies somewhere behind this triple variant, and here again the wording of the papyrus has been brought into agreement with that text which for us is represented by B. And this text is here wrong.[120]

The three readings observed in 𝔓[46] (𝔓[46*], 𝔓[46c1], 𝔓[46c2]) are the three strongly supported readings here. Thus, all three of these early readings were available to the first two hands of 𝔓[46], either in the *Vorlage* of 𝔓[46] (as text, corrections, or alternatives) or in one or two further manuscripts used for correction.

In my dissertation I assigned 2 Cor 4:2 to man 4, since the ο is clearly light; however, the NTP assigns the ο to man 2 with subsequent erasure. This now appears to me to be more plausible; the ink does not appear to be the pale ink of man 4, and the form does not appear to be the cursive script of man 3. But if the supralinear ο is by the second hand, which hand would have made the subsequent erasure? I suggest that the same second hand corrected his own correction (which indeed is a singular reading). There seems to be no reason to think that the third or fourth hand corrected earlier corrections. We thus have a two-stage correction here as well.

The NTP states that at 2 Cor 1:19 and 2 Cor 4:2 the original readings were subsequently restored; at the latter place I accept this view, but am not so sure about the former.

The outcome is, I believe, that the corrections assignable to the later hands are as follows:

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[118] Zuntz (ibid., 257) says that this reading is a harmonization to the preceding ηγειρεν. This is also the explanation put forward by von Soden (apparatus ad loc.) and by Metzger, *Textual Commentary*, 1st ed., 552 = 2d ed., 487. Incidentally, Zuntz (*The Text of the Epistles*, 257 n. 1) argues that the future found in most witnesses is correct: "The future in the original is guaranteed by the parallel 2 Cor. iv. 14." And Metzger (*Textual Commentary*, 1st ed., 552 = 2d ed., 486–487) says: "The context makes the future necessary as the correlative of καταργήσει in ver. 13 (compare also the parallel in 2 Cor 4.14)." However, agreement with both the context and the parallel would seem to count against the authenticity of the future.

The NTP doesn't assign a hand to this correction either, although Kenyon assigns man 2.

[119] *Textual Commentary*, 2d ed., 487. Although the first edition discusses the variation at 1 Cor 6:14, the two-fold correction in 𝔓[46] is not specifically discussed.

[120] *The Text of the Epistles*, 257.

man 2	Rom 9:25, 12:16; 1 Cor 6:14 c1, 6:14 c2, 8:9, 10:21, 13:5; 2 Cor 3:6, 4:2 c1 vid, 4:2 c2 vid, 7:13; Eph 6:20 vid; Phil 1:20; Col 3:3; Heb 1:1, 5:6, 5:11, 6:1, 7:1a, 7:2, 8:2, 8:5a, 8:5b, 8:6, 8:8, 9:5a, 9:6, 9:14a, 9:14b, 9:20, 9:22a, 10:1, 10:2 vid, 10:10a, 10:10b, 10:24, 10:25b, 10:34b, 10:36, 10:37, 10:38, 11:7, 11:21, 11:35, 12:6–7, 12:8, 12:10, 12:14, 12:23, 12:25, 13:8, 13:9, 13:11,[121] 13:21b, 13:24, 13:25.
man 3	Rom 12:1, 15:26, 15:31; 1 Cor 12:20, 14:10; 2 Cor 1:19 (?); Gal 5:17 vid; Eph 6:22 vid; Heb 3:6, 7:25, 10:22c, 11:12, 13:18b vid, 13:21a vid.
man 4	1 Cor 16:7; 2 Cor 9:14; Col 1:7; Heb 10:22a.

Even if a few of these assignments are incorrect, it is clear that the overwhelming majority of corrections by later hands are by the second hand.[122]

The pattern of corrections is as follows (in the order of $\mathfrak{P}^{46}$):[123]

	man 1	possibly man 1	man 2	man 3	man 4	total
Rom	2	9	2	3	0	16
Heb	12	21	42	6	1	82
1 Cor	14	12	5	2	1	34
2 Cor	5	9	4	1	1	20
Eph	1	7	1	1	0	10
Gal	3	5	0	1	0	9
Phil	1	6	1	0	0	8
Col	0	2	1	0	1	4
Totals	38	71	56	14	4	183

Note that I have counted two corrections at 1 Cor 6:14 and 2 Cor 4:2. It is evident that the activity of man 2 was devoted mostly to Hebrews; indeed,

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[121] Kenyon says of both 13:8 and 13:9: "add m. 2 ut vid." However, Zuntz (*The Text of the Epistles*, 252 n. 4) cites Roberts as ascribing these additions to "man. 1," and says that he himself is "not sure" who made the additions. One may judge from these comments how certain the ascription of dots might be. The NTP assigns 13:8 and 13:11 to the second hand, but does not ascribe 13:9; Comfort and Barrett say "c²?" at all three. It now seems to me that the additions at 13:8, 13:9, and 13:11 should all be ascribed to one hand, and man 2 appears most likely.

[122] For the sake of completeness, let me note in brackets what Kim does with these hands (where '[-]' means that Kim does not cite):

man 2	Rom 9:25 [16], 12:16 [16]; 1 Cor 6:14 second stage [11?], 8:9 [4], 10:21 [4], 13:5 [5]; 2 Cor 3:6 [*], 4:2 (and the correction back) [-], 7:13 [?]; Eph 6:20 [-]; Phil 1:20 [-]; Col 3:3 [-]; Heb 1:1 [10?], 5:6 [8], 5:11 [10?], 6:1 [10?], 7:1a [15], 7:2 [15], 8:2 [-], 8:5a [10?], 8:5b [10?], 8:6 [10?], 8:8 [-], 9:5a [10? and 9], 9:6 [9 and 8], 9:14a [12], 9:14b [?], 9:20 [?], 9:22a [12], 10:1 [11], 10:2 [-], 10:10a [10], 10:10b [-], 10:24 [10], 10:25b [10], 10:34b [11], 10:36 [11], 10:37 [11], 10:38 [11], 11:7 [?], 11:21 [? and 13], 11:35 [10?], 12:6–7 [-], 12:8 [10?], 12:10 [10?], 12:14 [11], 12:23 [11?], 12:25 [11?], 13:8 [11], 13:9 [11], 13:11 [11], 13:21b [11?], 13:24 [11?], 13:25 [11?].
man 3	Rom 12:1 [2], 15:26 [6], 15:31 [?]; 1 Cor 12:20 [7], 14:10 [7]; 2 Cor 1:19 (?) [16]; Gal 5:17 [?]; Eph 6:22 [?]; Heb 3:6 [*], 7:25 [1], 10:22c [*], 11:12 [14], 13:18b [16], 13:21a [16].
man 4	1 Cor 16:7 [16]; 2 Cor 9:14 [-]; Col 1:7 [-]; Heb 10:22a [?].

[123] I have here counted 1 Cor 3:20 and 2 Cor 7:10 as from man 1; see below under the *in scribendo* corrections.

more than half of all the 74 corrections by later hands are by man 2 in Hebrews, and these moreover are concentrated in the latter part of that book. And, as is often true, the frequency of corrections decreases sharply toward the end of the codex.

Corrections by the Scribe

I have found 38 corrections that are assignable more or less certainly to the scribe ("man 1"). Moreover, there are 71 corrections (noted merely as "$\mathfrak{P}^{46c}$") that I believe are likely to be by the original scribe, but could possibly be by a later hand. Some of these involve the deletion of letters, where it is difficult to make any ascription.[124] Such deletions are by superior dots (Heb 9:5b, 9:22b, 10:25a, 12:19, 12:26), or by diagonal lines through the letters (Rom 9:4; 2 Cor 3:11; Heb 9:8a,[125] 11:1), or by a vertical line (2 Cor 7:8[126]), or by both superior dots and erasure (Heb 3:7, made *in scribendo*), or in a few places by both superior dots and diagonal lines through the letters (Rom 13:12; 1 Cor 11:5; Gal 2:4; Eph 2:12a, 6:12; Heb 7:1b, 10:22b).[127] In other places, a letter or two may be added, but it is unclear whether the scribe is responsible: e.g., Rom 9:17; 1 Cor 12:26,[128] 15:17. In the vast majority of examples of this sort, the correction is of what would otherwise be considered an orthographic or nonsense singular. Consequently, our eventual list of significant singulars would remain more or less the same were we to judge that these corrections were indeed by a later hand, and thus to include the original readings in our list. The

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[124] Apart from Heb 11:1, Comfort and Barrett say simply "deleted" at each of these corrections, except at Gal 2:4, which they ascribe to their c^1. The only deletions that I assign to a later corrector are 1 Cor 6:14 c1 and Heb 8:2, which are discussed above; in both places we have a dark, diagonal slash at about the same angle through an I, and this looks to me like the work of man 2. See also n. 127 below.

[125] According to the NTP "anscheinend von der 2. Hand." But the ink here seems rather light.

[126] According to the NTP "von 2. Hand?"

[127] Sanders comments on Gal 2:4, Eph 2:12a, and Heb 7:1b: "del man 2 et 3." I suppose that he thought that one hand made the dots and another made the slashes. His fragments did not include 1 Cor 11:5 or Heb 10:22b. However, he assigns Rom 13:12 to man 2, where we seem to have the same pattern (and Kenyon says man 2, and the NTP says "2. Hand?"). And Sanders also assigns Eph 6:12 to man 2 (while Kenyon has no comment, and the NTP says "möglicherweise von der 1. Hand"); the slash here seems to me to be not quite as dark as the man 2 corrections. With respect to Heb 7:1b, the NTP cites the identical discussion in my dissertation (236) for their remark: "eine eindeutige Zuordnung ist nicht zu begründen." (At Rom 13:12 we find dots and horizontal lines.) See also n. 124 above.

[128] Kenyon ascribes this to the second hand, but Zuntz (*The Text of the Epistles*, 252 n. 4) says he is "not sure" who added the article. Kim, "Palaeographical Dating," 250 n. 8 (from 249), compares this hand (at f. 54^v l. 7) to hands of 59 C.E. and 156–161 C.E., and (in Fig. 2) assigns the correction to his hand "3."

ascriptions adopted here must of course be tentative, especially since they are made on the basis of photographs, and so it is fortunate that (as I believe) no material alteration in our eventual results would occur if some of these ascriptions should prove incorrect. However, the general features of the series of corrections are clear even from the plates.

Corrections in scribendo[129]

At least 9 times, and perhaps as many as 11 times (if the scenarios at 1 Cor 3:20 and 2 Cor 7:10 are described correctly), the scribe clearly caught his error immediately:[130]

Rom 9:20	The scribe started to write αυτο but stopped after αυ.[131]
1 Cor 3:20	Rather than initially writing διαλογιcμοc αυτων coφων, it is likely that the scribe first wrote διαλογιcμοc αυτων, which would be parallel to the preceding πανουργια αυτων, but then caught his error when he came to the following coφων.[132]
1 Cor 11:27	The scribe appears to have begun to write εαν (as in vs. 26, which is not extant in $\mathfrak{P}^{46}$), but after writing ε, corrected it to α and wrote αν.[133]
1 Cor 14:9	The scribe leaped back to vs. 7 (πωc γνωcθηcεται το αυλουμενον … πωc γνωcθηcεται το λαλουμενον) and then found his place before he continued with η το κτλ.[134]

[129] See chapter 4, n. 65.

[130] Zuntz (*The Text of the Epistles*, 252–253) refers to the first set of corrections as "due to the original scribe, who, probably *inter scribendum*, put right some of his minor blunders, such as mis-spellings and the omissions of letters, and occasionally even corrected a word which he had mistaken." Zuntz does not, however, separate those corrections that can be clearly seen to have been made while writing. He actually cites here five misspellings (Rom 13:14a; 1 Cor 8:10, 13:12; Heb 6:1, 12:28), two omissions (1 Cor 7:15; 2 Cor 10:15), and two mistakes (Heb 11:34, 12:4a). But one of his alleged "mis-spellings," Heb 12:28, is just the indicative for the subjunctive, where both forms have considerable support. (Incidentally, Nestle-Aland just cites Ψ as having εχωμεν here; but the NTP cites Ψ^{*} for εχομεν and Ψ^{c} for εχωμεν, and the microfilm confirms the NTP's report.)

The NTP further contends that the correction at Heb 2:4 was made *in scribendo*, but I fail to see why this rewriting of -ντεc to -ντοc could not have been made as the scribe looked at του θεου, or even at some later point.

[131] Paul is here quoting Isa 29:16 (LXX), where we read: μη ερει το πλαcμα τω πλαcαντι. But many witnesses (including the Hexaplaric recension) agree with the MT in adding αυτο (a few have αυτον). The scribe may have known such a text, and have begun to write such an expanded reading; alternatively, it is possible that the scribe was going to write αυτο simply as a natural addition.

This correction is assigned by Kim to $\mathfrak{P}^{46*}$ and by Comfort and Barrett to c^{1}; Kenyon and the NTP simply note the deletion.

[132] Kenyon assigns this to man 1, Kim to $\mathfrak{P}^{46*}$, and the NTP says "von 1. Hand?"; but Comfort and Barrett say merely that the letters were deleted.

[133] This correction is cited only in the NTP ("beim Schreibvorgang vermutlich"). The agreement of $\mathfrak{P}^{46*}$ with 255 296 must be coincidental.

[134] Kenyon says of this correction: "corr. m. 2 (?)." Kim assigns it to $\mathfrak{P}^{46*(?)}$, Comfort and

2 Cor 7:10	As suggested by the NTP, it may be that the scribe began to omit γαρ and thus wrote the first letter (or even first two letters) of κατα, then caught his error, and changed the κ into γ and continued with γαρ κατα.[135]
Gal 1:14	The scribe first wrote περισσοτερον, but then deleted the -ον and added -ωc before proceeding to the next word.[136]
Phil 1:23	The scribe first wrote εν $\overline{\chi\omega}$, but then corrected to εχων.[137]
Heb 2:7	The scribe wrote τις, but then immediately saw his error and used the c as the left-hand portion of the following π (of παρ).[138]
Heb 3:7	The scribe wrote μου, naturally supposing that the speaker would refer to "my voice." The scribe returned to his exemplar and noted the error, then deleted the μου with dots and partially erased it, and finally proceeded with αυτου.[139]
Heb 9:22b	The scribe seems to have leaped back to και *prim.*, written cχεδον, and then found his place.[140]

Barrett to c^1, and the NTP to man 1. Of course, the initial error could just be the result of harmonization to the immediate context (namely, vs. 7); note that in vs. 7 the reverse substitution is found in 33 999 1739.

[135] This is not cited by Kenyon or Kim; Comfort and Barrett say simply that "κ was modified to γ." The NTP says: "bei Schreiben korrigiert?" It is perhaps possible that the similar sounds may have occasioned a leap: η γαρ κατα.

[136] As mentioned above, Kenyon edits this reading incorrectly and fails to note a correction. Sanders attributes the correction to the first hand, Comfort and Barrett to c^1, but Kim fails to cite it. However, NTP assigns the correction to the second hand, saying: "-ον … expungiert, wahrscheinlich von der 2. Hand, da ωc durch Spatium abgetrennt ist." In fact, the space was left by the scribe as he made his correction and then started afresh; we find a similar space, to which the NTP explicitly draws attention, after the correction at Heb 3:7, as well as at Rom 9:20.

[137] Kenyon's transcription (ε⟦ν̇⟧χων) fails to make clear what has occurred here. Kim assigns it to $\mathfrak{P}^{46*}$, and Comfort and Barrett to c^1. The NTP says that the correction was made "sicher *in scribendo*."

[138] The NTP first notes this correction, which I missed in my dissertation. Comfort and Barrett misdescribe this by saying that "τις was changed to τι παρ."

[139] It seems to me exceedingly improbable that the scribe wrote φωνης μου αυτου, and then corrected this nonsense later. However, Mees, *Zitate* 1:172, apparently ignoring the correction, postulates that $\mathfrak{P}^{46}$ has conflated the readings μου (from 1319 alone) and αυτου. Kenyon simply edits μου with the supralinear dots indicating deletion, Comfort and Barrett say merely that the word was "deleted," while Kim fails to cite it. Sanders says of μου: "del man 1 et 3." Perhaps he refers the dots to man 1 and the erasure to man 3; cf. n. 127 above. The NTP similarly refers to the two operations, saying that man 1 must have done at least one of them, "da der Text (nach Spatium) mit der Korrektur fortgesetzt wird." Note the similar space at Rom 9:20 and Gal 1:14; at these three places it is as though the scribe pauses and then starts writing again. On 1319 see n. 163 below.

[140] Both Sanders and Kenyon ascribe the deletion of cχεδον (or και cχεδον) to the second hand. However, there appears to be no feature of the supralinear dots that would justify such an ascription. Indeed, even if the dots *were* in a differently colored ink, one could hardly infer with confidence that the scribe could not have written them. Kim refers the correction to $\mathfrak{P}^{46(?)}$, while Comfort and Barrett cite simply a deletion. The NTP follows the view of my dissertation (236), which is repeated here, in saying that the correction is "wahrscheinlich" by the first hand. However, Sanders, the NTP, and Comfort and Barrett in their revised edition think that the correction deleted all of και cχεδον, although the NTP does not cite $\mathfrak{P}^{46c}$ for the

Heb 13:18a The scribe changed his mind about how to divide καλην (from καλ|ην to κα|λην).[141]

The initial errors in these 11 places may be classified as follows (where the direction is toward the original reading):

Orthographic	addition of final -c: Heb 2:7 (τιc).
Backward leap	1Cor 14:9 (πωc γνωcθηcεται το αυλουμενον … πωc γνωc θηcε- ται το λαλουμενον); Heb 9:22b (εραντιcεν και cχεδον … νομον και).
Addition	Rom 9:20 (αυτο).
Omission	2Cor 7:10 (γαρ).
Harmonization	1Cor 3:20 (HarmCont), 11:27 (HarmCont).
Substitutions	Gal 1:14; Phil 1:23; Heb 3:7.
Line division	Heb 13:18a (κα|ληv > καλ|ην).

Corrections of Obvious Errors

We turn next to the corrections of obvious errors; significant variations will be discussed later.

First, there are the corrections of orthographic confusions (44 examples, almost two-fifths of the corrections by man 1), classified by the shift in the original reading:

τ > ϑ	Col 1:28 (νουθετουνϑεc).
Omission of final -ν	Heb 13:6 (λεγει).
Addition of final -ν	Rom 9:4 (υιοθεcιαν); 1Cor 11:5 (την); Heb 12:19 (φωνην).
Movable -ν	1Cor 8:7 (εcθιουcιν).
Addition of medial -ν	2Cor 1:14b (ειπενγνωτε).
Omission of final -c	1Cor 14:20 (ται), 16:1 (ει).
Omission of medial c	2Cor 6:12 (cτενοχωρειϑε).
λλ > λ	Rom 14:15 (απολυε); Gal 2:12 (υπεcτελεν).
λ > λλ	Heb 11:1 (ελλεγχοc).

(singular) deletion of και in its lower apparatus. The marks above και are ambiguous; we find there a short line and a longer line, but they are in any case distinct from the dots used over cχεδον and elsewhere for deletion. Kenyon prints dots over και cχεδον, but in his apparatus notes the deletion of cχεδον, and then remarks, "qu. item και." In my dissertation (630) I cited (without discussion) the correction as omitting only cχεδον, as Comfort and Barrett have also in their first edition (saying that "there also appears to be an insignificant dash above και"). It may be that the scribe incorrectly omitted και when he caught his error with cχεδον, but I am reluctant to ascribe what would be a singular reading to him on the basis of what is seen above και.

[141] Clearly this took place after the entire word was written since the λ protrudes from the left margin. Kenyon says: "καλ|ην primo scriptum, ut vid., tum κα|λην m. 1." The NTP also assigns this to man 1, while Kim assigns it to $\mathfrak{P}^{46(?)}$; but Comfort and Barrett do not assign a hand, and refer to two different operations. The change here (καλ|ην > κα|λην) results in the preferred division after a vowel; see Supplementary Note 10.

cc > c	Rom 13:5 (υποταc̲εcθε).
ει > ι	1 Cor 10:25a (εcθι̲ετε), 10:25b (cυνι̲δηcιν); 2 Cor 12:5 (ακθενι̲αιc);[142] Eph 2:12b (πολι̲τειαc); Phil 1:7b (εχι̲ν).
ι > ει	Eph 2:12c (πολιτε̲ιαc).
ε > αι	Rom 13:14a (ενδυcακθα̲ι); 1 Cor 15:17 (εcτα̲ι).
αι > α	Gal 1:13 (ιουδα̲cμω); Eph 2:3 (επιθυμια̲c).
ω > ου	Heb 9:24 (προcωπο̲υ).
ο > ου	Eph 6:12 (πρου̲c, anticipating τουc).
οι > ου	Heb 6:6 (εαυτου̲c).
η > ου	2 Cor 1:1 (του̲, after του θεου and before ου̲cη).
αυ > α	Col 1:20 (α̲του).
ε > η	1 Cor 15:34 (αμαρτανη̲τε).
ε > ει	2 Cor 1:14a (ει̲πενγνωτε).
ει > ε	1 Cor 6:2 (κρε̲νεται); Gal 4:16 (υμε̲ν).
ω > ο	Rom 8:30 (εδικαιο̲cεν), 9:17 (ενδειξο̲μαι); 1 Cor 13:12 (προcο̲πον);[143] Phil 3:10 (ανατacεο̲c).
ο > ω	Phil 3:14 (cκοπω̲ν), 3:15 (φρω̲νωμεν).
ε > α	2 Cor 10:3 (περιπατουτα̲c).[144]
ο > α	1 Cor 8:10 (ειδωλα̲θυτα).
ο > ε	Heb 2:4 (cυνεπιμαρτυρουντε̲c).
ε > ο	Heb 9:8b (ο̲τι).
ω > η	1 Cor 4:14 (νουθετη̲).

In a few of these $\mathfrak{P}^{46*}$ is supported, but the nature of the support and the error involved do not indicate a genetic relationship: Rom 8:30, 9:17, 14:15; 2 Cor 10:3; Gal 2:12; Eph 2:12b, 2:12c; Heb 11:1.

Second, there are the corrections of nonsense readings (14 examples, about one-eigth of the corrections by man 1):

Omissions of letters	2 Cor 10:15 (α, Hapl); Gal 4:22 (omit ε); Eph 5:5 (omit α); Phil 3:18 (omit θ); Heb 11:10 (omit ι), 11:22 (omit ε).[145]
Dittography	2 Cor 3:11 (το το, at the end of the line).
Others	2 Cor 8:14 (υcτερηκα > υcτερημα); Heb 12:4a (ουπω > οπου).

[142] Sanders thought that $\mathfrak{P}^{46*}$ had acθενεαιc, which was corrected to either acθενηαιc or acθενειαιc. Kenyon misses the correction, editing acθενεαιc. In my dissertation I took the correction to be from acθενεαιc to acθενειαιc. But the NTP reports the correction as from acθενιαιc to acθενειαιc, which is followed by Comfort and Barrett, and this now seems correct to me.

[143] The scribe here caught his misspelling of the first occurrence of προcωπον, but let pass his metathesis of ο and ω in the second.

[144] This could be viewed as a correction from the accusative (περιπατουτας) to the nominative (περιπατουτες), which is a shift from the reading of F G 056, although the corrector has not caught the omission of ν.

[145] See BDF, § 45.

Unclear	Rom 13:9; 1Cor 3:21, 15:24a;[146] Heb 10:7,[147] 13:4.[148]

Corrections of Significant Readings

We turn now to the corrections of original readings that cannot be viewed as obvious slips. First, let us consider the readings where $\mathfrak{P}^{46*}$ is singular (or has very weak support).

Additions	Rom 13:12 (ουν, HarmCont);[149] Gal 2:4 (τω); Heb 7:1b (τω), 9:5b (και), 10:22b (γαρ).[150]
Omissions	1Cor 12:26 (τα, Hapl), 14:29a (δε), 14:29b (και); 2Cor 10:6 (η); Heb 9:25 (εν), 11:29 (ηc, Hapl).
Substitutions:	
Pronouns	Gal 1:6 (υμαc > ημαc); Eph 1:18 (υμαc > ημαc);[151] Heb 10:34a (υμων > ημων), 11:13 (αυταc > ταυταc). At the first three of these the scribe writes the second person plural pronoun for the first person.
Preposition	Heb 11:34 (απο > επι).
Verbs	1Cor 10:2 (εβαπτιcαντο > εβαπτιζοντο),[152] 16:4 (πορευcον-

[146] The NTP thinks that an original Δ was corrected to another letter. But it looks to me as though the correction is *to* a Δ, which here has the extended form that we see occasionally (e.g., f. 40^{v}3 from bottom, f. 41^{v}6, f. 41^{r}7, f. 51^{v}1).

[147] The original reading here is in a lacuna; but I conjecture that the scribe wrote το θελημα μου, under the influence of the earlier εμου.

[148] The NTP says that the final letter of $\overline{\text{θc}}$ shows either an ink stain or a correction; Comfort and Barrett cite $\mathfrak{P}^{46*}$ for $\overline{\text{θυ}}$, adding "c^{2}?"

[149] Zuntz (*The Text of the Epistles*, 256) suggests that we have here in $\mathfrak{P}^{46}$ an incomplete correction, and that the corrector failed to write δε after deleting ουν, which Zuntz sees as arising from the previous line (αποβαλωμεθα ουν). The agreement with **א*** (Zuntz did not know of 6) is then seen as coincidental. Metzger (*Textual Commentary*, 1st ed., 530 [the variant is not discussed in the second edition]) adopts the same explanation of the reading of $\mathfrak{P}^{46*}$: "appears to have arisen palaeographically, the scribe's eye falling upon ἀποβαλώμεθα οὖν at the end of the preceding line." On the other hand, Güting and Mealand, *Asyndeton in Paul*, 47, assert that $\mathfrak{P}^{46c}$ **א*** here preserve the original asyndeton, but without mentioning Zuntz's suggestion, which seems most plausible to me.

Tischendorf and von Soden report sy for ουν here, but Zuntz (*The Text of the Epistles*, 258 n. 7) points out that this is incorrect. Indeed, he states (ibid., 259 n. 4) that it appears to reflect και, as cited in Nestle-Aland. But the Syriac **ܘ** could equally well render δε (see chapter 4, n. 115), and I have accordingly cited "(sy)" for both και and δε.

[150] Nestle-Aland^{25} and Nestle-Aland^{26} cite $\mathfrak{P}^{46*}$ for προcερχομεθα (i.e., our 10:22a), but in Nestle-Aland^{27} we find: "-χομεθα (+ γαρ $\mathfrak{P}^{46vid}$) … ," and then $\mathfrak{P}^{46c}$ is cited for -χωμεθα. Presumably "$\mathfrak{P}^{46vid}$" should be "$\mathfrak{P}^{46*}$," since there can hardly be any doubt about the original text here. (And Tischendorf cites C for μετ, but Lyon corrects this to μετα.)

[151] $\mathfrak{P}^{46}$ omits the earlier υμων, and in vs. 19 reads ημαc.

[152] See Zuntz, *The Text of the Epistles*, 234 and 256, and John J. Clabeaux, *A Lost Edition of the Letters of Paul: A Reassessment of the Text of the Pauline Corpus Attested by Marcion* (The Catholic Biblical Quarterly Monograph Series 21; Washington: The Catholic Biblical Association of America, 1989) 90 n. 25, who presents evidence that the correction is by the first hand.

	ται > πορευονται);[153] 2Cor 7:8 (βλεπω > βλεπων); Heb 12:4b (αντικατεστηκεν > αντικατεστηcεν).[154]
Proper names	Heb 7:11 (ααρων > αρων), 11:32 (ιεφθαε > ιεθαε).[155]
Other	Phil 1:7a (τουτο > του).
Conflations	1Cor 15:2.

Zuntz analyzes this last correction at length as showing that the "parent manuscript, or indeed some more distant predecessor, was furnished with variant readings."[156]

> The decisive passage to be quoted in proof of this assertion is 1Cor. xv. 2. At this place the scribe of $\mathfrak{P}^{46}$ jibbed at what he found in his copy. After εὐηγγελιcάμην ὑμῖν it gave ὀφείλετε κατέχειν, followed by εἰ κατέχετε. The first of these four words was marked in a way which puzzled our scribe, hence he left the corresponding space empty, as he did elsewhere; obviously with the idea, 'let the corrector settle that'. In fact, ὀφείλετε in the copy was marked as spurious and $\mathfrak{P}^{46}$ ought to have omitted it. Our scribe ought likewise to have omitted the following κατέχειν, but this was not clearly indicated; hence he retained it and joined to it the two following words which really ought to have taken the place of ὀφείλετε κατέχειν. It is a case of two variant readings conflated. On the assumption here proposed, the conflation was already in the parent manuscript.[157]

Zuntz's scenario is certainly tempting. However, that $\mathfrak{P}^{46}$'s *Vorlage* contained οφειλετε κατεχειν ει κατεχετε, with οφειλετε κατεχειν marked for deletion, seems to me less likely than that the *Vorlage* contained either ει κατεχετε or οφειλετε κατεχειν in the text and the other reading in the margin.[158] In any case, though, Zuntz seems clearly correct in holding that $\mathfrak{P}^{46*}$ was attempting to write a combination of the two readings, but decided, because of some marking or illegibility in the *Vorlage*, to leave a

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[153] With ἐάν and the subjunctive in the protasis, the present tense here in the apodosis could be taken as nonsense in context, but is perhaps possible; see Smyth, *Grammar*, § 2326b, and Robertson, *Grammar*, 1019. Gignac, *Grammar* 1:130–131, gives no example of an omission of intervocalic c.

[154] The support from 522 for $\mathfrak{P}^{46*}$ is cited in the Vetus Latina, and was confirmed by the manuscript itself. Here the correction is to a singular reading.

[155] Kenyon edits ιφθαε and says in his apparatus: "ιφθαε, sic pro ιεφθαε." But the plate clearly shows that the scribe first wrote ιεθαε, and then added φ (compare the φ with that in the next line).

[156] *The Text of the Epistles*, 254; and generally "The Text of the Epistles," 266–268, and *The Text of the Epistles*, 254–255.

[157] Ibid., 254. In n. 2 Zuntz refers to his discussion on p. 256 of the correction at Heb 10:10a, where the scribe similarly left a blank space that was duly filled by the corrector. See also BDF, § 478, where it is asserted that κατεχετε without ει is authentic.

[158] Zuntz in fact objects (*The Text of the Epistles*, 254 n. 3) to this sequence that "it becomes difficult to explain why $\mathfrak{P}^{46}$ left empty the space for ὀφείλετε and wrote εἰ κατέχετε after κατέχειν and not in the vacant space before it." But I would suppose that the *Vorlage*'s notations left it unclear to the scribe whether the marginal reading was intended to replace or supplement the reading in the text. Naturally, this is simply a variant of Zuntz's notion. The difference is that I would place the conflation of text and margin in the hands of $\mathfrak{P}^{46}$ rather than some ancestor.

blank space where οφειλετε might go. As Zuntz concludes, we have "two variant readings conflated." Or, more exactly, the reading of $\mathfrak{P}^{46*}$ is an example of a partially effected conflation.[159] There are other such instances in $\mathfrak{P}^{46}$; see further below under Conflations.

The only harmonization that I have noticed is to the context: Rom 13:12 (ουν in vs. 12a).

Among the significant readings are the following readings where $\mathfrak{P}^{46*}$ is supported, but the nature of the support and the error involved do not indicate a genetic relationship: Gal 1:6 (υμας > ημας); Phil 1:7a (τουτο > του); Heb 7:1b (add τω).

However, there remain 9 corrections by the first hand where both the original reading and the corrected reading have significant support. These may have involved an alternative choice of readings found already in the *Vorlage* of $\mathfrak{P}^{46}$, or they may indicate comparison with a second *Vorlage*.[160] In some examples it is possible to see a shift away from a Western reading, while in most instances we seem to have merely a correction to the later majority reading.

From Western:

2 Cor 6:14	The correction is from the reading (δικαιοσυνης) found in D* F G Ψ 330 latt, to the majority reading (δικαιοσυνη).[161]
Eph 4:15	The correction is from the neuter relative (ο) as found in D (and 442 1739) to the majority reading (ος).[162]
Heb 9:8a	The original μηπως as found in $\mathfrak{P}^{46*}$ is supported by D* only, and corrected to the majority reading (μηπω).
Heb 13:22	The correction is from the reading (απεστειλα) found in D 1319 and a few other Western manuscripts to the majority reading (επεστειλα).[163]

We might also cite from the readings discussed earlier:

2 Cor 7:8	The original βλεπων agrees with the Vulgate ("uidens").[164]
2 Cor 10:3	$\mathfrak{P}^{46*}$ agrees with F G in having -τας.

[159] On Zuntz's scenario, some ancestor of $\mathfrak{P}^{46}$ had the completely effected conflation. On the other hand, Hoskier, $\mathfrak{P}^{46}$: *Addenda et corrigenda*, 1, cites the reading of $\mathfrak{P}^{46}$ here as an "example of an error openly corrected by our scribe (or of a Latin reading discarded)." Hoskier refers to $\mathfrak{P}^{46}$'s affinity with D F G, and comments: "When the scribe, therefore, shews us here that he weighed and discarded οφειλετε κατεχειν (debetis sustinere) in favour of ει κατεχετε (si tenetis) we must give him credit for as faithful a performance of his task as his materials allowed."

[160] See chapter 3, n. 40.

[161] Von Soden classifies 330 (his δ259) as I^{c} (*Die Schriften, Untersuchungen*, 1936–1937), but then later cites it as I^{a3} (*Die Schriften, Text mit Apparat*, xvi).

[162] The interesting agreement with 1739 is cited in the collation of 1739 and confirmed by microfilm, but not found in von Soden.

[163] Von Soden classifies 1319 (his δ180) as I^{a3} (*Die Schriften, Untersuchungen*, 1936–1937), and classifies five of the other witnesses as belonging to *I*.

[164] Westcott and Hort (see Hort, *Appendix*, "Notes on Select Readings," 120) say: "There can be no doubt that γάρ was inserted to ease the construction: but the harshness of βλέπω

Heb 3:7 The μου of $\mathfrak{P}^{46*}$ is supported by 1319;[165] but since this correction was made *in scribendo*, it seems certain that the agreement of $\mathfrak{P}^{46*}$ and 1319 is coincidental.

And there is one shift to a reading found in both Alexandrian and Western witnesses; here the addition of εν probably went against the *Vorlage*, since the early evidence seems to point toward its absence:

Eph 2:12a The omission of εν by the corrector agrees with ℵ A B D* F G 33 823 1739 d e f g r^{1}.[166]

And there is one shift where the early evidence is divided:

2 Cor 1:11 The shift from υμων to ημων (common though it is) is a shift from the reading of B D^{2} F K L P 0150 *pm* to the reading of ς ℵ A C D* G Ψ 075 0121 0243 33 1739 *rell*.

In the following the original reading has strong support, but the correction seems simply to be to the majority, and involves a very common variation: Rom 13:14b (-ϲ > -ν); 1 Cor 7:15 (omission of η, Hapl); Heb 12:28 (εχωμεν > εχομεν). The first two are to the reading found in B D, and the third (where B is missing) to the reading found in A C D; so it is plausible that at these places the correction is simply to what was found in the *Vorlage*.

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suggests that lat.vg alone has preserved the true reading, βλέπων, $\overline{\omega}$ being read as ω. Lachmann makes the same suggestion." (Bover prints βλέπων in his text.) See also Hoskier, "A Study of the Chester-Beatty Codex," 156, who refers to Hort and to two other readings in $\mathfrak{P}^{46}$: 2 Cor 12:15 (αγαπων *cum* ς ℵ^{c} B D F G Ψ 0243 1739 1881 *pm* latt) and the singular Col **1:24** (ανταναπληϱων), as discussed below. But, evidently because Kenyon overlooked the correction, Hoskier fails to note that $\mathfrak{P}^{46}$'s βλεπων at 2 Cor 7:8 has been corrected, perhaps by the first hand. Eberhard W. Güting and David L. Mealand, *Asyndeton in Paul: A Text-Critical and Statistical Enquiry into Pauline Style* (Studies in the Bible and Early Christianity 39; Lewiston, N.Y.: Edwin Mellen Press, 1998) 33 (and see n. 41 [–34]), also favor the reading of $\mathfrak{P}^{46*}$. (The first section of this work, 25–66, is said [xi] to be "almost entirely the work of Dr. Güting.") I would suggest coincidental agreement between $\mathfrak{P}^{46*}$ and vg.

[165] On 1319 see n. 163 above.

[166] Von Soden classifies 823 (his δ368) as I^{b2} (*Die Schriften, Untersuchungen*, 1932). The correction is thus to the reading found in the principal Alexandrian and Western manuscripts. Sanders, *A Third-Century Papyrus Codex*, 37, says: "The preposition is added in some Western and all the Antiochian manuscripts. It is omitted by the Alexandrian recension and by most of the Western manuscripts. This may be a correction in $\mathfrak{P}^{46}$ to accord with the Alexandrian text, but why should any scribe pick on this little word, when there were so many more important differences. Therefore it seems to be a grammatical correction and without import for text affiliations." Of course, the corrections were not made completely systematically. Note, by the way, that εν occurs five times in vss. 11–13, and so it would have been tempting to add it as $\mathfrak{P}^{46*}$ did. BDF, § 200(4), and Turner, *Grammar* 3:243, refer to this correction in connection with the use of the temporal dative ($\mathfrak{P}^{46c}$) in contrast to the use of ἐν ($\mathfrak{P}^{46*}$). Cf. also Mark **6:21** in $\mathfrak{P}^{45}$.

Corrections to Singular or Sub-Singular Readings

Finally, at 9 places the correction has resulted in a reading that has little or no support. The results of such corrections thus appear in our list of singular and asterisked readings: Rom 13:5 (= **13:5**), Rom 15:23 (= asterisked 15:23); 1Cor 7:17 (= **7:17**), 15:24b (= 1Cor **15:24**);[167] 2Cor 10:3 (= **10:3**); Gal 4:11 (= asterisked 4:11); Heb 10:25a (= **10:25a**), 12:4b (= **12:4a**), 12:26 (= **12:26**). Two of these (1Cor 7:17 and Gal 4:11) are clearly by the scribe, while the other 7 are likely to be from the scribe, and will in any case be considered here as the work of the scribe (but see the later discussion of Heb 12:26).

At one place, 1Cor 7:17, there appears to be an incomplete correction from one well-attested reading (εμεριcεν, the majority reading) to another (μεμερικεν, the Alexandrian reading). The scribe at first wrote the aorist, and then decided to write the perfect, but failed to carry out the correction completely (he changed the c to κ, but forgot to prefix μ-).[168] We may wonder exactly what occurred to cause this correction. Did the scribe find the aorist in his *Vorlage*, and then find the perfect in a second exemplar? Or, as Zuntz suggests, did the scribe see the aorist in the text of his *Vorlage*, and then notice some indication of a correction to the perfect?[169] Given the other evidence that the scribe's *Vorlage* contained corrections, the latter hypothesis is perhaps simplest.

At 6 of these corrections the scribe is correcting an original reading that was also singular or nearly so. Of these, 5 seem to be places where the scribe attempts to transmit the reading of his *Vorlage*, but fails even after two tries. We thus seem again to have incomplete corrections. Let us examine these 5 corrections.

Rom 13:5 The scribe corrected the spelling of υποταccεcθε, but ignored the singular και. We thus have an incomplete correction.

Rom 15:23 The scribe's *Vorlage* doubtless had εχων. The scribe first wrote this as εχαι, and then revised it to εχειν.

2Cor 10:3 There are two possibilities here. The scribe's *Vorlage* may have contained the majority reading περιπατουντεc, and the scribe

[167] This is a curious example. Kenyon fails to note the correction, but simply prints $\overline{\text{παρι}}$, and says in his apparatus: "πατρι] compendium insolitum vel confusum." In fact, the final letter has clearly been deleted (by a slash), and so we are supposed to read $\overline{\text{πας}}$, presumably for πατηρ. Indeed, the abbreviation $\overline{\text{πρι}}$ occurs three times in $\mathfrak{P}^{46}$ (and elsewhere), but except for this one place in $\mathfrak{P}^{46}$ neither $\overline{\text{πας}}$ nor $\overline{\text{παρι}}$ occurs in the lists of Paap, *Nomina sacra*, 84–85. However, O'Callaghan, "*Nomina sacra*," 56, notes the occurrence of $\overline{\text{πας}}$ (for πατηρ) in $\mathfrak{P}^{72}$ at 1Pet 1:3; see further chapter 8, n. 189.

[168] Already Kenyon interprets the correction in this way: "κ superscr. idem, sc. pro μεμερικεν."

[169] *The Text of the Epistles*, 256: "Probably the aorist was marked in the parent manuscript for change into the perfect. $\mathfrak{P}^{46}$ failed to write the required form and, on second thoughts, copied also one of the two alterations which his *Vorlage* indicated (he forgot to copy the initial M)."

at first made two errors (omitted ν, and -ας for -ες); the second error may have been occasioned by the preceding περιπατουντας in vs. 2. Then the scribe corrected the ending, but failed to note the omitted ν. Or the scribe's *Vorlage* may have contained περιπατουνταc (as in F G 056), and the scribe omitted ν in copying that word. Then on a later review with a second exemplar the scribe changed the ending from -ας to -ες, but still overlooked the omitted ν. In either case, we would have an incomplete correction.

Heb 12:4b Except for the readings found in $\mathfrak{P}^{46}$, the only reading attested before the ninth century is αντικατεστητε, and the scribe's *Vorlage* doubtless contained that. The scribe made two tries to transmit that reading, and failed each time.

Heb 12:26 The scribe was evidently attempting to transmit ου η, the reading of almost all other manuscripts.[170] At first he made the unusual error of writing ει for ου, and on a further review noticed his error, deleted ει, but neglected to write ου.[171] We thus have an incomplete correction.

At the other place where the original reading was also singular, Gal 4:11, the reading of $\mathfrak{P}^{46c}$ agrees with 1739. Because of the close relationship between $\mathfrak{P}^{46}$ and 1739, this support is not so likely to be coincidental as is support from other manuscripts for asterisked readings. Thus, it is reasonable to believe that the scribe's *Vorlage* in fact contained εκοπιασα, and that the scribe shifts from his original misspelling to the correct spelling of the aorist; so here he eventually transmits the reading of his *Vorlage*.

At the remaining 2 places the scribe corrects from the usual reading to a singular reading, presumably on his own initiative.

1 Cor 15:24b The scribe originally used the very rare *nomen sacrum* $\overline{\text{παρι}}$ for πατρι, which must have stood, written either *plene* or with some abbreviation, in the *Vorlage*. What the scribe then could have been intending by deleting the final letter is completely puzzling. Comfort and Barrett suggest that the scribe mistakenly deleted ι instead of α, and I have no better suggestion.[172]

Heb 10:25a Since what the scribe originally wrote agrees with all other manuscripts here, the scribe on his own initiative must have decided to remove the prefix here. Presumably on reflection he found the word επιcυναγωγην unacceptable, and preferred the simple cυναγωγην.

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[170] $\mathfrak{P}^{46}$'s η would be inexplicable if the scribe saw merely ου, as in 0243 181 460 623* 794 917 1739 1836 *pc*.

[171] Zuntz, *The Text of the Epistles*, 259, describes what happened thus: "the corrector failed to write down, for example, the correct οὗ in Heb. xii. 26 after he had expunged the faulty εἰ. Here again then we have not a real variant at all, but only the (probably incomplete) correction of a scribal blunder." As far as I can tell, Gignac, *Grammar*, gives no example of the confusion of ει and ου.

[172] They say: "ι was deleted by a slash; corrector should have deleted α."

There are also three readings where the correction has only limited support, but support is already cited in Tischendorf: Rom 13:12 (= ℵ*); Heb 13:5 (αρκουμενος > αρκουμενοι, = 0243), 13:6 (λεγειν > λεγει, = 0243). At the last two $\mathfrak{P}^{46c}$ is also supported by 1739, which supports $\mathfrak{P}^{46c}$ at Gal 4:11 as well. Given the known relationship between $\mathfrak{P}^{46}$ and 1739, it is tempting to suppose that at these three places the scribe of $\mathfrak{P}^{46}$ is correcting to a manuscript that was textually related to an ancestor of 1739. And, as noted already, at Rom 13:12 we seem again to have an incomplete correction; but the probably coincidental support from ℵ* results in a different classification.

Corrections by the Second Hand

The second hand made, by my count, 56 corrections, 42 of which are in Hebrews. This corrector removed some of the most striking errors of the scribe: Heb 5:6, 7:1a, 7:2, 9:14a, and 9:22a.[173] Three of the longer omissions by scribal leaps were also corrected by him through the use of a sign (an "ancora"[174]) in the text and a marginal addition: Heb 8:8,[175] 9:14b,[176] and 12:6–7.[177] This hand also made a correction at Heb 10:10a, where the scribe had left the papyrus blank, perhaps because his exemplar was defective.[178]

Thirty-nine of the original readings that were corrected by the second hand appear (as either singular or asterisked) in our list of singular readings. For these I here give a brief classification of the sorts of errors noticed by the second hand, with references to the fuller discussion later.

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[173] Cf. Zuntz, *The Text of the Epistles*, 253.

[174] Turner, *Greek Manuscripts of the Ancient World*, 18 (= 2d ed., 16).

[175] Kenyon misread the sign marking the addition as c, and thought that the second hand changed λεγει to λεγειc. Sanders had already said correctly: "post λεγει superscr c man 2; non litt vid sed nota ad marg referens."

[176] Sanders comments on τω ζωντι: "del man 2; superscr notam ad marg referentem man 3, ubi pars omissa addita esse vid." But the distinction here seems implausible; the deletion is by dots, which have little individuality, and surely the deletion and the marginal correction were made at the same time. Moreover, the "ancora" appears consistent with the second hand as found elsewhere.

Hoskier, *A Commentary*, 45, says that the "Diorthotes … has merely obelized the words τω ζωντι, assuming the verse to be complete at αμωμον τω θεω," and that, as Kenyon notes, "a second hand" added the missing words in the lower margin. Hoskier thus also seems to distinguish two phases in the correcting activity. But such a sequence would have the first corrector create yet another unique reading, and, for what it is worth, there appears to be no distinction in the ink used for the deletion and the mark of insertion.

[177] Zuntz, *The Text of the Epistles*, 253 n. 8, cites only the last two of these, perhaps because he followed Kenyon at the first. The NTP correctly notes the presence of the "ancora" at these three places.

[178] Kenyon does not cite this, but Zuntz says (ibid., 256): "Also in Heb. x. 10 the scribe had

Orthographic	Rom 12:16 (= **12:16a**); Heb 6:1 (= **6:1b**), 8:2 (= **8:2c**), 10:36 (= **10:36**), 10:38 (= **10:38**), 11:7 (= **11:7**), 12:8 (= **12:8**), 12:14 (= **12:14a**). Besides these there is also the correction of the original omission of movable -ν at Heb 8:5b (φησε<u>ι</u>), a variation that I ignore for singular readings.
Nonsense	1 Cor 10:21 (= **10:21d**); 2 Cor 7:13 (= **7:13**); Eph 6:20 (= **6:20**); Phil 1:20 (= **1:20b**); Heb 5:6 (= **5:6**), 8:5a (= **8:5b**), 9:5a (= **9:5**), 9:6 (= **9:6**), 10:10a (= **10:10a**), 10:10b (= **10:10b**), 10:25b (= **10:25b**), 13:21b (= **13:21d**).

Significant readings:

Omissions by a leap	Heb 8:8 (= **8:8**), 9:14b (= **9:14b**), 9:20 (= asterisked 9:20), 12:6–7 (= **12:6–7**), 13:25 (= **13:25**).[179]
Other omissions	1 Cor 8:9 (= **8:9b**); Heb 12:10 (= **12:10a**), 12:23 (= **12:23**), 13:8 (= asterisked 13:8), 13:9 (= **13:9**), 13:24 (= **13:24b**).[180]
Substitutions	Heb 7:1a (= **7:1b**), 7:2 (= **7:2b**), 9:14a (= **9:14a**),[181] 9:22a (= **9:22a**), 10:34b (= asterisked 10:34b), 11:21 (= **11:21**), 11:35 (= **11:35**), 13:11 (by a leap [within cωματα κατακαιεται, leaping from cωμ<u>ατα κα</u>τακαιεται to cωματα κ<u>ατακα</u>ιεται]; = asterisked 13:11b).

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jibbed, for unknown reasons, and had left it to the corrector to fill in the second half of the word προcφορᾶc." That this correction is by the second hand is clear.

[179] Kenyon does not cite this, but Zuntz remarks (ibid., 253): "At the very end of Hebrews he [the second hand] added the three letters which the scribe, hurrying towards his final flourish, had skipped, …" Zuntz thus interprets the scribe as having written merely the υ of υμων, and I followed this interpretation in my dissertation (291 n. 37), and related this correction to the supposed correction at Heb 13:23. But I now follow the NTP in thinking that no correction occurred at 13:23 (see p. 218 above), and also in seeing that at 13:25 all of υμων was originally omitted. Nestle-Aland and Comfort and Barrett have the same interpretation of 13:25, although the UBSGNT just cites $\mathfrak{P}^{46}$ as having υμων.

[180] The scribe also omits παντας *prim.* (= asterisked 13:24a) and that omission is not corrected; thus this sentence originally read (similarly to vs. 7) simply: αcπαcαcθε τους ηγουμενους υμων. Perhaps the scribe was just hurrying to finish this letter, although in the order of $\mathfrak{P}^{46}$ he still had most of the Pauline epistles to copy. See further on Heb **13:24b** below.

[181] The NTP comments: "Bei $\overline{\text{αιμα}}$ handelt es sich wahrscheinlich nicht um ein singuläres, nicht kontrahiertes *Nomen sacrum* … , sondern um eine unvollständig ausgeführte Korrektur der 1. Hand aus ursprünglichen $\overline{\text{πνα}}$ …" Although I assign this to the second hand, that we have an incomplete correction seems plausible; the corrector simply ignored, or forgot to erase, the supralinear line that is now superfluous. In contrast, Kenyon, *Supplement: Pauline Epistles, Text*, xiv (overlooking the correction), says that we have $\overline{\text{αιμα}}$, "as though it were a *nomen sacrum*." And Roberts (*Manuscript, Society and Belief*, 40) cites this reading (but as Heb 9:13) as an example of how in the list of *nomina sacra* "the omission of the eucharistic words αἷμα … was sometimes felt." Comfort, *Encountering the Manuscripts*, 249–250, similarly thinks that the scribe "decided" to make αμα a *nomen sacrum*; there he doesn't mention the correction, although it is duly noted in Comfort and Barrett, 237 n. a: "$\overline{\text{πνα}}$ was changed to $\overline{\text{αιμα}}$." Cf. the examples from $\mathfrak{P}^{72}$ cited in chapter 8, n. 188.

Of the remaining 16 corrections, 4 are from the majority reading to a singular reading: Rom 9:25;[182] 2 Cor 4:2 c1; Col 3:3; Heb 10:24.[183] All four are changes to verbs. The first is a shift from the imperfect to the aorist, the second and third are changes from and to the second aorist forms,[184] and the fourth is a change to the subjunctive aorist. Unlike most of the other corrections by the second hand, these appear to be readings where the corrector simply made changes that struck him as reasonable, disregarding the lack of any manuscript authority. At 2 Cor 4:2 he seems to have immediately regretted his decision, and reverted (2 Cor 4:2 c2) to the original reading.

There is also one place where the correction has only limited support: Heb 1:1.[185] The addition of ημων is perhaps natural enough that coincidental agreement is likely, so that we may again have simply a result of the corrector's initiative.

At 11 further places there is substantial support for both the original reading and the correction. These may indicate a choice among alternative

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[182] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 484 (idem, *Critique textuelle*, 476–477 [where 473–480 reprints the discussion of $\mathfrak{P}^{46}$ in his slightly earlier article]), misinterprets what has happened here to suppose that $\mathfrak{P}^{46}$ originally changed λεγει into ελεγει, which was then corrected to ελεγεν. However, $\mathfrak{P}^{46*}$ has οcηελεγει, which is precisely the reading of ς and almost all manuscripts. Apparently because of a rough area in the papryus (see the note in the NTP), this is actually written with spacing before and after the η. What was presumably intended as οcηε λεγει then seemed to be οcη ελεγει to the corrector, who balked at the imperfect and revised it into the aorist.

Lagrange, though, connects the correction with the singular reading at Rom **10:16**, since both have the effect of replacing a statement that a prophet who is now dead "is speaking," by a more accurate statement (either about what is written or what a prophet said). Lagrange adds: "Ce serait d'un esprit, sinon rationaliste, du moins très prosaïque. Notre homme avait peine à se hausser jusqu'à la dialectique paulinienne." Lagrange fails to observe that the one reading is created by the scribe and the other reading by another hand, although it is certainly curious that two reports, very near to one another, that use λεγει of a prophet should have been affected.

[183] Kenyon reported the corrected reading as κατανοωμεν with η written over the ι; accordingly I reported κατανοηωμεν in my dissertation, and counted this as nonsense, as did Zuntz (*The Text of the Epistles*, 253 and n. 4). But the NTP reads c instead of ι, thus interpreting the correction as κατανοηcωμεν. Comfort and Barrett follow this interpretation, and I now do the same. By the way, Zuntz, *The Text of the Epistles*, 256 n. 6, states: "The corrector applied two different alterations also to κατανοῶμεν in Heb. x. 24." But this seems very doubtful; Zuntz appears to have following the interpretation found in Kenyon, and in any case there is no support elsewhere for any reading except κατανοωμεν of $\mathfrak{P}^{46*}$.

[184] See the references in chapter 4, n. 282.

[185] See Sanders, *A Third-Century Papyrus Codex*, 33, and Colwell, review of Sanders, 98. For ημων Nestle-Aland[26] cited $\mathfrak{P}^{12}$, but Nestle-Aland[27] cites $\mathfrak{P}^{12vid}$. The *editio princeps* (Bernard P. Grenfell and Arthur S. Hunt, eds., *The Amherst Papyri*, vol. 1 [London: Henry Frowde, Oxford University Press Warehouse, 1900] 31) reports: [cιν] ημ[ω]ν εν τοιc κτλ. However, the NTP reads here: ς[ι]ν ημ̣[ω]ν εν τοις κτλ., followed by Comfort and Barrett, and the NTP accordingly cites in the apparatus "*add*. ημων $\mathfrak{P}^{12vid.46c}$," which is evidently followed by Nestle-Aland[27]. There seems no reason to suppose that $\mathfrak{P}^{12}$ had a reading other than ημων here, which would seem to be at least consistent with the extant remains and spacing, although theoretically ημιν is possible. See also Mees, *Zitate* 1:172, on the background of ημων here.

readings found in the *Vorlage* of $\mathfrak{P}^{46}$, or a comparison with a second *Vorlage*. In some instances it is possible to see a shift away from a Western reading, while in most examples we seem to have merely a correction to the later majority reading.

The following two corrections shift from a Western reading; but it seems likely that $\mathfrak{P}^{46*}$ coincidentally agrees with other witnesses (notably D*), and that the correction was simply to the original *Vorlage*:

Heb 5:11	Besides $\mathfrak{P}^{46*}$ and P, the omission of the article (ο) is supported only by the Western witnesses D* 1319.[186]
Heb 10:2	The omission of ετι is supported by D* d only.

The following three corrections are probably to the original *Vorlage*:

2 Cor 4:2 c2	The corrector retracted his correction, which is singular (2 Cor 4:2 c1).
Heb 8:6	Here νυν of $\mathfrak{P}^{46*}$ is supported by B D* (only), but such weighty support makes it likely that $\mathfrak{P}^{46*}$ correctly copied the *Vorlage*.[187]
Heb 10:37	Omission of οcον by a leap (from μικρον οcον οcον ο to μικρον οc<u>ον οcον ο</u>, = 436 in Tischendorf), but there is only minuscule support for the original reading.

There are two unclear examples, which could be corrections to the original *Vorlage*, from which the scribe deviated, or to another *Vorlage*:

2 Cor 3:6	Both $\mathfrak{P}^{46*}$ (A C D L 1881 *pm*) and $\mathfrak{P}^{46c}$ (**א** (F) G Ψ 33 1739 *pm*) have early and extensive support, but differ only by a simple or double letter.[188] (And there is yet a third reading with support from B.)
Heb 10:1	Omission of αc by a leap (θυcι<u>αc αc</u>, or θυcι<u>αc</u> αι<u>c</u>, or θυcι<u>αc</u> αυτων <u>αc</u>).[189]

Correction to the Majority text:

1 Cor 6:14 c1	The first correction here (from εξεγειρει to εξεγερει) is from a reading with weighty support (including $\mathfrak{P}^{11}$ A D*) to the majority reading (found in **א** C D^{c} K L Ψ 33).

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[186] On 1319 see n. 163 above. Tischendorf cites the Armenian for the omission also, but it shifts to the plural բանք, corresponding to λογοι. Zuntz contends that the omission is original (*The Text of the Epistles*, 257 and 118). 1319 also supports the omission of ο θεοc at Heb 9:20.

[187] Zuntz (ibid., 257–258) says of Heb 8:6: "The shorter form is in D* and B. As far as B is concerned, this may be considered one of the instances where the Vaticanus retains a 'Western' element." Nestle-Aland[25] prints νυν (but cites $\mathfrak{P}^{46}$, not $\mathfrak{P}^{46*}$, for it), as does Kilpatrick.

[188] A shift in form (αποκτενει > αποκτεννει); cf. BDF, §73.

[189] Zuntz suggests that the omission in $\mathfrak{P}^{46*}$ likely came from the reading in D* H L *al*, and was corrected to the reading αc found in C D^{c} K Ψ 1739 1881 *pm*, and in a different position in **א** P (*The Text of the Epistles*, 258, but citing "D H* L"). Zuntz thinks that the attracted αιc is more likely authentic, and states: "the accusative, then, is likely to have originated, in $\mathfrak{P}^{46}$ and elsewhere, through incorrect emendation of an almost unavoidable haplography. At any rate, here again the corrector adapted $\mathfrak{P}^{46*}$ to the 'Alexandrian' norm." The agreement of $\mathfrak{P}^{46*}$ with A and some minuscules would presumably be coincidental.

Correction to the Alexandrian text:

1Cor 6:14 c2 As discussed above, the second correction here (from εξεγερει to εξηγειρεν) is from the majority reading to a reading that is clearly Alexandrian (B 424** 1739 Or^{1739mg}).[190]

There is one fairly clear correction to a different *Vorlage*:

Heb 12:25 The correction, while not to the majority, has weighty support (א* A C D I 048 0243 33 81 1175 1241^{s} 1739 1881), as does the original reading (א^{c} K L Ψ *pm*).[191] It seems improbable that the original reading was a simple oversight.

Finally, it is interesting that at 1Cor 13:5 we have a correction to a reading (the insertion of μη) otherwise found only in B and Clement.[192] But surely here the support (from 436) for the omission is coincidental;[193] the codex was copied from, and corrected to, a manuscript that had the text found in B Cl^{pt}. Given the rarity of the reading, we may suspect that the same manuscript was used for both operations, i.e., that man 2 corrected to the original *Vorlage* of $\mathfrak{P}^{46}$.[194]

Corrections by the Third Hand

The third hand made, it seems, 14 corrections, the last of which (in the order of $\mathfrak{P}^{46}$, that is) I have noted at Gal 5:17. It is implausible, of course, that these corrections were to the original *Vorlage* of $\mathfrak{P}^{46}$.

Ten of the original readings that were corrected by the third hand appear (as either singular or asterisked) in our list of singular readings.

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190 Zuntz, ibid., 256–257.

191 Zuntz, ibid., 258, cites the readings of $\mathfrak{P}^{46*}$ and $\mathfrak{P}^{46c}$, and remarks: "Since the only Western witness available, namely D, has the latter, original order, we can only observe that $\mathfrak{P}^{46*}$ here anticipated the Byzantine alleviation. Whether the same existed elsewhere in the West we cannot say."

192 Tischendorf cites το εαυτης from 436, so that the reading of $\mathfrak{P}^{46*}$ does not appear in our list of singulars. But Kenyon edits τα εαυτης as the reading of the scribe, and τα μη εαυτης as the reading of man 2. Zuntz (ibid., 257) follows Kenyon's reading, and thus states: "the alteration in the papyrus is incomplete: he who added μή ought also to have changed τά into τό." The connection between $\mathfrak{P}^{46}$ and B is thereby obscured; but that $\mathfrak{P}^{46}$ has το is perfectly clear. (Earlier editions of Nestle-Aland cite $\mathfrak{P}^{46}$ for τα, but the correct citation is found already in the 25th edition.) Zuntz elsewhere ("The Text of the Epistles," 263) refers to this reading as "one of many indications that Clement belongs to this group [i.e., $\mathfrak{P}^{46}$ and B]." Debrunner, "Über einige Lesarten," 41, had already noted that $\mathfrak{P}^{46}$ has το, and maintains that both readings ($\mathfrak{P}^{46c}$ B and ς *rell*) make sense. But see Zuntz's response (*The Text of the Epistles*, 257 n. 3). As Tischendorf notes, Clement has τα εαυτης in one of his two quotations of the text, and το μη εαυτης in the other; see Mees, *Zitate* 2:166. See also the earlier citations of the reading of $\mathfrak{P}^{46c\,(man\,2)}$ B Cl at chapter 2, n. 74, and chapter 3, n. 20.

193 It is though curious that 436 also supports $\mathfrak{P}^{46*}$ for the omission of ocov at Heb 10:37.

194 Kim, "Palaeographical Dating," 250 n. 8 (from 249) remarks on this: "The type of hand

For these I here give a brief classification of the sorts of errors noticed by the third hand, with references to the fuller discussion later.

Nonsense reading	Heb 10:22c (= **10:22**).
Significant readings:	
Omissions by a leap	Rom 15:26 (= asterisked 15:26); Heb 13:18b (= **13:18**).
Other omissions	Rom 12:1 (= **12:1a**), 15:31 (= asterisked 15:31a); 1Cor 14:10 (= **14:10**); Heb 7:25 (= **7:25a**), 13:21a (= **13:21a**).
Substitutions	Eph 6:22 (= **6:22**); Heb 3:6 (= **3:6**).

At three other places both $\mathfrak{P}^{46*}$ and $\mathfrak{P}^{46c}$ have weighty support; in fact, at each of these $\mathfrak{P}^{46*}$ agrees with D (or D*), so that one might see a slight tendency away from the Western text.

The first is an omission by a leap: Heb 11:12 (αμμος … χειλος). The omission is also found in D* Ψ d aeth. It is possible that $\mathfrak{P}^{46*}$ is correctly transmitting the shorter text as found also in D*, although I would suppose that we have coincidental agreement between $\mathfrak{P}^{46*}$ and D*, in both of which the omission was caught by a later corrector (but not in d).[195]

The second involves a proper name: 2Cor 1:19 (σιλουανου > σιλβανου).[196] Here σιλβανου of $\mathfrak{P}^{46*}$ is also found in D F G.[197] Zuntz has a long discussion of this correction, which he says is by a "corrector whom I cannot identify."[198] (As noted earlier, I believe that this is likely the third hand.) Zuntz states that the New Testament evidence shows the σιλβ- form "to have had a wider circulation at an early date, and the correction in $\mathfrak{P}^{46}$ is an indication that its disappearance from the bulk of the other tradition is due to a deliberate critical effort." After surveying the evidence Zuntz concludes:

> It is, then, not impossible that the spelling Σιλβ- was used in the Apostolic 'autographs'. The general tendency, though, is against it, and the critics who in the second and following centuries eliminated this spelling are likely to have relied upon some good evidence. They were probably right in regarding the β as the illegitimate intrusion of a usage which became popular in

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that added MH to l. 13 of fol 54^{v} appears from Schubart, *Griechische Paläographie*, Abb. 26 l. 10 through P.Oxy. III 473 probably up to the early third century AD, e.g. P.Oxy. XLII 3075 (AD 225), but the slight looping, sloped toward the left, makes an earlier impression." In his Fig. 2 Kim assigns this to his hand "5."

[195] However, von Soden refers the omission (by D* Ψ) to the parallel in Rom 9:27 (which is citing Isa 10:22), and Zuntz (*The Text of the Epistles*, 259) thinks that that parallel may be the source of $\mathfrak{P}^{46}$'s reading, and that the support of D* Ψ aeth shows that the omission "may be more than a slip of the scribe." The Vetus Latina refers to Gen [but as "Dt"] 32:12 and 41:49, where the words omitted by $\mathfrak{P}^{46*}$ are also not found.

[196] Bauer, *Wörterbuch*, s.v.; BDF, §41(2); Moulton and Howard, *Grammar* 2:110 (to the examples of Σιλβανος cited, add 522 at 1 Pet 5:12, and 1739 at 2 Thess 1:1); Gignac, *Grammar* 1:69.

[197] Tischendorf asserts in his note that the reading in D D^{abs1} F G is "Ex Latinis f g vg *silvanum*, d e *silbanum*."

[198] *The Text of the Epistles*, 259–262.

> their own days. How unexpected is this attention to orthographical detail at this early date![199]

Kim refers to four occurrences of the spelling cιλβανοc from an inscription of 4/5 C.E.,[200] and Bauer cites an occurrence in Diodorus Siculus.[201] But Gignac describes the development as follows:

> Latin consonantal *u* (*v*), already [ß], is usually transcribed by Greek ου or υ, e.g., Ceυήρου and Cευήρου *Severus PMich.* 551.9 (1st hand) and 24 (2nd hand) (A.D. 103), but it is transcribed by β with increasing frequency from the first century A.D. on.[202]

What we thus seem to have is that the reading of $\mathfrak{P}^{46*}$ D F G shows the intrusion of the later -β- form, which this corrector altered to the older, and presumably authentic -ου- form. (And perhaps a still later corrector preferred the original orthography.) Note also that in view of the textual relation among $\mathfrak{P}^{46}$ D F G, it seems quite possible that they are all reproducing a reading found in their various *Vorlagen*.

And the third correction here is simply to the majority reading: 1Cor 12:20, where the omission of μεν is supported by B D* 5 6 102 441 623 1241^{s} 1827 1845 (*pc*) ar b d e vg^{mss} Aug. This is also an omission by a leap: μεν μελη.[203] But the support from B and D* seems to me to make it likely that here again (as with Heb 8:6) $\mathfrak{P}^{46*}$ correctly copied the *Vorlage*.

In fact, the fourteen corrections by the third hand are always to the majority text, except for Gal 5:17 (the last one in the codex), which is to a singular reading. There the corrector added a nonsensical second το, and it appears to me that this curious insertion may be explained as follows. The line began του $\overline{\text{πνc}}$ το δε $\overline{\text{πνα}}$ κτλ., but there is now at any rate some damage before το. I suggest that this damage and the similarity of the final letter E to C caused the corrector to misread $\overline{\text{ΠΝΑ}}$ΤΟΔΕ as ΠΝΕΥΜΑΤΟC. He then found no article before the following $\overline{\text{πνα}}$ and so added one.

The third hand is thus seen to be unconcerned about orthography except for the proper name at 2Cor 1:19, and 9 of his 14 corrections are of omissions. Probably we have here a later reader who noticed and altered some readings that differed from those with which he was familiar, especially some places where words were missing.

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[199] Ibid., 260–262 (261 is a table).

[200] "Palaeographical Dating," 257.

[201] *Wörterbuch*, s.v.

[202] *Grammar* 1:68 (see also n. 3). Among the examples (68–69), Gignac cites (69) examples of Cιλβανός (from the second century on) and Cιλβανοῦ (from the fourth century on).

[203] Zuntz, *The Text of the Epistles*, 198, describes this "as a clear case of haplography," but ascribes the correction simply to "a corrector." See also ibid., 254 and 259 n. 5. The omission in Greek is by a leap, but there is no evident cause of the omission in Latin (i.e., of "quidem"

Corrections by the Fourth Hand

The fourth hand made only 4 corrections; 3 of the original readings appear as singular in our list of singular readings. For these I here give a brief classification of the sorts of errors noticed by the fourth hand, with references to the fuller discussion later. Again, of course, it is implausible that these corrections were to the original *Vorlage* of $\mathfrak{P}^{46}$.

Orthographic	Col 1:7 (= **1:7a**).
Nonsense reading	1 Cor 16:7 (= **16:7b**).
Substitution	2 Cor 9:14 (= **9:14a**, correcting yet one more of the original shifts from υμας > ημας).

The only correction by the fourth hand where both the original reading and the corrected reading have significant support is Heb 10:22a, a substitution of verbal form, where both [προσερ]|χομεθα ($\mathfrak{P}^{46*}$, found also in D 823 1319) and [προσερ]|χωμεθα ($\mathfrak{P}^{46c}$) have extensive support, but the correction is to the majority. The variation of ομεθα / ωμεθα is, of course, extremely common, but one might interpret the correction as a shift away from the Western reading.

The activity here is so minimal, and the assignment so debatable, that any generalization would be unwise. Apparently this later reader simply noticed and corrected a few minor deviations from the text known to him; all 4 of his corrections are to the majority reading.

Summary of Textual Relations of Corrections

Although most of the corrections, whatever their origin, are of obvious slips, some are weightier. Zuntz indeed asserts that $\mathfrak{P}^{46}$ illustrates

> the endeavour to move away from such forms of the text as are attested, in the extant tradition, by Western witnesses (exclusively or with others) and to replace them by 'Alexandrian', and particularly by B-readings.[204]

As discussed above in connection with the correction at 1 Cor 15:2, Zuntz maintains, on the basis of the correcting activity: "The parent manuscript, or indeed some more distant predecessor, was furnished with variant readings."[205] And, as we have seen, Zuntz infers from his investigation of $\mathfrak{P}^{46}$ that it was produced in a scriptorium: "The conclusion is almost

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from "multa quidem membra"). Tischendorf cites the Armenian and Gothic as supporting the omission, but neither language regularly renders μεν.

[204] Ibid., 254. See also his "The Text of the Epistles," 266–268.

[205] *The Text of the Epistles*, 254. This begins Zuntz's very valuable discussion (254–262) of twelve corrections (listed on 261): 1 Cor 6:14, 7:17, 10:2, 12:20, 13:5, 15:2; 2 Cor 1:19; Heb 5:11, 8:6, 10:1, 11:12, 12:25.

inescapable that already in the latter half of the second century the Alexandrian bishopric possessed a scriptorium, which by its output set the standard for the Alexandrian type of Biblical manuscripts."[206] At the very least, the nature of the correcting activity and the presence of conflations demonstrate that the production of $\mathfrak{P}^{46}$ was based on more than one textual tradition.[207]

Zuntz cites a few more corrections as evidence for the general direction of correction, but these seem to me to be less clear than the ones mentioned above.[208] In any case, there appear to be no examples at all of correction in the opposite direction, i.e., from the Alexandrian text to the Western text.[209] This is a particularly striking result since the direction is based on corrections by the scribe, the second hand, and the third hand,[210] and since $\mathfrak{P}^{46}$ does have many readings that are found in D F G.[211] Thus, the tendency of correction is definitely toward the Alexandrian text.[212]

It may be useful to classify the corrections to the Alexandrian text, or at least from the Western text, by the hand involved:

man 1 *in scribendo*	Heb 3:7.
man 1	1 Cor 7:17; Heb 13:22.
probably man 1	2 Cor 6:14, 7:8, 10:3; Eph 4:15; Heb 9:8a.
man 2	1 Cor 6:14 c1, 6:14 c2, 13:5; Heb 5:11, 10:2.
man 3	2 Cor 1:19; Heb 11:12.

Finally, it is interesting to note that in fully thirteen examples the correction has resulted in a singular reading. One of these is clearly by the scribe (1 Cor 7:17), four others are by man 2 (Rom 9:25; 2 Cor 4:2 c1; Col 3:3; Heb

[206] *The Text of the Epistle*, 273. This is cited approvingly by Colwell, "Method in Establishing the Nature of Text-Types," 48. See the discussion of $\mathfrak{P}^{66}$ below, but also the comments by Haines-Eitzen referenced in chapter 7, n. 559. And see Comfort, *Encountering the Manuscripts*, 25.

[207] Among the corrections 1 Cor 7:17, 2 Cor 1:11, and 2 Cor 6:14 seem especially striking examples; see also the section on conflations below.

[208] Zuntz (*The Text of the Epistles*, 257–258) refers to Heb 8:6, Heb 12:25 (ibid., 258), 1 Cor 10:2 (ibid., 112, 234, 256), 1 Cor 12:20 (Zuntz, ibid., 259 n. 5), and 1 Cor 15:2 (ibid., 254–255). In the examples of Heb 8:6, Heb 12:25, and 1 Cor 12:20, the textual relationships do not seem to me to warrant the view that the shift is from Western to Alexandrian, and at 1 Cor 10:2 and 15:2 the correction is from a singular reading, although Zuntz does argue that at 1 Cor 15:2 the exemplar of $\mathfrak{P}^{46}$ contained the usual reading along with the reading of D* F G marked as spurious. The text of $\mathfrak{P}^{46}$ at this last place is given detailed attention by Zuntz in "The Text of the Epistles," 266–268, and in *The Text of the Epistles*, 254–255.

[209] There are some examples of correction to the reading found in D F G, but only when these have wide support: e.g., 1 Cor 12:20 and Heb 8:6. The correction at Rom 13:5 is also to the reading found in D F G, but is simply an orthographic variation (from -c- to -cc-.) See also the correction at Eph 2:12a, which is to the reading (*om.* εν) found in the principal Alexandrian and Western manuscripts.

[210] As Zuntz, *The Text of the Epistles*, 254, observes, "they extend over a whole century."

[211] See n. 34 above.

[212] Ibid., 262: "The rejected text almost always is that, or includes that, of Western witnesses. The variants put in its place are never characteristically Western; the change is always towards that form of the text which is predominantly represented by B."

10:24), and one appears to be by man 3 (Gal 5:17). The remaining seven may be by the scribe: Rom 13:5, 15:23; 1 Cor 15:24b; 2 Cor 10:3; Heb 10:25a, 12:4b, 12:26. There are also a few readings where the correction has only rather weak support: Rom 13:12; Gal 4:11; Heb 1:1, 13:5, 13:6. Of these only Heb 1:1 is clearly not by the scribe.

Orthographic Singulars

After removal of any readings caused by interchanges of ει / ι, αι / ε, and οι / υ, there remain 124 readings that may be classified as orthographic in origin, as well as 20 asterisked readings. Thus, 19.4% of the singulars are orthographic, and this percentage is just about precisely the average of our six scribes.[213] These singulars may be classified as follows.

There are 8 examples of confusion of consonants, each of which involves a common interchange.

- δ > ζ: 1 Cor **9:10a** and **9:10b** (both ελπιδι > ελπιζ̲ει; ει for ι is, of course, just an itacism).[214]
- τ > δ: Col **2:18** (εμβαδ̲ευων); Heb **7:8** (δεκαδ̲ας), **7:9** (δεκαδ̲ας).[215]
- κ > χ: Heb **12:1b** (περιχ̲ειμενον).[216]
- ϑ > τ: Heb **7:4** (ακροτ̲ινιων), **11:3** (κατηρτιστ̲αι).

Hoskier's remark on Heb **11:3** is worth quoting in full:

> κατηρτισται is read by $\mathfrak{P}^{46}$, followed by the Coptic and Syriac versions and by the English translations, but the Greek of the rest: κατηρτισϑαι—from which I have found no other variation—is adopted by the Latin: 'aptata esse'. As $\mathfrak{P}^{46}$ favors *theta* generally for *tau* in many places elsewhere

[213] See Benoit, "Le Codex paulinien Chester Beatty," 61, on the carelessness generally. Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 53, discuss the orthography of their scribe D of **א**, who is "the most correct, who alone reaches the standard of good literary papyri," and assert that "[g]ood parallels for D's general standards of orthography are provided by" the scribe of $\mathfrak{P}^{46}$ (see 53–54 for some observations on $\mathfrak{P}^{46}$). See also chapter 4, n. 77. Caragounis, *Development of Greek*, 499, counts 499 orthographic errors in $\mathfrak{P}^{46}$, which are divided thus (n. 114): 52 in Rom, 98 in Heb, 154 in 1 Cor, 87 in 2 Cor, 26 in Eph, 25 in Gal, 31 in Phil, 24 in Col, and 2 in 1 Thess.

[214] Nestle-Aland and Kilpatrick's edition just cite $\mathfrak{P}^{46}$ as agreeing with **א*** A B *al* at the second place, thus ignoring this variation.

[215] Although δεκαδας is a word, I suppose that it would give nonsense in context here. Hoskier (*A Commentary*, 40) says: "It is either an error, or, in the original draft [of Hebrews] there may have been a play as between these two words, meaning decads (of men) and tithes (of things). Or, it may again reveal an Egyptian background, for δ and τ are readily exchangeable in Coptic."

[216] Note also Βαραχ at Heb **11:32a**, to be discussed later under proper names. Note that Kenyon misread $\mathfrak{P}^{46}$ as having περικειμενον, followed by the NTP and Comfort and Barrett in their first edition, although the χ is quite clear, as noted in my dissertation (200; cf. 286 n. 17). Now in their revised edition Comfort and Barrett also have περιχειμενον.

(ουϑ *etc.*), this reading of κατηρτισται must be considered as quite beyond question here.[217]

Several points need clarification here. First, the support of the Coptic and Syriac versions is illusory. Both Coptic and Syriac indeed have finite forms instead of the infinitive, but they *also* have a conjunction that makes such a construction grammatical.[218] Second, Hoskier maintains that there is some connection between 𝔓46 on the one hand and Syriac and Coptic on the other, but betrays his case by including English as one of the versions that "followed" the Greek of 𝔓46. He certainly cannot imagine that the relationship between 𝔓46 and the English could be anything other than coincidental, and in fact the English versions just adopt the second alternative, thus not really agreeing (even coincidentally) with 𝔓46. The agreement (if it existed) with Syriac and Coptic could be just as coincidental, but the age of these versions tempted Hoskier into positing a genealogical relation.[219] Third, Hoskier does not address the problem of construing τους αιωνας with the finite verb. In fact, the reading of 𝔓46 does produce nonsense (in contrast to the readings of the versions), and so would seem definitely excluded from being the authentic reading. Consequently, the tendency of 𝔓46 to write ϑ for τ elsewhere (that is, to shift to aspiration) can hardly be sufficient evidence for us to view the reading of 𝔓46 here as significant.

𝔓46 exhibits a number of readings arising from mistakes concerning nasal sounds. In many of these examples we may well also have confusion based on grammar. However, because of the frequency in the papyri of confusions involving nasal sounds, these are treated here as orthographic singulars.[220] If, on the other hand, one were to consider the readings that might be alternative forms as non-orthographic singulars, then most of them would be in fact nonsense in context. Consequently, they would in any case be excluded from the category of significant singulars.

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[217] *A Commentary*, 51.

[218] In Syriac the "we understand" is followed by ܕ, and in Coptic by ⲭⲉ. (See Horner, *Bohairic* 3:528; in his *Sahidic* 5:92, he writes ⲉⲛⲏⲟⲉⲓ [ⲭⲉ]. … But in this edition the first four verses of Heb 11 contain several such emendations, because they are preserved in only one fragmentary lectionary manuscript, 11l.) Thus, the alternatives are: 1) "we understand" plus infinitive, attested in Greek and Latin; and 2) "we understand" plus subordinating conjunction and finite verb, attested in Syriac and Coptic. 𝔓46 fits neither of these, and thus has no support from the versions. It is tempting to think that Hoskier, without glancing at the versional texts themselves, was misled by Horner's note (*Sahidic* 5:92): "ⲛ̄ⲧⲁⲩⲥϧⲧⲉ ⲛ̄ⲁⲓ. lit. they prepared the ages] (11l) Bo (ⲉⲛⲉϩ E1* J) .. ⲁⲩⲥⲟϩ† ⲛ̄ⲭⲉⲛⲓⲉⲛⲉϩ *were prepared the ages* Bo Syr, κατηρτισϑαι τ. αιωνας ℵ &c, Vg (*aptata esse saecula*) Arm."

[219] Cf. the comment of Colwell concerning coincidental agreement between 𝔓66 and the RSV, cited at p. 69 above.

[220] See appendix C, n. 20.

Omission of final -ν:	Gal **3:2** (εργω νομου [Hapl]);[221] Phil **2:23** (τουτο); Heb **5:3** (προσφερει),[222] **7:25b** (σωζει),[223] **12:1e** (το);[224] asterisked Rom 9:11b (εκλογη), 11:21 (φυσει [= φυσι] *pro* φυσιν), 12:6 (προφητεια);[225] Eph 5:27a (εχουσα); Phil 4:18b (οσμη).[226]
Addition of final -ν:[227]	1 Cor **11:7** (δοξαν);[228] 2 Cor **10:7a** (εαυτων).
Omission of medial ν:	Rom **12:16a** (φρονουτες); 2 Cor **5:20b** (παρακαλουτος), **10:3** (περιπατουτες);[229] Heb **2:18** (πεποθε).[230]
Insertion of medial ν:	Rom **13:2** (ανθεστηκοντες); Eph **4:9a** (οντι); Heb **10:12** (διηνεγκες).
μ > ν:	Heb **6:1b** (φερωνεθα).

[221] See appendix C, n. 21 on this sort of error.

[222] The finite verb would here be nonsense in context, since a complement is needed for οφειλει. Hoskier, *A Commentary*, 36–37, comments that this reading "is interesting, and not a mere error of $\mathfrak{P}^{46}$, for *aeth* exhibits it." Hoskier goes on to suggest that originally there was also a προσφερειν directly after οφειλει, and then later came προσφερει, as in $\mathfrak{P}^{46}$. Of course, such a hypothesis is not to the point on the question of whether the reading of $\mathfrak{P}^{46}$ here makes grammatical sense, and in fact it does not. Moreover, this could be an error even if aeth also has it. But aeth actually does not quite have this reading. For οφειλει in Greek, which takes an infinitive complement, is translated by ዀቱዐ፡ in Ethiopic, which may take the subjunctive as a complement (as, e.g., also in John 19:7; Rom 15:1; 2 Thess 1:3; Heb 2:17) as well as an infinitive complement. See August Dillmann, *Lexicon linguae Aethiopicae* (New York: Frederick Ungar, 1955; and Osnabrück: Biblio Verlag, 1970 [reprints of the 1865 edition]) 290–291, where we find the meaning: "*decet, convenit, par est, oportet* sive seq. Inf. … sive seq. Subj. …" At col. 291 the last three parallels mentioned earlier are cited under the equivalent ὀφείλειν.

[223] Even Hoskier, *A Commentary*, 41, says that this is "doubtless an error." A similar reading is αργει at Rom **15:12c**, although I take the finite form to be meaningful there.

[224] Hoskier, ibid., 32, says that this may not be an error, since we do not know that αγωνα follows, that portion of the papyrus having been lost.

[225] The analogous error in the Vulgate manuscript L, which writes "prophetia" for "prophetiam," is facilitated by the fact that the preceding and following parallel nouns, "donationes" and "ministerium," could in isolation be either nominative or accusative; of course, they must be accusative since they are governed by "habentes."

[226] I cited this as a singular in my dissertation, and when I later found that Clark cites 876* as having ccμη, I was tempted to suppose that ccμη was simply a misprint for ocμη, and that 876* in fact agrees with $\mathfrak{P}^{46}$. However, the collation by Henry A. Sanders, "Manuscript No. 16 of the Michigan Collection," in *Philological Studies in Honor of Walter Miller*, ed. Rodney Potter Robinson (The University of Missouri Studies, vol. 11, no. 3 [July 1, 1936]) 186, similarly reads ccμη, and one might well think that ocμη, if it were the reading, would have been cited (ibid., 162) among the readings agreeing with $\mathfrak{P}^{46}$. Clark (*Eight American Praxapostoloi*, 19) used Sanders's work, and reports that "his revised collation of Codex 876 is presented herewith." And since the collations were "checked in matters of detail" (ibid., v), I was then tempted to think that ccμη is actually the reading. However, I was able to examine the manuscript itself, and found that indeed 876 has ocμην ευωδιας, where the ν is squeezed in. The ocμ- is prefectly clear, and thus ccμ- is a misprint in both Sanders and Clark. This reading is accordingly asterisked.

[227] One may compare Col **1:24** and asterisked 1 Cor 15:31a, where the addition of final -ν creates a meaningful participle, as did the reading at 2 Cor 7:8 before correction.

[228] The accusative would be nonsense here; the final -ν is evidently a perseverance from the preceding την κεφαλην εικων.

[229] The scribe corrected (2 Cor 10:3) from -τας to -τες, but neglected to write the ν.

[230] The NTP calls this an "unkorrigierter Schreibfehler." Cf. Zuntz, *The Text of the Epistles*, 192 n. 2.

$\mathfrak{P}^{46}$ also has a number of singular readings that arise from errors involving c. The omission of final c is frequent in the papyri, and the addition of final c occurs as well, and so such errors are treated here as orthographic singulars.

Omission of final -c:	Rom **8:30b** (ου); Phil **1:8b** (ω); Col **1:7b** (ο), **4:9** (ο); Heb **12:5b** (παιδεια),[231] **12:14a** (ουδει).[232]
Addition of final -c:	1 Cor **10:6b** (κακεινοις, after καθως), **15:27** (τους);[233] Phil **3:5a** (περιτομης).[234]
ουτω (for ουτως):	asterisked Heb 6:15 (before μ-).[235]
Addition of medial c:	Eph **1:6** (εχαριστωσεν, where probably the scribe was influenced by χαρις, which occurred in 1:2, or ευχαριστω).

There are 5 further readings that result from the interchange of -c and -ν, which sometimes occurs in the papyri. In fact, 4 of the examples found in $\mathfrak{P}^{46}$ could be the result of confusion of cases,[236] an error that $\mathfrak{P}^{46}$ occasionally commits; those 4 examples could thus be seen as nonsense in context readings.

Final -c > final -ν:	Heb **10:36** (υπομονην).
Final -ν > final -c:[237]	2 Cor **7:1b** (αγιωσυνης),[238] **7:8** (ωρας);[239] Phil **2:25** (αποστολος); Heb **11:7** (κατεκρεινεντος).[240]
Non-aspiration:[241]	Rom **12:5** (καϯ ις = κατ εις).

[231] Here d reads "disciplina" (for "disciplinam"), but the nominative (or ablative) seems not to make sense. Hoskier, *A Commentary*, 58, refers to sa's "at the chastening" and bo's "in the chastening," and asks: "Does $\mathfrak{P}^{46}$, then, imply the dative?"

[232] Hoskier, ibid., 32–33, discusses this and Heb **12:14b**, as cited below. On **12:14a** Hoskier, 32, says "possibly ουδεν," but the plate does not support this view.

[233] Here the addition may have been occasioned by the preceding and following words, which both end in -c.

[234] The following word here ends in -c, so we have an anticipation.

[235] See Sanders, *A Third-Century Papyrus Codex*, 19, and BDF, § 21. Incidentally, Tischendorf reports that K^{corr} reads here ουτος. However, the NTP reports it as reading ουτω, as is confirmed by the microfilm. This manuscript was apparently not seen by Tischendorf (see his *Novum Testamentum Graece* 3:415–416).

[236] Heb **10:36** could be accusative for genitive, 2 Cor **7:1b** and **7:8** could be genitive for accusative, and Phil **2:25** could be nominative for accusative. The exception is Heb **11:7**.

[237] 2 Cor **7:11b** (ζηλος) could be placed here, but this seems to be rather a shift from masculine to neuter.

[238] Here the preceding word ends in -c, so we have a perseverance.

[239] Here the preceding word ends in -c, so we have a perseverance.

[240] Perhaps the scribe intended a participle, and was influenced by the preceding ης.

[241] Kenyon edits $\mathfrak{P}^{46}$ as having ουκ ο at 1 Cor 7:12, and he is followed by Comfort and Barrett; however, the NTP reads ουχ. Unfortunately there is damage at this point, but ουχ seems to me a bit more likely. But in any case F G* read ουκ here, as cited in Tischendorf. BDF, § 14, cites only $\mathfrak{P}^{46}$ for ουκ ο there, and also cites it for κατ ις.

False aspiration:[242]

καϑ ενιαυτον:	Heb **9:25b**, **10:1b**, **10:3**.[243]
καϑ ιδιαν:	Gal **2:2**.[244]
καϑηχεω:	1 Cor **14:19b**; Gal **6:6a**, **6:6b**.[245]
ουχ ειδεν:	1 Cor **2:9**.[246]

Simplification and gemination:

λλ > λ:[247]

αλλ > αλ (16 exx.):[248]	Rom **9:7b**, **11:18**; 1 Cor **3:7**, **5:8**, **7:4**, **14:17**, **14:33a**, **15:10c**; 2 Cor **4:9**, **7:5a**, **7:9**, **8:7a**; Gal **4:29**; Eph **2:19**, **4:29**, **5:27b**. Asterisked: Rom 9:12.
other	1 Cor **10:9b** (απωλυντο). Asterisked: Gal 4:24 (αληγορουμενα).
λ > λλ:[249]	Eph **5:11c** (ελλεγχετε); Heb **12:5d** (ελλεγχομενος).
ρ > ρ:	Phil **1:20a** (παρησια).

Assimilation:

Unassimilated ν before γ:

ενγυς:[250]	Eph **2:13**, **2:17**; Phil **4:5b**. Asterisked: Heb 8:13.
other:	asterisked Rom 9:3b (συνγενων).[251]

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[242] Kim, "Palaeographical Dating," 255 n. 44, asserts: "There are yet a number of notable spellings peculiar to $\mathfrak{P}^{46}$, e.g., ἐφ' ἑλπιξει [*sic* for ἑλπιζει] (1 Cor 9,10, cf. Rom 8,20, ἐφ' ἑλπιδι …)." But these forms are not entirely peculiar to $\mathfrak{P}^{46}$; at 1 Cor 9:10 F G have εφ at the first occurrence and A has εφ at the second, while at Rom 8:20 εφ is also found in ℵ B* D* F G. (Nestle-Aland also cites Ψ for εφ at Rom 8:20, although the NTP cites it explicitly for επ, as does Swanson, who says that Nestle-Aland has an error. The microfilm confirms that Ψ reads επ.) See further Hort, *Appendix*, 143; Scrivener, *A Plain Introduction* 2:319 (who finds εφ ελπιδι "simply incredible on any evidence"); von Soden, *Die Schriften, Untersuchungen*, 1363 (who calls εφ ελπιδι simply "Dialekteinfluss auf einzelne Schreiber"); Nestle, *Einführung*, 25; and finally Caragounis, *The Development of Greek*, 515 n. 128, who connects the two readings at 1 Cor 9:10 with our 2 Pet **2:10d** in $\mathfrak{P}^{72}$, and comments: "This, of course, shows that these scribes pronounced δ in the Greek way, not as the Erasmians do: 'zd' or 'dz'"

[243] BDF, §14, say that this construction occurs "only in $\mathfrak{P}^{46}$"; these three examples are the only ones in the New Testament where aspiration before ενιαυτος could occur, and so the scribe is being consistent in this small matter.

[244] $\mathfrak{P}^{45}$ alone at Mark **7:33a**, and $\mathfrak{P}^{45}$ W alone at Mark 9:2a have καϑ ιδιαν.

[245] The two examples in Galatians are cited in BDF, §14.

[246] BDF, §14, cites New Testament examples of aspiration before ιδειν, including $\mathfrak{P}^{46}$ at Phil 2:23 (αφιδω, supported by ℵ A B* D* F G 33 in Tischendorf as well as 0278 0282 81 88), and Gal 1:19 (ουχ ειδον, supported by B* in Tischendorf); one may surmise that BDF fails to cite 1 Cor **2:9** because Kenyon does not cite it in his apparatus (although it is in his text). Indeed, αφιδω is generally approved by editors at Phil 2:23. See also Tischendorf, *Novum Testamentum Graece* 3:91; Westcott and Hort, *Appendix*, 143; Robertson, *Grammar*, 224; Moulton and Howard, *Grammar* 2:98.

[247] Note also the corrections in $\mathfrak{P}^{46}$ at Rom 14:15 and Gal 2:12.

[248] Kenyon, *Pauline Epistles, Text*, xiv, notes: "αλ is not infrequently written for αλλ'."

[249] Note also the correction at Heb 11:1.

[250] All four readings of $\mathfrak{P}^{46}$ are cited (as singular) in BDF, §19(4), where it is reported that πενψω and the like occur only in D (06). D* in fact agrees with $\mathfrak{P}^{46}$ at Heb 8:13.

[251] $\mathfrak{P}^{46}$ has a similar writing elsewhere but with support: see Rom 16:11 συνγενην (where F G also have συνγ-, although they read -γενη with the majority, while $\mathfrak{P}^{46}$ agrees with A B* D* in reading -γενην).

ἐκ before a vowel:	Heb **7:14** (before ιουδα).
εκ- > εγ- before consonants:[252]	
εκδ- > εγδ-:	Rom **13:4b** (εγδικος).[253]
εκβ- > εγβ-:[254]	1 Cor **10:13**; Heb **13:7c** (both εγβαιν).
εκλ- > εγλ-:[255]	Rom **11:5**, **11:28** (both εγλογη(ν)), **16:13** (εγλεκτον); Heb **12:3** (εγλελυμενοι), **12:5a** (εγλελησθε). Asterisked: Rom 9:11a, 11:7b (both εγλογη); Heb 12:5c (εγλυου).[256]

Kim discusses these εγ- forms, giving detailed comparisons with other papyri.[257] Kim's conclusion is:

> On the basis of these examples, we should regard the regular usage of the εγ-form as a clearly original feature of the Pauline epistles. It also seems

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[252] BDF, §19(3), says: "εγ- for εκ- before voiced consonants is more frequent in $\mathfrak{P}^{46}$ alone."

[253] BDF, §19(3), cites $\mathfrak{P}^{46}$ A B as having εγδικος at Rom 13:4. However, in fact, the facsimiles show that neither A nor B supports εγδ- here; both have εκδ-, as is found in the NTP. The error is apparently based on Kenyon's apparatus to $\mathfrak{P}^{46}$, where he says: "εγδικος εις οργην cum ABς." But Kenyon is here referring to the word order. Kim, "Palaeographical Dating," 255 n. 44, notes simply: "At least within the Pauline epistles the εγ-form is not visible in any of the MSS, on which point F.G. Kenyon and A. Debrunner … were mistaken." Yet BDF reports B* as having απεγδυσει at Col 4:11, as Tischendorf cites and the NTP confirms. And D* does have ανεγλιπτον at Luke 12:33, as reported by Scrivener, Tischendorf (who fails to note the correction to ανεκ-), and Swanson (who adds N in support).

[254] BDF, §19(3), cites only the second example, perhaps because Kenyon fails to note 1 Cor **10:13**.

[255] BDF, §19(3), cites $\mathfrak{P}^{13}$ D* as agreeing with $\mathfrak{P}^{46}$ at Heb **12:3**. Again the reference seems to come from Kenyon's note: "εγλελυμενοι cum D* p^{13}," although he is here contrasting -λελυμενοι with the -λυομενοι of most manuscripts. And in fact both $\mathfrak{P}^{13}$ and D* have εκ-. For D* see Tischendorf's apparatus as well as his edition of D. For $\mathfrak{P}^{13}$ (=*P.Oxy*. 4.657) see Bernard P. Grenfell and Arthur S. Hunt, eds., *The Oxyrhynchus Papyri* 4 (London: Egypt Exploration Fund, 1904), as confirmed by the NTP and Comfort and Barrett. On the other hand, Kilpatrick's edition cites $\mathfrak{P}^{13}$ $\mathfrak{P}^{46}$ D* 1739 as having εκλελυμενοι, and Nestle-Aland since the 17th ed. of 1941 has cited $\mathfrak{P}^{13}$ $\mathfrak{P}^{46}$ and D*, to which the 26th and 27th editions have added D^c 1739 1881 *pc*. Similarly, although editing εγλελυμενοι for $\mathfrak{P}^{13}$, the NTP cites for εκλελυμενοι $\mathfrak{P}^{13}$ $\mathfrak{P}^{46}$ $D^{*.c}$ in its apparatus. This "D^c" in the NTP and Nestle-Aland is not Tischendorf's corrector D^c (called D^2 by the NTP and Nestle-Aland), but is rather the corrector called D^{nov} by Tischendorf, of whom he says (*Codex Claromontanus*, xxv): "Qui quum recentiore aetate, saeculo fere decimo sexto, codicem perlustrabat, curam impendit restituendis aliquot lectionibus primae manus ab antiquis correctoribus mutatis." In his edition of D (ibid., 597, *ad* p. 524, l. 20) Tischendorf notes on 12:3: "ΕΚΛΕΛΥΜΕΝΟΙ : D** et D*** ΕΚΛΥΟΜΕΝΟΙ. D^{nov} instaurat priorem scripturam." Now, D** and D*** are D^b and D^c in his eighth edition, where Tischendorf cites only D* for the minority reading. By the way, this is a striking example of how much our evidence has expanded: for the -λελυμενοι found in Tischendorf's day only in D* (and D^{nov}) we can now cite also $\mathfrak{P}^{13}$ $\mathfrak{P}^{46}$ 1739 1881 *pc*. (Similarly the omission at Heb 11:39 is supported by only Clement in Tischendorf, and Heb 12:4b is not cited at all.) Incidentally, $\mathfrak{P}^{13}$ does not support $\mathfrak{P}^{46}$ at Heb **12:5a**.

[256] BDF, §19(3), correctly cites $\mathfrak{P}^{13}$ as agreeing with $\mathfrak{P}^{46}$ here; this is doubtless coincidental agreement.

[257] "Palaeographical Dating," 254–256. His list on 254 includes all of the ones here (but with Rom 11:28 cited as 11:26), including Heb 12:5c, where $\mathfrak{P}^{13}$ supports $\mathfrak{P}^{46}$.

> most likely that the regular usage of the εγ-form gradually disappeared probably after the early second century A.D. … It is because of this change, I think, that all biblical MSS (with exception of ἐγλύου in 𝔓[13] and 𝔓[46], of course) show only the εκ-form in the Pauline epistles.[258]

However, Kim's evidence for the date of the shift is selective. For instance, from Gignac he cites εγβαcιc from a papyrus dated 99 C.E.,[259] but Gignac also cites the same reading from a papyrus dated 172/3 C.E.;[260] moreover, of the 18 examples of εγβ- cited by Gignac, 5 are first century, 11 are second century, and 2 are third century.[261] For εγδ- Kim cites three first century C.E. examples of εγδικοc as well as one from the sixth century.[262] But Gignac cites several other εγδ- forms ranging from the first century through the third; in fact, of the 21 examples of εγδ- forms found there, 7 are first century, 6 are second century, and 8 are third century.[263] Finally, Kim cites 17 examples of εγλ- with dates mostly before 100 C.E. (3 from the second century and 1 from the fourth).[264] But of the 34 examples of εγλ- cited by Gignac, 6 are first century or earlier, 17 are second century, 1 is second/third century, 10 are third century, and 1 is fourth century.[265] Kim explains the late occurrences thus: "The word ἐγλύου is retained once in 𝔓[13] by conservatism as it is in a few of the examples listed above."[266] Also, Kim and the reference works fail to note the occurrences of εγλ- in the third or fourth century 𝔓[72]: 1Pet **1:8b** ανεγλαλητ[ω], **2:6a** εγλεκτον, and **2:9a** εγλεκτον. (Cf. 1Pet **2:4** εκγλεκτον, and Jude **5b** εγ γηc.) This evidence does suggest that the εγ- forms are early, but it is also completely consistent with a dating of 𝔓[46] to *ca.* 200.[267]

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[258] Ibid., 255. But, apart from the arbitrary restriction to the Pauline epistles, see n. 253 above.

[259] *Grammar* 1:254.

[260] Ibid., 175.

[261] Ibid.

[262] "Palaeographical Dating," 254.

[263] *Grammar* 1:174.

[264] "Palaeographical Dating," 254–255.

[265] *Grammar* 1:175.

[266] "Palaeographical Dating," 255 n. 44.

[267] Gignac concludes from his data (*Grammar* 1:176):

> The retention of κ in these positions can be explained on orthographic grounds as reflecting a tendency towards etymological clarity in spelling; but the presence of γ can only be explained by postulating that the sound in question was actually voiced [g] before voiced consonants at least at the time of the adoption of this orthography. Whether such actual assimilation in speech still took place during the Roman period is not clear. The widespread identification of voiceless and voiced stops suggests that the writing of γ for κ before a voiced consonant was only a relic of an older orthographic practice.

$\mathfrak{P}^{46}$ also contains a large number of singulars arising from the scribe's representation of vowel sounds. The diversity of confusions cited here is striking.

αι > α: 2 Cor **8:1** (εκκλησιας).
α > αι: Col **3:19** (αυταις).[268]
ο > οι: Heb **8:2c** (ανθρωποις).
ω > ου: asterisked Rom 16:12 (κοπιουσας).[269]
ου > ο: 2 Cor **10:4** (καθαιροντες); Eph **3:1** (τουτο); Col **1:7a** (συνδολου).
ευ > ε: Heb **11:15a** (μνημονευσιν).[270]
ι > η: 1 Cor **16:22** (φηλει).[271]
ει > η: 1 Cor **15:39** (πετηνων).[272]
η > ε: 2 Cor **9:9** (πενεσιν), **10:2** (τε).[273]

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[268] BDF, § 238, calls this simply "an error," although the comment perhaps should have appeared at the end of § 240, since § 238 deals with παρά. The dative would seem not to give an acceptable sense here.

[269] Evidently our scribe had some problem with this verb; at 1 Cor **15:10b** he writes εκοπισα, and at Gal 4:11 he originally wrote the same εκοπισα, but corrected it to εκοπιασα (our asterisked reading for κεκοπιακα). On the other hand, BDF, § 90, takes Rom 16:12 to be a confusion of the -έω paradigm for the -άω. I have noted the following places where the verb seems to be taken as an -έω verb: Matt 6:28 (κοπιουσιν B 33; BDF, § 90, erroneously cites D for this reading); 1 Cor 16:16 (κοπιουντι 0150); 1 Thess 5:12 (κοπιουντας 0150). But on Matt 6:28, Westcott and Hort, *Appendix*, 166, observe that κοπιουσιν "may be due to accidental coincidence in assimilation to the preceding αὐξάνουσιν and the following νήθουσιν [where 33 in fact has νηφουσιν]." Perhaps a similar explanation would account for the two readings of 0150: at 1 Cor 16:16 συνεργουντι precedes, and at 1 Thess 5:12 τους precedes. But for $\mathfrak{P}^{46}$ at Rom 16:12 no such explanation seems possible. By the way, at Matt 6:28 Tregelles actually edits the reading of B 33.

As noted also in BDF, § 90, at 2 Cor 5:9 $\mathfrak{P}^{46}$ reads -μωμεθα for φιλοτιμουμεθα, thus shifting from the -έω paradigm to the -άω, or alternatively shifting from ου to ω. Tischendorf reports 69 as having the same reading, and the NTP adds Ψ.

[270] Nestle-Aland just cites $\mathfrak{P}^{46}$ for the reading of **א*** etc. I have followed Nestle-Aland^{27} against Nestle-Aland^{26} for the reading of 1881.

[271] Kenyon prints φι̣λει here (followed by Comfort and Barrett in their first edition) and the NTP has φε̣ιλει (which would be simply an itacistic variant of φιλει). But in my dissertation I read φηλει, and this still appears correct to me, and is now found in Comfort and Barrett's revised edition. There are certainly two (more or less) vertical lines between Φ and Λ, and the right-hand one seems too short to be an I (contrast it with the I at the end of the word). There is also a trace of a horizontal line between the two verticals. Moreover, I see no indication of the lower curve of an E, although there is some ink at the top that may be consistent with an E (as presumably the NTP interprets). But there is also some ink slightly above the left-hand vertical, and so there has evidently been some damage here. If it is an H, the scribe was perhaps influenced by the following ητω.

[272] I suppose that the reading of $\mathfrak{P}^{46}$ came from that of D* F G *pc*. Alternatively, the reading of $\mathfrak{P}^{46}$ could have come from the majority reading by anaptyxis (Gignac, *Grammar* 1:311–312), or could be viewed as a conflation from the other two readings: the πετ- of D* F G is combined with the -την- of **א** A B. I note that Swanson reports πετην- at the following: Matt 6:26 in S* 28, Matt 8:20 in Θ, Matt 13:4 in Θ, at Matt 13:32 in Ω, Mark 4:4 in Θ, Mark 4:32 in Θ 579, Luke 8:5 in S^{c} Θ, Luke 12:24 in Ω, Luke 13:19 in S^{c} Ω 700, Acts 10:12 in 1611^{c} (as Tischendorf cites from Clement; see Mees, *Zitate* 2:112–113), and at Acts 11:6 in H 049 1245 1854.

[273] Reading τε here would give nonsense.

ε > ει: Rom **14:21** (κρει̲α);[274] 1Cor **14:9** (ει̲cεcθε).[275]
ει > ε: 1Cor **12:21** (ειπε̲ν),[276] **12:26** (ε̲τι).[277]
η > οι: Heb **12:8** (οι̲c).
αι > οι: Asterisked Col 3:16b (πνευματικοι̲c). The full context is (in what must have been $\mathfrak{P}^{46}$'s *Vorlage*): ψαλμοις υμνοις ωδαις πνευματικαις, and so the scribe seems to have recalled the -οις ending from the first two words.

Interchange of ο and ω:
ω > ο: 1Cor **13:12c** (προωcο̲πον);[278] 2Cor **7:15b** (ο̲c); Heb **13:21c** (αυτο̲).[279]
ο > ω: 1Cor **13:12b** (προ̲ωcοπον); 2Cor **3:6** (ω̲c); Heb **8:6** (διαφορωτερας), **12:1c** (ογκω̲ν).[280]

There are four examples of interchange of α and ε, and we may well have here confusion of similar grammatical forms. However, since this interchange occurs frequently, they are included here rather than as nonsense in context readings.

α > ε: 1Cor **10:9a** (εξεπειρακε̲ν). Asterisked: Heb 6:6 (αναcταυρουντε̲c).
ε > α: 1Cor **14:24** (ανακρεινατε = ανακρινα̲ται, perhaps an assimilation to α̲να-); Heb **12:15a** (επιcκοπουντα̲c), **13:17** (αποδωcοντα̲c).[281]

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[274] Kenyon edited κ]ρει[α, with no note in his apparatus; but see his later comment in *Pauline Epistles, Plates*, i.

[275] Note that ειc occurs two words later.

[276] Kenyon incorrectly edits ειπειν.

[277] This interpretation supposes that $\mathfrak{P}^{46}$'s reading comes from ει τι as in B F G Ψ *pc*. In my dissertation, overlooking the possible sound shift, I considered this to be nonsense, as ἔτι would indeed seem to be. But at 1Cor 12:31 $\mathfrak{P}^{46}$ D* F have ει τι for ετι, and this does give a possible meaning; see BDF, § 272. (Both F and G omit the preceding και, and F has ει τει, while G has ετει, presumably intending ετι.)

[278] This same error in προcωπον *prim*. in this verse was corrected by the scribe.

[279] I have taken the reading of $\mathfrak{P}^{46}$ as deriving from αυτου αυτω (**א*** A C* *al*) by replacing ω with ο. On the other hand, Metzger (*Textual Commentary*, 1st ed., 676 = 2d ed., 606), takes both αυτου αυτω and $\mathfrak{P}^{46}$'s αυτου αυτο as duplications of the original αυτου: "the Committee was disposed to regard the unintelligible pronoun [i.e., αὐτῷ] as a dittograph of the preceding αὐτοῦ (as also αὐτό in $\mathfrak{P}^{46}$)." It seems unlikely, though, that $\mathfrak{P}^{46}$ and the ancestor(s) of **א*** A C* *al* would have independently duplicated αυτου here. Rather, $\mathfrak{P}^{46}$ testifies to the existence of αυτου αυτω in its *Vorlage*. Zuntz, *The Text of the Epistles*, 62, says that the three longer readings here (αυτου αυτο, αυτου αυτω, and αυτου αυτοc) are "an ancient dittography in three slightly different forms," and "this is the kind of common error which cannot possibly be assumed to have arisen independently at various places." Zuntz thus sees this as clear evidence "binding together $\mathfrak{P}^{46}$ with the 'Alexandrian' family." But Zuntz does not discuss how the one ancient dittography diverged into the three forms we find.

[280] Caragounis, *Development of Greek*, 545–546, discusses $\mathfrak{P}^{46}$'s reading εκφευξωμεθα at Heb 2:3, which might appear to be a shift from the indicative (-ομεθα) to the subjunctive. But Caragounis notes that "there is no future subjunctive," and that this reading "is simply the future indicative, spelled with an ω instead of the correct ο." In fact, this reading is found already in 104 460 642 *al* in Tischendorf, and so is not in our list; von Soden adds 177 623 920 1836, and the NTP adds 0278.

[281] Hoskier, *A Commentary*, 64, says: "in the photo it looks as if the final sigma (C) was

Other vowels:

α > η:	1 Cor **15:41a** (δοξη).[282]
α > ο:	1 Cor **11:34b** (διατοξομαι).[283]
ο > η:	1 Cor **15:22** (ζωηποιηθηcονται).[284]
ιει > ι (= ει):	Phil **4:5a** (επικες; this could be a forward leap: επιεικες).[285]
ωο > ω:	Eph **2:5b** (cυνεζωποιηcεν).

There are also three examples of loss of vowels:[286]

Aphaeresis of ἐ-:	1 Cor **10:29** (ηλευθερια).
Aphaeresis of ἀ-:	Rom **15:12b** (ονιcτανομενος);[287] Eph **4:10** (οναβας).
Elision:	1 Cor **9:8a** (κατ); Eph **4:28** (ιν). Asterisked: Gal 1:11b (κατ), Gal 1:12 (παρ).
Non-elision:	
αλλ > αλλα:	2 Cor **1:12**, **7:6**; Heb **5:5**. Asterisked: 2 Cor 3:15; Eph 5:15b.
Hiatus:	Col **1:20a** (αποκαταλλαξαι).[288]
ουκ before a consonant:	
Gal **4:27**	(before τικτουcα).[289]
Crasis:	Heb **10:38** (καν *pro* και εαν, but this could be a leap: καιεαν).
Non-crasis:	1 Cor **10:6a** (και εκει- *pro* κακει-).

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meant to be modified to I, which would give us the reading of D^{gr}." But I can see no sign of a correction here.

[282] The scribe has doubtless been influenced by the η which ends the preceding word and begins the following word. See the similar errors in $\mathfrak{P}^{72}$ at 2 Pet **2:10e**, and in $\mathfrak{P}^{75}$ at Luke **10:2**.

[283] Kenyon incorrecly edits διαταξομαι. By the way, the NTP reports K as reading διαταξωμαι, contrary to the report of διαταξομαι in Tischendorf (who apparently did not see the manuscript [see n. 235 above]). The microfilm confirms the citation of διαταξωμαι in the NTP.

[284] Here we may suppose that the common word ζωη, as just occurred at 15:19, influenced the scribe.

[285] This "new Hellenistic contraction" is discussed in BDF, § 31(2), where the reading of $\mathfrak{P}^{46}$ is noted. This is the only relevant occurrence in $\mathfrak{P}^{46}$ (επιεικια at 2 Cor 10:1 is in a lacuna), and the contracted form seems not to occur elsewhere in the NT tradition.

[286] Ten further examples are considered to be nonsense, and listed below. It is possible that 1 Cor **15:39** should also go here, as discussed above.

[287] Kenyon glosses this with "sic per errorem pro ανιcτ. cum **א**," but the NTP disputes this, saying that "die Elision des unbetont anlautenden Vokals nach vokalischem Auslaut" is "lautmäßig bedingt wie im Neugriechischen." It is puzzling that the NTP fails to give any reference to the reading of **א** here, which is found in Tischendorf's edition of **א** (and Scrivener's collation), is cited in the editions of Tischendorf and von Soden, is mentioned by Kenyon as noted above, and is confirmed by Lake's photographic edition. Von Soden (*Die Schriften, Untersuchungen*, 1925) calls attention to **א**'s readings προιcτανομενος (with $\mathfrak{P}^{30vid}$ A, for προιcταμενους) at 1 Thess 5:12, προιcτανομενον (for προιcταμενον) at 1 Tim 3:4, and προιcτανομενος (with $\mathfrak{P}^{31}$, for προιcταμενος) at Rom 12:8, but not to Rom 15:12, thus following (as it seems) Tischendorf's remark *ad* 1 Thess 5:12. Note that the singularity of $\mathfrak{P}^{46}$ here is the loss of the initial α; the form -ιcτανομενος is supported by **א**, but doubtless $\mathfrak{P}^{46}$ and **א** have coincidentally agreed in shifting from ανιcτημι to ανιcτανω.

[288] The NTP erroneously edits αποκαταλλαξαι.

[289] The confusion in $\mathfrak{P}^{46}$ was probably facilitated by the ουκ occurring in the next line, or perhaps even by the following τικτουcα.

As the final example of an orthographic singular there is Rom **16:8**, where the scribe has failed to place the line over κω.[290]

Nonsense Singulars

Our scribe has produced 63 singular readings (and 1 asterisked reading) that are nonsense (9.9% of the singulars). This percentage is the second highest of our six papyri, surpassed only by $\mathfrak{P}^{75}$. Looking first at strictly nonsense readings, we find 16 singulars in $\mathfrak{P}^{46}$ that are words unknown to grammar or lexicon: Rom **6:14**, **15:13**, **16:26**; 1Cor **10:21d**, **14:7**, **15:20**, **16:7b**; 2Cor **4:6**, **11:25b**; Eph **3:8**, **6:13**; Phil **1:20b**, **3:5b**; Heb **5:6**, **6:13**, **12:15b**. Most of these involve just one or two letters, and indeed demonstrate, as do the orthographic peculiarities of $\mathfrak{P}^{46}$, how easily the scribe departed from his *Vorlage*.

The classification of the nonsense readings is as follows:

Additions:

Dittographies:

One letter:	Rom **16:26** (κατε);[291] Heb **6:13** (καθε). Each of these is a dittography of ε.
Two letters:	Rom **8:38** (ου ουτε); 2Cor **4:6** (cκοτοτους, where we probably have an internal dittography caused by a backwards leap from the second ο to the first in cκοτους).
Longer:	Phil **2:18** (a backwards leap from the second και to the first in και υμεις χαιρετε και), **4:6** (μετα ευχαριστειας μετα ευχαριστειας).[292]
Other additions:	Rom **15:13** (ιη, a puzzling lapse[293]); 1Cor **2:3** (εν *ter* in vs.

[290] Cf. $\mathfrak{P}^{72}$'s error of writing θυ without the line at 1Pet **5:6**, and $\mathfrak{P}^{75}$'s error of writing εστρωσαν without the line at Luke **23:33**.

[291] In the NTP we find on this reading: "Dittographie oder 'Assimilation' des κατα an den Folgevokal ε."

[292] Benoit, "Le Codex paulinien Chester Beatty," instances Phil **4:6** as the only dittography in $\mathfrak{P}^{46}$. Hoskier, *Appendix*, 6, cites the two examples in Phil and comments: "These doublets can be classed as sheer dittography, if you will, but the fact remains that such repetitious phrases may have been ex-edited quite early."

[293] This comes directly after a line break (πασηι|σιηχαρας). The NTP says that πασησιη is "nicht zu interpretieren," and asks: "Fehler in der Vorlage?, Häufung von Fehlern wegen Ermüdung?" Kilpatrick, "The Text of the Epistles: the Contribution of Western Witnesses," in *Text, Wort, Glaube*, ed. M. Brecht (Berlin and New York: Walter de Gruyter, 1980) 52 = *Principles and Practice*, 139–140 (inexactly reproduced), remarks: "The reading of $\mathfrak{P}^{46}$ may be partially explained if we assume that the scribe's exemplar had ΠΑCΗ^{C}Ι, that is, the dative was corrected to the genitive." I presume that Kilpatrick means that a C was written above the I, and the scribe interpreted it as a letter to be added rather than to be substituted. (But his point is totally obscured in the reprint, where we find ΠΑCΗ'Ι, with an apostrophe for the raised sigma.) Along these lines I note that Scrivener's transcript of F shows that later in the

3);[294] 2 Cor **13:3** (ουκ later in the verse);[295] Eph **2:16** (a puzzling α);[296] Col **2:1** (μου later in the verse).[297]

Omissions:

Loss of a vowel:[298]

Loss of ι:[299]	Gal **3:10b** (βιβλ̲ω);[300] Heb **9:6** (ιερ̲ατ̲ιν).
Loss of α:[301]	Rom **6:14** (αμαρτ̲ι); 1 Cor **10:21d** (τ̲ραπεζης), **15:10b** (εκοπ̲ιασ̲α);[302] 2 Cor **11:25b** (εναυγησ̲α).
Loss of ο:[303]	1 Cor **14:7** (φθ̲ογγοις), **16:7b** (παρ̲οδω); Gal **3:10a** (τ̲ι).
Loss of η:[304]	Phil **1:20b** (ζ̲ωσ̲).

Two letter leap: 1 Cor **15:20** (κεκοιμ̲η̲μ̲ενων); Eph **3:8** (ελαχιστ̲οτ̲ερω), **6:13** (δυνη̲θη̲τε).

Omission: 2 Cor **3:1b** (omits η, producing προσ υμας εξ υμων), **4:7** (omits ινα η);[305] Heb **10:10a** (with a lacuna).[306]

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verse that scribe wrote ρηνη for ειρηνη, and then added an ι above the ρ. The scribe of $\mathfrak{P}^{46}$ might have created his reading through misinterpreting some such marks of correction.

[294] $\mathfrak{P}^{46}$ also adds εν (sensically) at 1 Cor **14:19a** and 2 Cor **9:2b**.

[295] Sanders, *A Third-Century Papyrus Codex*, 36, says: "This is another instance where the scribe of $\mathfrak{P}^{46}$ misunderstood the correction in the parent manuscript and so copied οὐκ in both positions." Zuntz, *The Text of the Epistles*, 255 n. 4, suggests the same cause of the error, and points out (ibid., 255) that $\mathfrak{P}^{46}$ probably made a similar duplication of negatives at 1 Cor 15:51 (agreeing with A^c); see nn. 776 and 778 below. Thus here it is reasonable to suppose that $\mathfrak{P}^{46}$'s reading also arose from a correction in his exemplar. However, at 1 Cor 15:51 there is ancient evidence for each of the two positions of ου, while at 2 Cor **13:3** there is no support (except $\mathfrak{P}^{46}$) for placing ουκ before εις, and so the existence of such a reading appears problematical. A simpler explanation might be that our scribe leaped from ο̲ς to υμα̲ς, then wrote ουκ, caught the mistake, backed up, and then wrote εις υμας ουκ, but failed to delete the first ουκ.

[296] The NTP comments: "Für die Zufügung des α ist kein Grund zu erkennen."

[297] As may have been the case with 2 Cor **13:3** (see n. 295 above), this duplication of μου may have arisen from an initial leap (εορακα̲ν … προσωπο̲ν), followed by writing μου, then catching the error and writing the omitted words followed by μου again, but failing to correct the initial mistake. Such examples make clear that the scribe proceeded with little care.

[298] These could all perhaps be viewed as orthographic, and I have accordingly referred to Gignac; however, each of these would be an example of an uncommon phenomenon.

[299] Gignac, *Grammar* 1:302–303 on loss of accented ι "before a back vowel, especially after a liquid or nasal." For Gal **3:10b** note especially Gignac's example of βιβλον for βιβλιον cited at the bottom of 303.

[300] This form would of course be nonsense after τω.

[301] For loss of α between consonants see ibid., 306–310, and for loss of α after a vowel see ibid., 304–305; unfortunately, no very close parallels are cited. $\mathfrak{P}^{75}$ omits the first α of ιασατο at Luke **9:42b**.

[302] LSJ cites κοπίζω as two separate words; but neither word would fit the context in 1 Cor, and so this would be a nonsense in context reading.

[303] Gignac, *Grammar* 1:306–310, although our examples do not fit Gignac's examples where there is loss of unaccented vowels. In each of the three examples we have a loss between consonants.

[304] Ibid., 304–305, although no example of loss of η is cited.

[305] Perhaps the scribe made an initial leap within σκευεσινιναηυπερβολη from one ιν to the next, and then having to interpret αηυπερβολη simply omitted αη.

[306] See the discussion of the correction (by the second hand) at 10:10a above.

Substitutions:

One letter:	2 Cor **7:13** (χαρα > χαρ̣); Eph **6:20** (δει > ̣ει); Phil **3:5b** (μ > φ, νοφ̲ον);[307] asterisked Rom 15:23 (ω > ει, εχει̲ν).[308]
One word:	Phil **1:15** (κ̈αι > δε, producing μεν δε).[309]
Visual confusion:	Heb **9:3b** (ΓΙ > Ν),[310] **10:24** (ΕΚ > ΕΙC).[311]
Similar word:	Rom **12:7** (ειτε > ητοι);[312] Heb **8:5b** (γαρ > γρα, metathesis, based perhaps on the preceding ορα),[313] **9:5** (κατασκιαζοντα > κατασκευαζον; the latter verb occurs in vs. 2 and vs. 6),[314] **10:22** (αληθ(ε)ινης > αληθειας),[315] **12:10c** (μεταλαβειν > μεταβαλειν, metathesis).

[307] The φ here is doubtless an anticipation of the initial letter of the following word φαρισαιος.

[308] This reading is a correction (Rom 15:23) from the nonsensical εχαι.

[309] Kenyon misread $\mathfrak{P}^{46}$ as having τινες [μεν κ]αι. In my dissertation I erroneously asterisked this, citing support from 1245. However, von Soden in fact indicates (as the microfilm confirms) that 1245 reads τινες δε και, thus harmonizing to the second clause. $\mathfrak{P}^{46}$'s collocation of μεν δε is extremely awkward, at the very least, and I have considered the result to be nonsense. I note a remote parallel in Lev 27:7, where 131 500 read εαν δε μεν αρσεν η κτλ.

[310] This obvious misreading is so accounted for by Kenyon ("per errorem pro αγια cum Orig."), and suggested by Wordsworth and White ("*pro* ἅγια?") and Nestle-Aland, where the 26th and 27th editions cite: "αγια? (*sed ex err.* ανα!) $\mathfrak{P}^{46}$." See also Benoit ("Le Codex paulinien Chester Beatty," 65, where "IX,23" should be "IX,3") and Frank W. Beare, "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," *JBL* 63 (1944) 382. Zuntz (*The Text of the Epistles*, 18) concurs, and both he (ibid., 19) and Benoit ("Le Codex paulinien Chester Beatty," 65) relate the error here to the similar replacement at Heb **10:14**. The confusion of ΓΙ and Ν appears simple enough, and Tischendorf, *Novum Testamentum Graece* 3:57, cites the somewhat similar confusion of ΤΙ and Π. In fact, as Benoit observes, at both **9:3b** and **10:14** the ανα comes at the end of a line, and this position surely facilitated the confusion.

[311] Zuntz (*The Text of the Epistles*, 18) calls this a "typical uncial error," which then "caused also the ending of the following noun to be altered." Hoskier, *A Commentary*, 49, comments: "The Syriacs use a *beth*, which can mean anything, but here seems to point to the original Aramaic draft."

[312] $\mathfrak{P}^{46}$'s reading is said by BDF, §446, to be "spurious." Perhaps the scribe recalled Rom 6:16 where ητοι does occur.

[313] This is the suggestion of the NTP. Zuntz, *The Text of the Epistles*, 18, cites this as one of $\mathfrak{P}^{46}$'s worst errors. Cf. $\mathfrak{P}^{66}$'s εδρακυσεν (*pro* εδακρυσεν) at John **11:35**.

[314] Hoskier (*A Commentary*, 44) says: "'Supporting' is a possible reading for 'overshadowing', …" But I can find no justification for thinking that κατασκευαζον could mean "supporting." I assume that 0278 has independently chosen the same verb (from the context), but (correctly) made the participle plural, while $\mathfrak{P}^{46}$ (like A P 33 436 *pc*; see Turner, *Grammar* 3:21) has selected the singular form. Bauer, *Wörterbuch*, s. Χερούβ, cites two examples from the *Papyri Graecae Magicae* where χερουβιν is taken as singular, and within the LXX tradition it is sometimes construed as singular (e.g., του χερουβιν(μ) is found in B at Exod 37:5 LXX, in 88 at Ezek 10:1, and in 10 minuscules at Ezek 9:3).

[315] In my dissertation (243, 245) I considered this as involving two sound confusions: the omission of medial ν between vowels (Gignac, *Grammar* 1:117 [see the last three examples under b]), and the shift η > α (Gignac, *Grammar* 1:286). But utilizing such a combination of shifts would seem to countenance far too many substitutions as orthographic. So I now think, as suggested in my dissertation (296 n. 82), that the scribe meant to write "with truth," perhaps influenced by the following καρδι̲ας, and thus effected a nonsense reading.

I may note also that Clark cites 876 as having αληθηνης. However, inspection of the manuscript shows that the letter after the θ is in fact an ε, which is turned almost 90 degrees to the left, as is the scribe's occasional practice.

Leap:	Gal **4:9** (πτωχα στοιχ(ε)ια).[316]
Syntactical:	1 Cor **14:18b** (finite form or participle to infinitive);[317] 2 Cor **8:5a** (under the influence of the preceding ηλπιcαμεν the scribe shifted from the third person plural to the first person plural); Gal **3:21** (infinitive to passive),[318] **3:27** (apparently the scribe recalled οcοι εβαπτιcθημεν εις χριcτον ιηcουν from Rom 6:3 without noticing the inconsistency with ενεδυcαcθε),[319] **5:16** (-ειτε > -ειcθε);[320] Eph **4:4** (εκληθητε > εκληθη); Heb **7:15** (-αται > -αcθαι),[321] **12:4a** (a shift to the third person singular, which is impossible with (αντ)αγωνιζομενοι),[322] **12:25** (the scribe made αποcτρεφομενον agree with τον).
Nomina sacra:	1 Cor **2:14** (πνευματικωc > πνευματοc),[323] **3:1** (πνευματικοc > πνευματοc),[324] **4:21** (πνευματι > πνευματοc), **15:24**

[316] Sanders, *A Third-Century Papyrus Codex*, 37, notes: "This is a good example of a pure scribal error. The eye of the scribe jumped from χ in πτωχά to χ in στοιχῖα and omitted the intervening letters." We should thus postulate that $\mathfrak{P}^{46}$ saw here the itacistic spelling στοιχια. This spelling is mentioned by Westcott and Hort, *Appendix*, 161–162, and von Soden, *Die Schriften, Untersuchungen*, 1370. However, $\mathfrak{P}^{46}$ reads στοιχεια at the other two extant occurrences of the word: Heb 5:12, Gal 4:3.

[317] Here we have a choice of finite verb, infinitive, participle, or omission; cf. Turner, *Grammar* 3:160, and BDF, § 415 (where we are told that λαλω is correct) and § 471(1). I take the infinitive after εὐχαριστῶ to be impossible.

[318] Tischendorf reports C^* as having ζωοποιειν, which C^2 changed to the majority reading; Lyon, "A Re-examination," 271, cites C^{vid} for the majority reading.

[319] Wordsworth and White cite Irenaeus as having "baptizati sumus" once, but, as they also report, at that place he subsequently writes "induimur" as well, thus avoiding nonsense.

[320] One passive use of περιπατέω is noted from Apollonius Dyscolus in LSJ, s.v., but this doesn't fit Gal **5:16**.

[321] Hoskier (*A Commentary*, 30) grants that ανιcταcθαι "may be considered awkward after the preceding ει," but then goes on to note that ει is not present in the Ethiopic, Syriac, English, and German versions. (So in none of these do we find the reading of $\mathfrak{P}^{46}$ with ει.) Hoskier further notes that Herodotus uses ει plus an infinitive in *oratio obliqua*, but this use is (according to LSJ, s. εἰ, B.IV) peculiar to Herodotus, and should hardly be invoked to save our scribe from a blunder. (LSJ, s. εἰ, A.2.a, also notes that ει plus an infinitive occurs twice in the *Odyssey* for wishes.)

[322] This is a correction (Heb 12:4b) from the equally nonsensical αντικατεcτηcεν. Note that ουπω has also been corrected (Heb 12:4a) from οπου. Both corrections perhaps come from the first hand. Apparently the scribe thought of Jesus' resisting unto blood.

[323] Comfort, *Encountering the Manuscripts*, 240, states: "It is possible that the scribe of $\mathfrak{P}^{46}$ was providing a variant reading—namely, 'they are discerned by the Spirit.' Or, it is just as likely that this was the scribe's way of indicating the divine activity of the Spirit [i.e., by not writing the word *plene*]. As such, it is unique among the nomina sacra."

[324] Comfort, *Encountering the Manuscripts*, 240, compares the similar phrases at 1 Cor **2:15** (considered below to be a meaningful substitution) and 1 Cor **3:1**, stating that $\overline{\text{πνc}}$ at 2:15 "could be a textual variant—namely, *pneumatos* (genitive)—'the one of the Spirit discerns all things.' But this doesn't work for 3:1, where the grammatical form has to be dative and therefore the nomen sacrum must represent *pneumatikois* (spiritual ones). Thus, it stands to reason that in both 2:15 and 3:1, the scribe of $\mathfrak{P}^{46}$ used a nomen sacrum for 'spiritual people.'" However, while it is certainly possible that the scribe was using $\overline{\text{πνc}}$ in a non-standard way (for πνευματικοις), in view of other confusions it seems to be more likely that we have simply an oversight of the scribe here.

(πατρι > πατηρ);[325] Heb **10:10b** (ιησου χριστου > ιησους χριστος), **12:14b** (τον κυριον > κυριος),[326] **12:24** (ιησου > ιησους χριστος),[327] **13:21d** (ιησου χριστου > ιησους χριστος).

Other: Gal **1:11a** (το ευαγγελισθεν > οθεν);[328] Phil **1:13** (φανερους > φανερουσθαι, influenced by the following γενεσθαι); Col **2:23** (εν εθελοθρησκεια > εθελο εν θρησκεια);[329] Heb **5:6** (επευξ for ιερευς, see below), **6:1a** (θεμελι- for τε-

[325] This is the result of a correction (1 Cor 15:24b) from παρι to παρ.

[326] Hoskier, *A Commentary*, 32–33, discusses our Heb **12:14a** and **12:14b**, and says on the latter:

> I think, perhaps, Horner has put his finger on the origin of this, by retranslating *ver.* 14 *fin.* of the *Syriac* for us, as: 'our Lord seeth not', and the *aeth*[ro] as: 'God there is not (any) who saw (him)', giving us the nominative, which has been obscured by the other translators of these Versions. … I rehearse this merely to shew and to emphasize that throughout this ancient document there are traces of a very different original draft from the stereotyped one which has reached us, …

Regrettably, though, Hoskier has misinterpreted the evidence here. With respect to the Syriac (i.e., sy[p]), Horner's translation (in his edition of the Sahidic) prefaces "trs.," i.e., "transposes." And indeed sy[p] simply transposes its rendering of τον κυριον to before its rendering of οψεται: لحضة لا سرا. Horner evidently intended his "our Lord" to be understood as the direct object, and in sy[p] there is no possible ambiguity since the noun is marked with ـــ. Turning to the Ethiopic, we see that both aeth[pp] and aeth[ro] have the equivalent of "deum" (as Horner notes, thus agreeing with d vg[mss]) for τον κυριον, where the word is governed by the preposition ኀ፡. But aeth[ro] transposes (as Horner notes) the object to before the verb (perhaps having been influenced by the Syriac?), and it also omits the equivalent of ου χωρις. At any rate, though, there is no support for a nominative in any of these versions. And 𝔓[46]'s Greek seems to be simply a blunder. (Tischendorf further reports Epiphanius as having τον θεον ουδεις οψεται). Finally, cf. Heb **8:11d**, which is similar but not nonsense.

[327] Hoskier (*A Commentary*, 59) says that this reading "can be neglected." Zuntz (*The Text of the Epistles*, 180) says: "It is ruinous to the syntax of the sentence and clearly the product of this individual blundering scribe."

[328] Moisés Silva, "The Text of Galatians: Evidence from the Earliest Greek Manuscripts," in *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*, ed. David Alan Black, studies the text of Galatians as found in 𝔓[46], א, B, and A. His selection of readings is problematic, since he looks at variations from the text of UBSGNT[3] = Nestle-Aland[26]. But what he finds (19) is that 𝔓[46] has 136 variations, of which 44 are orthographic; and he there cites Gal **1:11a** as one of the "careless mistakes that yield nonsense." See also pp. 726–727 below, for some further discussion of Silva's work.

[329] Kenyon reads [εν ε]ϑ[ε]λοενθρησκεια, but the space seems inadequate for the first εν. The NTP, on the other hand, reads ε[.] ϑ[ε]λοενθρησκεια, and comments: "Zwischen ε und ϑ[ε]λο ist offenbar ein Buchstabe abgesplittert." But this is not clear to me. I believe that the scribe was puzzled by the word εθελοθρησκια (which first occurs here at Col 2:23; see Bauer, *Wörterbuch*, s.v.), and so attempted an improvement by rewriting the phrase as: εθελο (for εθελω) εν θρησκεια. (Benoit, "Le Codex paulinien Chester Beatty," 67 n. 2, calls [ε]ϑ[ε]λο εν θρησκεια "la gaucherie de Pap. devant un mot rare.") For what it is worth, there is a space after -θελο, to which the NTP calls attention, and which is clear in the plate; this perhaps suggests that the scribe did see a separation of words here. Cf. also BDF, § 118(2), where εθελοενθρησκεια is called "incorrect." The NTP sums up this difficult place: "Die wahrscheinlich fehlerhafte Lesart des Papyrus ist nicht mehr befriedigend zu rekonstruieren." On the reading of D see Supplementary Note 11.

λει-),[330] **10:25b** (καθως εθος τιςιν > εθος τι),[331] **12:15b** (-χη- [or -χι- or -χο-] for -οχ).[332]

These last examples confirm that the scribe has difficulty understanding the abbreviations for *nomina sacra* that stood in his *Vorlage*, and accordingly often introduces an impossible form.[333] In one asterisked example

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[330] This confusion was clearly occasioned by the following θεμελιον, as noted by Benoit, "Le Codex paulinien Chester Beatty," 66 n. 1; Zuntz, *The Text of the Epistles*, 18; and BDF, §110(1). Hoskier (*A Commentary*, 38) comments:

> This θεμελιοτητα of $\mathfrak{P}^{46}$ may be an error from the propinquity of θεμελιον, and does not seem possible language, unless the scribe thought it meant "let us 'carry on' upon this foundation."

Even if the scribe thought this, the reading still does not seem to be possible language. (LSJ does cite, by the way, ὁ θεμελιωτής from *Gloss.*) Zuntz (*The Text of the Epistles*, 18 n. 1) remarks that D* (partially supported by Hilary) reads δικαιων τεθεμελιωμενων (for τετελειωμενων) at Heb 12:23. This is not nonsense, but doubtless arose from the influence of Heb 1:10, 11:10, or even 6:1.

[331] Hoskier (*A Commentary*, 49) says: "This looks like an early draft [of Hebrews]—εθος τι—in parenthesis, as it were." But such an understanding seems very harsh indeed.

[332] Kenyon prints ενχηλη, while Nestle-Aland cites: ενχ[.]λη $\mathfrak{P}^{46}$. (Nestle-Aland[26] had $\mathfrak{P}^{46vid}$, on which I commented in my dissertation (303–304 n. 145): "It is difficult to understand the function of 'vid' here; there can be no doubt about the letters printed by Nestle-Aland." Now in Nestle-Aland[27] the "vid" has disappeared.) Hoskier (*A Commentary*, 58) says: "The photo, owing to a crease, almost exhibits ΕΝΧΟΛΗ. …" And the NTP edits ενχο̣λη, and comments on Kenyon's reading: "der erhaltene Buchstabenrest scheint aber eher von der rechten Seite eines o zu stammen, so daß wohl lediglich o und χ vertauscht werden." Most recently Comfort and Barrett edit "εν χο̣λη."

It is possible that $\mathfrak{P}^{46}$ does have O here (which would not be nonsense), although I believe that I or H is rather more likely. (In my dissertation I chose "ενχηλη (vel ενχιλη)".") If the letter were O or H it is crowded a bit to the left, whereas if the vertical we now see were I it would be spaced more regularly. Moreover, what is now visible appears unusually straight to be part of an O. An H would have to be unusually small, it seems, if what we see is the right vertical. I take the faint line between the visible vertical and the X to be the fiber of the papyrus; note that it extends well above the line. (If it is ink, of course, then an I would be excluded.)

By the way, Peter Katz ("The Quotations from Deuteronomy in Hebrews," *ZNW* 49 [1958] 213–217) has argued that εν χολη is the authentic reading at Heb 12:15 (and in Deut. 29:18[17] LXX, where it is attested by B^{ab} $F^{1\ vid}$ *pm*). Katz notes (213) that others had made the conjecture in Hebrews before him, but makes no reference to $\mathfrak{P}^{46}$, even saying (214) that in Hebrews (but not in the LXX) ενοχλη's "attestation is certainly unanimous." (See also his earlier discussion in "Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω Hebr. xiii 5: The Biblical Source of the Quotation," *Bib* 33 [1952] 525 n. 1.) It is in any case clear that $\mathfrak{P}^{46}$ has something other than ενοχλη here. See further BDF, §165 (where $\mathfrak{P}^{46}$ is not mentioned), and the references therein, as well as Otto Michel, *Der Brief an die Hebräer* (Meyers Kommentar 13; 12th ed.; Göttingen: Vandenhoeck & Ruprecht, 1966) 454 n. 1 (-455). Cadwallader, "The Correction of the Text of Hebrews," 273, cites $\mathfrak{P}^{46vid}$ for ενχολη, and sees the influence of Deut 29:17.

That 517 actually reads ἐν χολῆ is reported by Scrivener, ed., *Adversaria critica sacra* (Cambridge: Cambridge University Press, 1893) lxxxi, as is noted by Hoskier, *A Commentary*, 58, and as I confirmed by microfilm. This support for the conjecture seems to have been generally overlooked.

[333] Comfort, "Light from the New Testament Papyri Concerning the Translation of πνευμα," *BT* 35 (1984) 132–133, discusses quite a few readings of $\mathfrak{P}^{46}$ in connection with the distinction between the divine spirit (written with the *nomen sacrum*) and the human spirit (written

(Heb 6:6) the variation is just considered as orthographic, and has been cited above. In four more examples (1 Cor **2:15**; 2 Cor **7:1a**, **10:7b**; Eph **4:15**) what the scribe writes happens (accidentally, it is clear) to be more or less meaningful, and these will be discussed below. But there are the eight examples of nonsense listed above. The readings at 1 Cor **2:14**, **2:15** (not nonsense), **3:1**, and **4:21** are especially interesting, since there the scribe overlooked the distinctive endings and collapsed four distinct words into $\overline{\pi\nu c}$.[334]

One of the most remarkable errors is Heb **5:6**. This reading is called by Zuntz "about the most foolish thing he [the scribe] did."[335] And later he comments as follows on this error:

> Was the scribe used to Latin P and mixed it up with Greek P? He uses a Ξ which could be mistaken for Σ, and the initial I of IEPEYC could be swallowed up into the final iota of the preceding EI. Thus one might account for this *error mirus*.[336]

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plene). Comfort finds (133) that there are only "five instances (all in $\mathfrak{P}^{46}$) among all the papyrus manuscripts which do not seem to fit the pattern," and cites $\mathfrak{P}^{46}$'s *plene* writing of ΠΝΕΥΜΑ at Rom 8:23, 15:13, 15:16; 2 Cor 13:13 (Comfort has 13:14); Heb 9:14, where the *nomen sacrum* should have been used "because the divine Spirit is indicated. Evidently, this exposes a peculiar inconsistency with this copyist." We would thus have a tendency of the copyist, which is however not carried through consistently. But note that $\mathfrak{P}^{75}$ almost always (except for Luke 10:20) uses the *nomen sacrum* for evil spirits, thus also not fitting the pattern (see chapter 9, n. 182; cf. also chapter, 7 nn. 120 and 543). In *Encountering the Manuscripts*, 119, Comfort observes that $\mathfrak{P}^{46}$ is inconsistent in the use of the *nomen sacrum* for πνευμα (and thinks that this phenomenon could indicate an early date for the manuscript), and has a fuller discussion at 232–239, some details of which are cited here for specific readings.

The scribe's use of a *nomen sacrum* for ιηcουc is also noteworthy. Besides its use for Jesus of Nazareth, this name also designates within the contents of $\mathfrak{P}^{46}$ "another Jesus" at 2 Cor 11:4, "Jesus who is called Justus" at Col 4:11, and "Joshua" (as it seems) at Heb 4:8. The scribe might have been expected to write the name *plene* at these places in order to show the non-sacred use; but in fact he writes them with *nomina sacra* ($\overline{\iota\eta\nu}$, $\overline{\iota\eta c}$, and $\overline{\iota\eta c}$, respectively). Hurtado, *The Earliest Christian Artifacts*, 129, incorrectly reports that the scribe of $\mathfrak{P}^{46}$ marks the distinction by writing the name *plene* at these three places. (Comfort [*Encountering the Manuscripts*, 221] reports that **א** and B write the name *plene* at Col 4:11, and [221–222] discusses the use of the *nomen sacrum* by $\mathfrak{P}^{13}$, $\mathfrak{P}^{46}$, **א**, and B at Heb 4:8.) On the other hand, Hurtado, *The Earliest Christian Artifacts*, 130, correctly notes that the scribe of $\mathfrak{P}^{46}$ does distinguish the sacred use of θεοc, written as a *nomen sacrum*, from its non-sacred use, written *plene*, as illustrated at 1 Cor 8:4–6. However, the text of $\mathfrak{P}^{46}$ at that passage is not given quite accurately. (The scribe of $\mathfrak{P}^{66}$ makes the same distinction; see chapter 7, n. 120.)

[334] These would perhaps be yet other examples to support the contention of Harris, *Codex Bezae*, 250–251, that "in the early stages a single sign was employed for all cases of the substantive abbreviated." Note that at 1 Cor **4:21** the scribe of D wrote $\overline{\pi\nu\alpha}$ and $\overline{\text{sps}}$ (and only the former was corrected by a later hand). On the other hand, we can perhaps also see the influence of the context at work in **2:14** and **2:15** (πνευματος earlier in verse 14), and in **4:21** (where ρραυτητος follows). Note that at the correction at John 13:21b $\mathfrak{P}^{66}$ first wrote τω $\overline{\pi\nu\alpha}$, but then changed it to (the correct) τω $\overline{\pi\nu\iota}$. Comfort, *Encountering the Manuscripts*, 231–241, has an extensive discussion of the use by $\mathfrak{P}^{46}$ (and other early manuscripts) of πνευμα and related words. He there (especially 240) discusses 1 Cor **2:14**, **2:15**, and **3:1**, but not **4:21**.

[335] *The Text of the Epistles*, 18; he there cites Heb **8:5b** and **9:3b** as "not much better."

[336] Ibid., 253 n. 7.

This scenario is theoretically possible, it seems, and the scribe certainly makes errors frequently enough that multiple errors within one word may have occurred. However, there appears to be no other evidence that our scribe was in any way influenced by Latin. Furthermore, the scribe's manner of writing Ξ and C seems to me to be sufficiently clear, and no other example of confusion is found. Finally, although ξυν is sometimes found for cυν in the papyri,[337] there seems to be no interchange of ξ and c that would furnish a parallel to $\mathfrak{P}^{46}$'s reading.[338]

All of this is to say that we truly have here an *error mirus*. Hoskier, however, devotes several pages to the effort to show that this reading "cannot be a mistake," and that the word used by $\mathfrak{P}^{46}$ here "means something."[339] In fact, Hoskier argues that $\mathfrak{P}^{46}$ here preserves the word that the author of the book wished to use for priests, but was eventually replaced by the usual word ιερευc in the other witnesses to 5:6 and in all witnesses elsewhere. Hoskier states:

> *Me judice* it [επευξ] represents a trace of what the French call the 'brouillon'—the original rough draft—of the Epistle, and thus brings us very close to the Author (or to the coterie of joint-authors) while the Epistle was 'in process'. …
>
> Evidently, in Paul's time and after his death, the priesthood of Salem and elsewhere was in its decline, and, when the Epistle to the Hebrews was composed and drafted, a question arose as to whether to use ἱερεύc or not. Paul himself had eschewed it. … in Barnabas's and in Paul's time a discussion must have been going on as to the *name* of priests and cohens, which actually resulted in cancelling ἱερεύc from Paul's vocabulary …
>
> A Jew, then, groping for an alternative modernism for priest, had only λειτουργόc …, which occurs eleven times in the Septuagint, and evidently ἔπευξ means a precentor, leader of prayer and praise and song.[340]

Hoskier was led to this meaning for the unknown word in the following way:

> The Lexicon gives us ἐπευχή 'a prayer', ἐπευκτόc adjectival (as above in Jeremiah [20:14]), and ἐπευκτέοc [Hoskier notes that he cannot verify Liddell and Scott's reference to Clement for this word; LSJ cites only ἐπευκταῖοc from a papyrus] …, but not ἔπευξ (apparently formed on the analogy of an *Eparch* or perhaps of κήρυξ, πέλυξ, and πτέρυξ: a wing, so largely used in connexion with the Cherubim).[341]

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[337] Gignac, *Grammar* 1:139 and n. 2.

[338] Gignac, ibid., 141 n. 3, says in reference to one example of replacement of ξ by ζ: "No parallel interchange of ξ and c … is found in Rom. and Byz. papp."

[339] *A Commentary*, 3–6; quotations from 5 and 6.

[340] Ibid., 5–6.

[341] Ibid., 4–5.

All of this appears improbable. In the first place, Hoskier hardly gives a satisfying explanation of the meaning of επευξ; one would rather expect ἐπευχέτηc or ἐπευχεύc.[342] In the second place, though, and more importantly, Hoskier does not provide any explanation of how this word that was supposedly used throughout Hebrews disappeared except for this one trace in 𝔓[46]. In fact, the theory that it was revised out of the text founders at once on the fact that it is, as Hoskier notes, the first occurrence of the word (for ιερευc) that survives in 𝔓[46]. One can easily imagine an incomplete revision, but surely the first occurrence is the most likely one to catch the revisor's eye. Indeed, it is known that correctors did their work more carefully at the beginning of documents.[343] Hoskier's entire theory appears, therefore, to have been devised to save the scribe of 𝔓[46] from any imputation of simple (or even not so simple) error. We will see further examples of this tendency in Hoskier.

For example, Hoskier devotes an extraordinary amount of attention to the reading at Heb **9:3b**, and his comments are truly remarkable.[344] Instead of concluding that 𝔓[46] has made a simple blunder ("I cannot believe it. There must be some explanation. It is too easy to say that ANA is a mere error for AΓIA."[345]), Hoskier presents an elaborate defense of the reading of 𝔓[46], relating it to the Hebrew **אנא**, the Egyptian ānχ, and the Sanskrit AN, ANNA, ÁJNA, and ÁN-ANA.[346] In the entire discussion I find only two points that are close to being arguments for the reading of 𝔓[46].[347]

The first is: "Any critic who wishes to insist that ANA in Heb. ix.3 is an error for AΓIA AΓIΩN must account for the fact that no corrector or reader of our papyrus has touched it or questioned it."[348] However, such a challenge would be persuasive only if there were some evidence of systematic and careful revision of 𝔓[46], and there is no such evidence. (Why has no corrector touched all the other errors?) In fact, the failure of anyone to correct this reading is strong evidence that there was no careful revision, for we know that other readings at 9:3 were present throughout

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[342] Smyth, *Greek Grammar*, § 864, does not include, as far as I can see, any way in which -ευξ would appear; LSJ cites Eustathius for εὐχέτηc.

[343] See, e.g., Colwell, "Method in Grouping New Testament Manuscripts," 23; Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 45; Vaganay and Amphoux, *An Introduction to New Testament Textual Criticism*, 133 (on Estienne's work); and n. 73 above. By the way, these objections (as found in my dissertation, 301–303 n. 143) against Hoskier's theory are cited approvingly in the NTP, ad loc.

[344] He also suggests that 𝔓[46] is correct at the similar Heb **10:14**, and that the *other* scribes have made the reverse confusion there; see the discussion of that reading below.

[345] *A Commentary*, 7.

[346] Ibid., 7–8, 8–11, and 27.

[347] Ibid., 6–28 and 71–74.

[348] Ibid., 27.

the tradition, and thus a careful reviser or reader would surely have altered the reading of $\mathfrak{P}^{46}$ to αγια αγιων or some other known reading.

Hoskier's second point is: "we cannot summarily dismiss ANA as a mere error for ΑΓΙΑ, since ΑΓΙΩΝ is lacking."[349] It is interesting that $\mathfrak{P}^{46}$ omits the second word also, but omissions are, as we shall see below, too frequent in $\mathfrak{P}^{46}$ for this one (our Heb **9:3c**) to be especially troublesome. In any case, we adopt the "too easy" route of dismissing the reading of $\mathfrak{P}^{46}$ at Heb **9:3b** as a nonsense in context reading caused by a visual lapse.

The 16 strictly nonsense readings constitute 2.5% of the singulars of $\mathfrak{P}^{46}$. But while the scribe of $\mathfrak{P}^{46}$ thus manages to write known words (or orthographic variants of known words) in 97.5% of his singulars, he clearly fares less well in making his text readable. For there are 47 further singulars that are nonsense in context, thus constituting 7.3% of the singulars.[350]

The conclusion would appear to be warranted that the scribe does not have an accurate sense of the meaning of the text that he is copying. Consequently, one might well have doubts as to the scribe's knowledge of Greek grammar.[351] But in fact what we usually see is that the scribe has been misled by the context into writing something that is indeed nonsense, or has made some rather evident slip. An instructive example is Heb **12:25**, where the scribe was evidently influenced by the previous clause (τον … χρηματιζοντα) and by the fact that τον *tert.* has no explicit noun, to delete οι and alter αποστρεφομενοι to αποστρεφομενον.[352] Here the scribe certainly shows some awareness of grammar.

Accuracy and Copying Technique

$\mathfrak{P}^{46}$'s overall error rate of 5.0 is about the same as that of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{47}$ (precisely between them, in fact).[353] But it is clear that $\mathfrak{P}^{46}$'s performance varied considerably from book to book and from section to section. First, although we are looking at limited material from the end of Romans, it appears that the scribe became less accurate toward the end of this

[349] Ibid., 28.

[350] This figure is a little arbitrary, since there are so many readings in $\mathfrak{P}^{46}$ where deciding what counts as "nonsense" as opposed to just "bad sense" is not easy. See, for example, 1 Cor **13:5**.

[351] As does P. Benoit, "Le Codex paulinien Chester Beatty," 61: "Et parfois on se demande si le copiste sait bien le grec?" Benoit refers to Phil **3:5b**; 1 Cor **9:10a**, **9:10b**; Heb **5:6**, **6:5**, **6:7**, **7:1b**, **7:2b**.

[352] Even Hoskier (*A Commentary*, 60) concedes: "This must be an error." It is remarkable that BDF, §474(5c), makes the identical shift to αποστρεφομενον as does $\mathfrak{P}^{46}$ (but without deleting οι).

[353] See the table in Appendix D.

book. Then, in Hebrews, it is evident that the scribe began with very respectable accuracy (comparable to $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$) but deteriorated sharply from chapter 5 to the end.[354] After creating 11 singulars through 4:16 (171 N-A lines), he then created his next 11 singulars by 6:7 (amounting to 47 N-A lines). He then continued with that not very respectable accuracy or even a little worse for the rest of the book, with a few brief returns to greater accuracy (notably around **11:7**, the only singular on that Nestle-Aland page), but with a plunge into remarkable inaccuracy from **12:1a** to **12:10c**, where there are 15 singulars on that Nestle-Aland page (amounting to 30 lines, which are 90% preserved, for an error rate of 13.9 per N-A page). The overall rate for 1:1–4:16 is 1.8, while that of 5:1–13:25 comes to 7.4. Indeed, Zuntz had observed: "My impression is that he was liable to fits of exhaustion: from the fifth chapter of Hebrews onwards blunders seemed to me much more frequent than before it, and also than in 1 Corinthians."[355]

We can similarly see a deterioration in 1 Cor. Dividing this book into three more or less equal parts (1:1–7:16, 7:17–12:11, 12:11–16:24), we have error rates of 2.7, 4.9, and 6.5. Here the scribe is more accurate for the first third, about average for the middle third, and less accurate for last third. In contrast, the error rate of 2 Cor stays fairly constant at about 4.7; the three parts there have rates of 4.5, 5.3, and 3.8. And in the rest of the material that is preserved at about the 90% rate (Eph, Gal, Phil) we find similar error rates (4.9, 4.3, and 5.0, respectively). Thus, the scribe seems to be more or less consistent with his error rate of 5.0, except for 1 Cor and Hebrews.

Our analysis of the nonsense readings in $\mathfrak{P}^{46}$ probably understates the tendency of the scribe to create mere blunders, since quite a few readings that could well be viewed as nonsense have been classified as orthographic singulars. In fact, Hoskier argues that some of these readings are neither orthographic nor nonsense, but likely preserve the authentic text:

> Certain passages involving a nominative, instead of an accusative, have been put down as errors, but, from the look of it, I am thinking that Paul was addicted to what we might call the 'colon' or 'videlicet' method, with an asyntactic plunge into a vivid continuation, irrespective of the previous construction, thus suddenly halted—to admit of a beautiful emphasis.[356]

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[354] The pages in Nestle-Aland have the following numbers of singulars: 563 (2), 564 (0), 565 (3), 566 (3), 567 (3), 568 (2), 569 (6), 570 (7), 571 (7), 572 (10), 573 (11), 574 (7), 575 (10), 576 (7), 577 (5), 578 (7), 579 (6), 580 (1), 581 (8), 582 (8), 583 (15), 584 (11), 585 (4), 586 (10), 587 (2).

[355] *The Text of the Epistles*, 18. Of course, there is also more correcting in the latter portion of Hebrews. Zuntz (ibid., 108 n. 6) also states that the scribe "was particularly hurried and careless in penning the end of Hebrews."

[356] "A Study of the Chester-Beatty Codex," 153. The example Hoskier goes on to cite, 1 Cor **1:24**, is one that is perhaps possible; see the discussion below. However, other examples (e.g., 2 Cor **7:1b** and Phil **2:25**, as mentioned in n. 236 above) would require extremely brief

Of course, it is not at all impossible that the letters of Paul could have originally contained constructions that are less than grammatically ideal. Indeed, it is clear that Paul's letters do contain harsh and awkward sentences.[357] But to attribute "an asyntactic plunge" to Paul on the basis of $\mathfrak{P}^{46}$ alone is to place far too much weight on a document that is certainly full of mistakes.[358] Hoskier had, I believe, the correct idea when he said:

> My point is that, unless you find out first whether $\mathfrak{P}^{46}$ is a chronic bungler, *or not*, you cannot assess such a place as this [Heb 8:5a] at anything like its true value.[359]

Unfortunately, though, Hoskier's own investigation hardly provides the basis for such an evaluation of $\mathfrak{P}^{46}$. For he attempts to find justifications for readings that are obviously impossible,[360] and often claims versional support that does not exist.[361] Moreover, Hoskier simply ignores some clear slips in $\mathfrak{P}^{46}$.[362] Hoskier even refers to Benoit's "over-emphasis upon the little errors here and there to be found in $\mathfrak{P}^{46}$."[363] But such a remark hardly does justice to the vast quantity of singulars in $\mathfrak{P}^{46}$. Elsewhere he remarks that the scribe made "numerous blunders, but not quite as many as the footnotes [in Kenyon's edition] suggest."[364] And in fact he refers to "other singularities, which are too numerous to come under the head of recurrent mistakes."[365] Thus, Hoskier seems to see the very quantity of singulars as evidence against error.

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plunges into anacoluthon, even for Paul. Note, though, the comment by Güting and Mealand, *Asyndeton in Paul*, 12: "His [Paul's] vigour carries with it not only numerous parentheses but also at times leads into anacolutha, which the textual tradition tries to improve."

357 Robertson, *Grammar*, 435–440; BDF, §§ 465–469; Turner, *Grammar* 3:316; idem, *Grammar* 4:86. At the latter two places Turner cites ὀργὴ καί θυμός at Rom 2:8 as the object of ἀποδώσει (although at a considerable separation); but see rather Robertson, *Grammar*, 441, and BDF, § 469.

358 Deissmann (*Bible Studies*, 99 n. 1) calls attention to a curious reading in the LXX at Ezek 47:3: διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἀφέσεως, adding that "the nominative has been set down mechanically." But here the nominative υδωρ, however it should be understood, occurs in all the manuscripts (except for one manuscript that substitutes μετρον).

359 *A Commentary*, 42.

360 E.g., Heb **5:6** and Heb **9:3b**.

361 E.g., Heb **5:3**, **11:3**, and **12:14b**.

362 E.g., Heb **8:5b**, **12:10c**.

363 *A Commentary*, 42 n. §.

364 "A Study of the Chester-Beatty Codex," 149. And a little later (150) he asserts:

> our scribe was not a careless ignoramus, nor somnolent, nor inept, for most scribes, in my experience, are honourable copyists, and he is not an exception. He is, most evidently, concerned with a base which has, so far, been beyond our ken.

Toward the end of his survey there (157), Hoskier mentions that "about a dozen solecisms in *pap*^{46} remain unaccounted for," citing 2 Cor **7:1c**, Phil **3:18**, and Col **1:23b**; and he adds: "it is exceedingly strange that no trace of these and a few other things appears elsewhere among the Greeks, which strike us moderns as novelties."

365 Ibid., 149.

Rather, the analysis here would appear to confirm Zuntz's judgment: "$\mathfrak{P}^{46}$ is by no means a good manuscript. The scribe committed very many blunders."[366] And Lagrange summarizes the implication of such errors:

> Il n'est pas inutile de mentionner les lapsus du copiste, car ces négligences affaiblissent son autorité. Dans tel cas donné, une leçon singulière qui paraît bonne, n'est-elle pas un simple lapsus? C'est ce qu'on supposera aisément si l'auteur est coutumier du fait.[367]

In fact, $\mathfrak{P}^{46}$'s percentage of significant singulars (70.7%) is just about average of our six papyri. But we will see more examples of our scribe's carelessness as we turn to an examination of the 452 significant singulars.[368]

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[366] Zuntz, *The Text of the Epistles*, 18; see also 23 ("a great number of scribal slips"), 157 ("was careless and dull"), 212 ("abounds with scribal blunders"), 229 ("private antics"), and 252 ("very badly"). Tasker, "The Text of the 'Corpus Paulinum,'" 183, summarizes Zuntz's work as showing that $\mathfrak{P}^{46}$ "is very carelessly written," and has "a great number of crude scribal errors." Elsewhere Zuntz says ("The Text of the Epistles," 265–266): "The papyrus, though written by a professional scribe and corrected by an *ex officio* corrector, is in itself a very poor manuscript. Both scribe and corrector did their work badly. The papyrus abounds in scribal errors which have to be discarded in assessing the text which $\mathfrak{P}^{46}$ so poorly represents, exactly as in the case of the invaluable Old Latin manuscript *k* of the Gospels. The corrector left at least nine out of ten of the scribe's errors uncorrected."

Actually, even Zuntz does not fully present the extent of error in $\mathfrak{P}^{46}$, since he gives only samples of the readings, and thus makes it more plausible than I believe to be the case that some of the singulars of $\mathfrak{P}^{46}$ should be trusted. This problem is made clear when Zuntz, after mentioning 443 errors (*The Text of the Epistles*, 18–20) as well as Heb **10:1a** (20–23; Zuntz views this reading as a conjecture), states that he has "surveyed such features which tend to discourage the student's confidence" in "readings attested by $\mathfrak{P}^{46}$ alone" (23), and then goes on to look at readings that demonstrate a "unique quality of text" (23). Some of these readings will be discussed in detail below.

[367] "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 482: "It is not useless to mention the lapses of the copyist, for these negligences weaken his authority. Given such a case, a singular reading that appears good, is it not a simple lapse? That is what one will easily suppose if the author [i.e., the copyist] does this habitually." See also Lietzmann, "Zur Würdigung des Chester-Beatty-Papyrus der Paulusbriefe," 780 (*Kleine Schriften* 2:177), who says of the singular readings: "Für die Ermittelung des Urtextes sind sie sämtlich wertlos, wie sich bei einer Durchmusterung sofort ergibt. Es sind entweder reine Schreibfehler oder Wortumstellungen oder Korrekturen der Satzkonstruktion ohne innere Wahrscheinlichkeit." Colwell, review of Sanders, 98, says that "Lietzmann's dictum that they [the singular readings of $\mathfrak{P}^{46}$] can be ignored seems sound."

Further, Seesemann, "Der Chester-Beatty Papyrus 46," 91, reports his earlier view on the numerous singulars of $\mathfrak{P}^{46}$ that "keine einzige von ihnen den Anspruch auf Ursprünglichkeit erheben könne." But he goes on to report 5 singulars supported by Clement; see further n. 548 below. He also refers to his "Die Bedeutung des Chester-Beatty Papyrus für die Textkritik des Paulusbriefe," 93–94, where he gives examples of the "Versehen" of the scribe as well as of other readings that Seesemann considers "Erleichterungen" of the text. Seesemann thinks that it is not possible to decide whether these latter are due to the scribe or were already in his *Vorlage*.

[368] Martini, *Il problema*, 54–55, compares the Lukan portion of $\mathfrak{P}^{75}$ with $\mathfrak{P}^{46}$'s text of Galatians, and finds that the frequency of "errori palesi" is about the same in each (see Appendix D, n. 4). But he then turns to the quality of the errors in $\mathfrak{P}^{75}$ and $\mathfrak{P}^{46}$, and reports that in Galatians $\mathfrak{P}^{46}$ has two enormous errors ("errori madornali"), 1:11a and 4:9, that are of the sort virtually absent ("del tipo quasi assente") from $\mathfrak{P}^{75}$. Moreover, in $\mathfrak{P}^{46}$ the omissions are

Additions

Of the 452 significant singulars 52 (11.5%) are additions, and there are 6 asterisked additions.[369] $\mathfrak{P}^{46}$ has a fairly low percentage of additions among our six papyri, surpassed only by $\mathfrak{P}^{75}$ and perhaps $\mathfrak{P}^{47}$. Except for Rom **8:34** and Heb **5:10** the omissions are all of one word only.

The 50 singular additions (and 6 asterisked additions) of one word may be classified as follows:

> Conjunctions (21 exx. and 3 ast. exx.):
> Rom **10:15** (οτι, HarmCont),[370] **14:4** (η, HarmCont), **15:16b** (και), **15:19** (τε), **16:15b** (και, HarmCont),[371] **16:17c** (η, HarmCont); 1Cor **8:1** (δε, HarmCont),[372] **8:6** (και), **12:16b** (οτι, HarmCont), **15:49** (δη);[373] 2Cor **1:2** (και, HarmCont), **6:8** (ιδου, HarmCont), **6:16** (και), **9:2a** (οτι, HarmCont);[374] Phil **1:18b** (αλλα, HarmCont), **3:17** (και, HarmCont), **4:18a** (δε, Ditt, HarmCont); Col **3:6b** (γαρ, HarmPar); Heb **8:2a** (γαρ, HarmCont), **8:9a** (και, HarmCont), **11:22** (και, HarmCont). Asterisked: 1Cor 14:23 (και); 2Cor 4:16

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8 of 15 (more than 50%), while in $\mathfrak{P}^{75}$ they are 26 of 84 (about 31%). Martini thus contends that "il giudizio inclina allora piuttosto a favore dello scriba di $\mathfrak{P}^{75}$," and that $\mathfrak{P}^{75}$ "dà l'impressione di possedere nel complesso una formazione preferibile a quella dello scriba di $\mathfrak{P}^{46}$." But it is unclear to me why omissions should be so crucial, and those two particular errors, egregious as they be, are a slender set of evidence.

369 Zuntz, *The Text of the Epistles*, 19, says: "Faulty additions, though more rare [than omissions], do occur," and cites 1Cor **2:8b**, **15:49**; Heb **8:9a**, as well as και before περι at 9:5, which has been corrected (Heb 9:5b), and 1Cor **15:47**, which I consider a substitution. Three readings (Rom **16:19**; 2Cor **10:8**; Phil **1:11**) might be viewed as additions, but are, I believe, best classified as conflations.

370 This addition of ὅτι *recitativum* is cited by BDF, §470(1); note that πᾶc is incorrectly written there for ὡc. Sanders (*A Third-Century Papyrus Codex*, 20) states that the reading "probably arose from a correction and both particles were copied, though Mayser, II, 3, 44 notes ὡc ὅτι as a rare combination." I believe that a more likely explanation is that the scribe, noting that ωc could be taken either as part of the quotation or as introducing the quotation (i.e., taking ωc as equal to οτι; cf. Bauer, *Wörterbuch*, s. ὡc IV. 4), resolved the ambiguity (correctly) by inserting οτι.

371 Güting and Mealand, *Asyndeton in Paul*, 60, say that "$\mathfrak{P}^{46}$ offers polysyndeton, which is secondary." (They hold that P is correct in omitting the και before ολυμπαν, "though isolated." In fact, it is joined by 3 88 241 256 1319 1890 2127.) See the further discussion of Rom **16:15a** below.

372 Zuntz, *The Text of the Epistles*, 188 n. 4. Benoit, "Le Codex paulinien Chester Beatty," 62, remarks of this: "Négligence plutôt qu'élégance!" However, Benoit asserts that $\mathfrak{P}^{46}$ substitutes δε for μεν, while Zuntz correctly sees $\mathfrak{P}^{46}$ as "spoiling the original asyndeton." Similarly, Güting and Mealand, *Asyndeton in Paul*, 38 (see also 43) judge the δε to be "secondary." Benoit also cites ("Le Codex paulinien Chester Beatty," 62 n. 3) 1Cor 1:22 (following Kenyon's οι δε for και) and Gal 5:10 (where the δε is found also in C* F G P).

373 Zuntz (*The Text of the Epistles*, 19) says that this δη "has quite an Attic ring but is against the usage of Paul and indeed of the New Testament generally." BDF, §451(4), says that δη in the New Testament "though rare, is used in accordance with classical usage in sentences containing a command or exhortation" (and cites $\mathfrak{P}^{46}$'s reading at 1Cor **15:49**; note that $\mathfrak{P}^{46}$ reads, with most manuscripts, φορεcωμεν before δη). The only place where Paul uses δη is 1Cor 6:20; cf. Zuntz, *The Text of the Epistles*, 169, 190–191.

374 The added οτι would presumably be ὅτι *recitativum* after γραφειν.

(και); Col 1:12 (και).[375] The added conjunctions are: και (8 exx.),[376] οτι (3 exx.),[377] η (2 exx.),[378] δε (2 exx.),[379] γαρ (2 exx.), αλλα (one ex.), τε (one ex.), ιδου (one ex.), δη (one ex.).

Articles (14 exx. and 1 ast. ex.):
Rom **11:13** (των before εθνων, HarmCont), **16:22** (ο before τερτιος, HarmCont); 1 Cor **5:1b** (την before γυναικα, HarmCont), **10:21a** (το before ποτηριον), **10:21c** (το before ποτηριον); 2 Cor **3:18b** (του before κυριου), **4:11a** (η before του ιησου, Ditt [η ζωη > η ζωη η]);[380] Eph **2:6** (τω before χριστω ιησου, HarmCont), **2:7** (τω before χριστω ιησου, HarmCont); Phil **1:10** (την before ημεραν);[381] Col **3:24** (του before κυριου, HarmCont), **4:11a** (της before περιτομης);[382] Heb **11:14** (τα before τοιαυτα), **13:21b** (τω before αγαθω).[383] Asterisked: 1 Cor 10:21b (του before κυριου).

Pronouns (6 exx. and 2 ast. exx.):
1 Cor **2:8b** (αυτων, HarmCont),[384] **15:58** (μου, HarmCont);[385] Gal **6:14** (με,

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375 $\mathfrak{P}^{46}$ B alone add αμα after ευχαριστουντες as well.

376 Zuntz, *The Text of the Epistles*, 19 and 209 ("contrary to its usual purity"), cites only Heb **8:9a** (and και before περι at 9:5, which has been corrected); he also observes that $\mathfrak{P}^{46}$ and B alone (now joined by 0289^{vid}) add και at 1 Cor 3:12, where he says (209) that $\mathfrak{P}^{46}$ and B "perpetuate the error of some early scribe," classifying (61; see also 40) the addition of και as "definitely spurious." Güting and Mealand, *Asyndeton in Paul*, 61, agree. At 2 Cor 3:3 $\mathfrak{P}^{46}$ (*cum* B 0243 630 1175 1739 1881 *pc* f vg) attests και, which is asserted to be "definitely spurious" by Güting and Mealand, ibid., 63 (see also 65 and 101). Similarly, at 2 Cor 12:10 Güting and Mealand, ibid., 63, see the fivefold εν, without και, as the original text, thus viewing the substitution of και for εν before αναγκαις by $\mathfrak{P}^{46}$ **א*** and before στενοχωριαις by $\mathfrak{P}^{46}$ **א*** B 104 326 1175 *pc* as secondary.

377 Zuntz, *The Text of the Epistles*, 195–197, does not mention any of these in his discussion of οτι.

378 Hoskier ("A Study of the Chester-Beatty Codex," 155) refers to "this style" exhibited at these two readings in $\mathfrak{P}^{46}$, and contends that the first (Rom 14:4) is supported by the Syriac. But in fact the Syriac expands the Greek τω ιδιω κυριω στηκει η πιπτει into the balanced: ܠܡܪܝܗ ܕܝܠܗ ܗܘ ܩܐܡ ܘܠܡܪܝܗ ܕܝܠܗ ܗܘ ܢܦܠ. So the support of the Syriac for the addition in $\mathfrak{P}^{46}$ is surely coincidental: $\mathfrak{P}^{46}$ balances the conjunctions, the Syriac balances the entire construction. And of course the ܕ … ܕ of the Syriac does not literally reproduce $\mathfrak{P}^{46}$'s η … η.

379 See also 1 Cor 10:30 ($\mathfrak{P}^{46}$ *cum* ς *pc* [Tischendorf] 242 [von Soden]), where Güting and Mealand, *Asyndeton in Paul*, 50, decide that the δε attested by $\mathfrak{P}^{46}$ (which they maintain to be "a sole witness" here) is secondary.

380 This addition is cited by BDF, § 271, as an example of "[t]he article with an attributive genitive." Cf. also Turner, *Grammar* 3:217. But both also note that at vs. 10 $\mathfrak{P}^{46}$ joins the other manuscripts in not using the article.

381 The scribe goes against the anarthrous usage at Phil 1:6 and 2:16, but the presence of the article agrees with 1 Cor 1:8 and 2 Cor 1:14; cf. also Acts 2:20.

382 The scribe goes against the parallel at Gal 2:12 (where $\mathfrak{P}^{46}$ has no article); at Titus 1:10 the witnesses are divided.

383 Zuntz (*The Text of the Epistles*, 108 n. 6) says of the article here: "The latter is most probably a faulty addition by the scribe. It is, however, just possible that it is a relic of ΕΡΓΩ misread; cf., for example, MEN for ΕCMEN in Heb iii. 6," i.e., our Heb **3:6**, as discussed below.

384 Zuntz (*The Text of the Epistles*, 19) calls this addition "absurd."

385 Hoskier, "A Study of the Chester-Beatty Codex," 155, says of Kenyon's citing this as "per errorem": "but this is legitimate, and is again found in the Syriac." However, as Hoskier notes in his previous paragraph in connection with (our asterisked) Rom 15:31a, the Syriac tends to add pronouns.

HarmCont);[386] Eph **1:15** (ημων, HarmGen), **2:1** (υμων, HarmCont);[387] Heb **7:2a** (αυτω, HarmPar?).[388] Asterisked: Rom 11:7a (ο, Ditt [τουτο ουκ > τουτο ο ουκ]);[389] 13:14b (ημων, HarmGen).

Verbs (4 exx.):
Rom **16:17b** (ποιουντας, HarmCont); 1 Cor **9:15a** (η [I take this to represent ἤ], HarmCont); Gal **2:15** (οντες, HarmCont?); Phil **3:18** (βλεπετε, HarmCont).

Prepositions (4 exx.):
1 Cor **14:18a** (υπερ, HarmCont), **14:19a** (εν, HarmCont);[390] 2 Cor **9:2b** (εν);[391] Phil **3:3a** (εν, HarmCont). Note that 3 of the 4 additions are of εν, and the other is of υπερ.

Adverb (1 ex.):
2 Cor **12:19a** (ου, HarmCont).

The 2 additions of more than one word are: Rom **8:34** (αμα δε); Heb **5:10** (cυ ει, HarmPar). At Rom **8:34** the addition of αμα δε seems to be intended to clarify the grammatical relationships among the clauses in

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[386] Cited by BDF, § 409(4) and § 410; cf. Turner, *Grammar* 3:149. The closest parallel to this seems to be Acts 22:17, εγενετο δε μοι … γενεcθαι με κτλ., described by BDF, § 409(4), as "a very clumsy sentence."

[387] By the way, the NTP cites F here as reading του παβαπτωμαcιν for τοιc παραπτωμαcιν. But Scrivener's edition of F, while having του, has the usual spelling of παραπτωμαcιν, as the microfilm confirms.

[388] Hoskier (*A Commentary*, 40) says that this addition is "a 'roughness' (or a syriasm) since removed, if ω belongs at the end of the previous line (mutilated)." There is, however, no reason to suppose that ω was absent from $\mathfrak{P}^{46}$, for the pronoun αυτω would, in the presence of ω, constitute a pleonastic pronoun (see BDF, § 297), whose addition may be explained by Gen 14:20 (see below). By the way, the 26th and 27th editions of Nestle-Aland cite sy^{p} as supporting $\mathfrak{P}^{46}$'s παντος αυτω (παντος agrees with B). But ܠܟ ܘ just renders ω και, and ܡܢ ܟܠܡܗ ܕܐܝܬ ܠܗ ܥܡ ܐܒܪܗܡ hardly corresponds to παντος αυτω. Since the meaning is literally "of everything which was with him [Abraham]," the relative clause does not render αυτω, and should be seen as an example of the Syriac fondness for possessive pronouns; cf. Brock's comments in Metzger, *Early Versions*, 95–96. Moreover, ܟܠܡܗ does not imply the singular in Greek; see, for example, 1 Tim 2:1, Jas 5:12, and 1 Pet 4:8, where ܟܠܡܗ translates παντων (in all manuscripts; at the first text F G omit). See further examples in n. 655 below.

[389] This was perhaps caused by a backwards leap from the third ο to the second in τουτ<u>ο ο</u>υκ. According to Tischendorf the ο added by D^{b} was later erased, perhaps by D^{b} himself. I suppose that some sense can be made of ὃ ἐπιζητεῖ Ἰcραήλ, τοῦτο ὃ οὐκ ἐπέτυχεν.

[390] Zuntz (*The Text of the Epistles*, 230 n. 3) contends that the reading of F G (λαλημεν τω νοι μου for τω νοι μου λαληcαι) arose from that of $\mathfrak{P}^{46}$: the ΛΑΛΗCΑΙ was transposed (Zuntz does not explain this) so that ΛΑΛΗCΑΙΕΝ was found before ΤΩ; then, CAI was misread as OM. Zuntz, by the way, believes that the Byzantine reading is authentic.

[391] Here εν appears to be used for the regular dative, as sometimes occurs; see Moulton, *Grammar* 1:103–104; Robertson, *Grammar*, 588; BDF, § 220(1); Turner, *Grammar* 3:264–265. In my dissertation (264) I classified this as a harmonization to the context, with a question mark, and said (311 n. 189): "Perhaps the earlier εν ταιc εκκληcιαιc [-ιαc $\mathfrak{P}^{46}$] τηc μακεδονιαc of 2 Cor 8:1 was an incentive for the addition in 9:2." But such influence now seems to me very improbable.

vss. 33–34,[392] And at Heb **5:10** $\mathfrak{P}^{46}$ has harmonized to the citation of Ps 110:4 in Heb 5:6.

Two additions (2 Cor **4:11a** and Phil **4:18a**) are due to dittography, as is the asterisked Rom 11:7a.[393] Most, perhaps as many as 37 examples, of the remaining singular additions are the result of harmonizations of various types; the most common, with 33 examples, is to the immediate context,[394] while there is 1 harmonization to general usage (Eph **1:15**), as well as the asterisked Rom 13:14b, and 3 harmonizations to parallels (Col **3:6b** and Heb **5:10** and **7:2a**). The additions at Rom **16:15b**; 1 Cor **8:1**, **8:6**; Phil **4:18a**; Heb **8:2a**, **8:9a**; and the asterisked Col 1:12 relieve asyndeton. And the scribe adds και after καθως at 2 Cor **6:16** and Phil **3:17**.

Only 54 words are added to the text by means of these 52 scribal creations, for an average of hardly more than one word (1.04, to be more precise) per addition.

Omissions

Of the 452 significant singulars 161 (35.6%) are omissions, and there are 61 asterisked omissions.[395] This is the highest percentage of omissions of our six papyri, although it is in fact not much above the average. There are 34 singular omissions (and 12 asterisked omissions) of more than one word.

The 128 singular omissions (and 48 asterisked omissions) of one word only may be classified as follows:[396]

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[392] The Latin support here is notable (with "simul autem christus" instead of simply "christus"), and does not seem to be explainable as coincidental. Lietzmann, "Zur Würdigung des Chester-Beatty-Papyrus der Paulusbriefe," 777 (= *Kleine Schriften* 2:174), does not note the Latin support and says that this is probably a "Sondereinfall des Schreibers." At Col 1:12 $\mathfrak{P}^{46}$ B alone add αμα after ευχαριστουντες, and Metzger (*Textual Commentary*, 1st ed., 620 = 2d ed., 553) says: "The agreement of $\mathfrak{P}^{46}$ and B in prefixing ἅμα is a noteworthy coincidence in error." But Zuntz (*The Text of the Epistles*, 40) is surely correct in seeing this agreement and a few others as establishing "some close relationship between the papyrus and B." Cf. the addition of και before ευχαριστουντες at our asterisked Col 1:12.

[393] Benoit ("Le Codex paulinien Chester Beatty," 63) says: "nous n'avons relevé qu'*une seule répétition: Phil*. IV, 6." This is actually one of the three dittographies that give nonsense: Rom **8:38**; Phil **2:18**, **4:6**. So $\mathfrak{P}^{46}$ contains a total of five (uncorrected) dittographies, along with the corrected one at 2 Cor 3:11, which also is nonsense in context.

[394] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, says: "Les petites additions pour la clarté sont dans le caractère d'un style coulant."

[395] Silva, "The Text of Galatians," 19, finds within his readings from $\mathfrak{P}^{46}$ in Galatians 39 omissions as opposed to 5 additions, resulting in a loss of 45 words. He notes as "[s]ignificant omissions" the asterisked 1:15, **2:3**, the asterisked 2:14, **3:19**, and the asterisked **4:6** and 4:14b.

[396] Kilpatrick, "Professor J. Schmid on the Greek Text of the Apocalypse," 10, observes "that readings of New Testament papyri of the third and fourth centuries reappear only in two or

Conjunctions and particles (42 exx. and 13 ast. exx.):[397]
Rom **8:17c** (και), **9:6** (οτι), **15:20** (δε),[398] **16:21** (και); 1Cor **1:18** (μεν), **7:30** (και),[399] **8:9a** (δε, Leap),[400] **9:16** (γαρ), **13:3** (εαν), **14:11** (ουν, Leap), **14:21b** (και), **15:12** (οτι), **15:29** (επει), **15:41b** (και or δε),[401] **15:48a** (και, Leap),[402] **16:6** (δε); 2Cor **1:5a** (οτι), **1:11** (και), **2:14** (δε),[403] **4:18** (δε, HarmCont),[404] **8:2** (και),[405] **11:9** (και), **11:16** (εαν), **13:7** (δε);[406] Gal **3:4** (και, Leap), **3:12** (δε), **3:28c** (γαρ), **6:4b** (και, Leap); Eph **4:25** (διο), **5:11a** (και); Phil **1:18a** (τε),[407]

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three minuscules," and cites four examples from 𝔓46, giving only the verses. The readings appear to be: Rom 14:6 (*om.* και *cum* ς 241 623 (*pc*)); 1Cor 1:10 (σχισμα *pro* σχισματα *cum* 33 *pc*), 3:10 (*om.* του θεου *cum* 0142 81 1505 1611 (*pc*) b f vg^{mss} Cl), and 16:19 (*om.* αι εκκλησιαι της ασιας ασπαζεται (*vel* ασπαζονται) υμας *cum* 38 69 206 326 429 1944 (*pc*) Pel). Each of these has support cited in Tischendorf, and thus they do not appear in our list. Kilpatrick is discussing "the survival of an ancient reading" in much later manuscripts, but these four examples seem to me to be doubtful. As observed at p. 291 below, 1Cor 16:19 is a clear example of homoeoteleuton, and (see n. 524 below) 1Cor 3:10 may be the result of either a less likely scribal leap or assimilation to a parallel phrase. 1Cor 1:10 is also a possible leap (σχισμ<u>ατα</u>; cf. Eph **4:8**), as is Rom 14:6 (φρονε<u>ι και</u>). The last reading is also, of course, simply an example of omitting a conjunction, which 𝔓46 often does. These four readings, therefore, give slender evidence that an early reading has persisted into later times; rather, we more likely have here the coincidental agreement in common errors by diverse witnesses, a phenomenon that Kilpatrick recognizes elsewhere in this same article (see the citation in chapter 1, n. 80). It is, by the way, curious that at Rom 14:6 Nestle-Aland fails to cite 𝔓46 with **א** A B etc. as not having και ο μη … ου φρονει immediately before (και) ο εσθιων; these words are clearly not found in 𝔓46, and 𝔓46 is so cited in Kilpatrick's edition and in the NTP.

397 Güting and Mealand, *Asyndeton in Paul*, 83, report that 𝔓46 has the lowest "incidence of secondary particles." But they also say (35) that 𝔓46 "is occasionally alone in preserving an original asyndeton." Some of their specific comments are cited in connection with readings. Here I may note that in this approval of 𝔓46 they not only go with inadequate external evidence but also seem not to give due weight to their own observation (9) that some scribes "show a marked propensity for certain kinds of changes to the exclusion of others." Also, at times they seem to use *lectio brevior potior*. See ibid., 42, on 1Cor 7:34, where they prefer the conjecture μεμερισται. But see the discussion by Metzger, *Textual Commentary*, 1st ed., 555–556 = 2d ed., 490, to which one can add that the second και could have fallen out in D* 629 *pc* by homoeoteleuton: μεμεριστ<u>αι και</u>. And see also *Asyndeton in Paul*, 64–65, where they approve the omission of δε *prim.* at 1Cor 3:10 by 𝔓46 D 1827, and quote Zuntz, *The Text of the Epistles*, 189, who asserts: "The addition was natural; the omission would be against the habits of scribes and redactors."

398 Güting and Mealand, *Asyndeton in Paul*, 30, think that 𝔓46 is correct here with the omission (but go against 𝔓46 in deciding for φιλοτιμουμενον).

399 𝔓46's omission is judged to be "secondary" by Güting and Mealand, ibid., 61.

400 Güting and Mealand, ibid., 45–46, consider the omission "original."

401 Zuntz, *The Text of the Epistles*, 215 n. 2, suggests that 𝔓46 is correct here with the original asyndeton, as do Güting and Mealand, *Asyndeton in Paul*, 63.

402 Güting and Mealand, ibid., 63, take this omission to be "original." Although Kenyon prints κ̣α̣ι̣, the NTP seems to be correct in saying that this is "ohne Anhalt am Faksimile," and cite the omission. I followed Kenyon in my dissertation, as do Comfort and Barrett (who even print και without dots).

403 Güting and Mealand, ibid., 39, say that the evidence here is inconclusive as to whether δε is original.

404 Güting and Mealand, ibid., 37 and 65, think that 𝔓46 is correct here.

405 Güting and Mealand, ibid., 63, say that this omission is "intolerable."

406 Güting and Mealand, ibid., 39, state that 𝔓46 is "possibly" correct here.

407 This is called "incorrect" by BDF, § 454(3); cf. § 446.

2:24 (δε); Heb **6:4** (τε, Leap),[408] **6:11a** (δε),[409] **7:21** (δε), **7:25a** (και), **10:26a** (γαρ), **11:1** (δε),[410] **11:32b** (τε), **12:10a** (γαρ), **13:9** (και), **13:11a** (γαρ). Asterisked: Rom 12:4 (γαρ, Leap), 16:17d (και);[411] 1 Cor 4:15 (γαρ);[412] 2 Cor 2:9 (ει, Leap), 4:3 (και), 5:9 (και), 5:20a (ουν);[413] Eph 5:11b (και); Heb 1:2 (και),[414] 7:11 (γαρ), 7:18 (μεν),[415] 11:23b (και),[416] 13:8 (και). The omitted conjunctions are: και (13 exx.),[417] δε (11 exx.),[418] και or δε (1 ex.), γαρ (5 exx.),[419] οτι (3

[408] Hoskier, *A Commentary*, 38, says that $\mathfrak{P}^{46}$ is supported by sa bo arm; but the lack of an equivalent of τε in Coptic is of little weight here (see Ropes, *The Text of Acts*, 319, on the preference for asyndeton [cf. the almost identical phrasing by Plumley in Metzger, *Early Versions*, 149]), and the Armenian has (as Hoskier notes) "who tasted," where the relative serves the purpose of τε.

[409] In my dissertation I had not counted this, since it seemed to me that some remains of δε were visible at the end of the line; this still does not seem to me to be certain, but the NTP and Comfort and Barrett now agree with Sanders and Kenyon in reporting the omission, as does Zuntz, *The Text of the Epistles*, 18.

[410] Hoskier (*A Commentary*, 51) remarks: "The δε seems unnecessary, for here we strike a new and definite paragraph." But most occurrences of δε are "unnecessary," I suppose. By the way, Hoskier is incorrect in saying that aeth supports the omission; aeth^{ro} omits the clause (as he says) but aeth^{pp} has the enclitic ⲛ̀, which often represents δε (see August Dillmann, *Ethiopic Grammar* [2d ed., revised by Carl Bezold, tr. by James A. Crichton; London: Williams & Norgate, 1907) §168.5 [pp. 412–413]).

[411] Güting and Mealand, *Asyndeton in Paul*, 47, think that the omission here is original.

[412] Von Soden's apparatus reports that 1 omits γαρ, but is ambiguous as to which γαρ is meant. The microfilm confirms that 1 omits γαρ *prim.*, as Nestle-Aland^{25} also reports. Nestle-Aland^{26} and Nestle-Aland^{27} cite merely $\mathfrak{P}^{46}$ *pc* for the Greek evidence.

[413] Kenyon mistakenly edits $\overline{\upsilon\pi\varepsilon\rho}$ χρυ (as noted by Comfort and Barrett), and in his apparatus cites $\mathfrak{P}^{46}$'s omission as supported by D* F G. But before υπερ D* F G have ον, which may be a remnant of ουν.

[414] Here the Coptic evidence is cited varyingly in Nestle-Aland: the 25th ed. has "sa," the 26th ed. has "sa^{mss} bo," and the 27th ed. has "sa^{mss} bo?." The Sahidic has literally "this also he made the ages through him," found in a citation, and the manuscripts omit ⲟⲩ, the equivalent of και. And the Bohairic has literally "and through him he made the ages." Here the equivalent of και must be ⲟⲩⲟϩ, which is present in all manuscripts (according to Horner).

[415] Cited by Zuntz, *The Text of the Epistles*, 18.

[416] The absence of και would seem to imply a stop before διοτι; and then διοτι ειδον αστειον το παιδιον would be subordinate to ουκ εφοβηθησαν.

[417] $\mathfrak{P}^{46}$'s omission (*cum* ς 241 623 [*pc*]) of και *prim.* at Rom 14:6 is judged secondary by Güting and Mealand, *Asyndeton in Paul*, 42.

[418] Benoit, "Le Codex paulinien Chester Beatty," 62, cites 2 Cor **2:14**, 7:13 (where Tischendorf cites some support); Gal **3:12**. We may also note the corrected omission of δε at 1 Cor 14:29a; Güting and Mealand, *Asyndeton in Paul*, 44, accept the reading of $\mathfrak{P}^{46*}$.

[419] Hoskier (*A Commentary*, 63) suggests that γαρ has been added at several places in Hebrews where $\mathfrak{P}^{46}$ alone, or nearly alone, preserves the original text by omitting it. Besides Heb **13:11a**, he cites Heb 4:4, 7:11, **10:26a**, and **12:10a**. But the omission at 4:4 is purely conjectural, as $\mathfrak{P}^{46}$ is not extant (cf. ibid., 36). At 7:11 $\mathfrak{P}^{46}$ is supported by 2298, although Zuntz, *The Text of the Epistles*, 193, says that the omission is "clearly wrong." (Note that $\mathfrak{P}^{13}$ already has the omission at 4:4, and that at **12:10a** the omission is corrected by the second hand.)

Hoskier also refers to the following texts where $\mathfrak{P}^{46}$'s omission of γαρ is supported: Rom 12:4 (*cum* 1311); 1 Cor 4:15 (*cum* 1), 14:14 (*cum* B F G 0243 1739 1881 *pc*); Gal 5:6 (*cum* G* *pc*); and Col 3:24 (*cum* ℵ A B C D* F G 0278 33 81 365 1175 1241^{s} 1739 1881 2464 *pc*). He also refers to Gal **6:3**, where $\mathfrak{P}^{46}$ has ειπερ for ει γαρ, but we treat this as a substitution below. And Hoskier correctly cites our other two singular omissions: 1 Cor **9:16**, and Gal **3:28c**.

Hoskier thus counts 13 examples of omission of γαρ, "without counting omissions of δε, και, οὐν, μεν in other places. It would be a rash person who would accuse $\mathfrak{P}^{46}$ of omitting

exx.),[420] τε (3 exx.), μεν (1 ex.),[421] εαν (2 exx.), ουν (1 ex.), επει (1 ex.), διο (1 ex.), ει (1 asterisked ex.).

Articles (28 exx. and 8 ast. exx.):
Rom **9:4** (η before λατρεια), **12:1b** (τω before θεω), **13:4a** (το before κακον),[422] **13:10** (η before αγαπη), **15:12a** (του before ιεσσαι); 1 Cor **7:22** (ο before ελευθερος), **8:9b** (η before εξουσια), **11:24b** (το before υπερ, after το σωμα),[423] **14:13** (ο before λαλων, Leap), **14:33b** (ταις before εκκλησιαις, after πασαις, Leap), **15:9** (του before θεου), **15:48b** (οι before επουρανιοι, Leap); 2 Cor **2:3** (η before εμη χαρα), **4:4** (του before θεου), **9:13** (τη before επιταγη, Leap), **10:18** (ο before κυριος); Gal **1:4** (των before αμαρτιων), **5:9** (το before φυραμα, after ολον); Eph **1:1** (τοις before ουσιν, Leap),[424] **4:9b** (τα before κατωτερα), **5:14** (των before νεκρων, HarmGen); Phil **3:14a** (του before θεου);[425] Heb **2:8c** (τα before παντα), **5:12** (τα before στοιχεια, Leap), **7:1a** (ο before μελχισεδεκ), **8:2b** (ο before κυριος), **9:3a** (η before λεγομενη αγια, Leap [Hapl]), **9:12a** (του before ιδιου αιματος, HarmCont).[426]

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all these copulas from sheer carelessness, even when alone. It has become clear that far more 'polishing' took place after the original [of Hebrews] was launched than has been supposed hitherto, and $\mathfrak{P}^{46}$ is absolved from many laches attributed to it." But Hoskier fails to explain why it would be rash to charge $\mathfrak{P}^{46}$ with carelessness in omission, but not rash to charge the other manuscripts (or a common ancestor) with carelessness in adding (presumably) all these conjunctions.

[420] See Zuntz, *The Text of the Epistles*, 195–197, generally on οτι. He cites (195) as $\mathfrak{P}^{46}$'s omissions Rom **9:6**, 2 Cor **1:5a**, and 2 Cor 6:16 (*cum* 69 in Tischendorf, as Zuntz [n. 7] notes), but not 1 Cor **15:12**, as instances where $\mathfrak{P}^{46}$ "is almost certainly wrong in omitting it [οτι], against practically all other witnesses," and adds (n. 7) that the support of 69 Aug$^{1/2}$ at 2 Cor 6:16 "means nothing." See also his summary statement at p. 197.

[421] See also the correction at 1 Cor 12:20. Benoit, "Le Codex paulinien Chester Beatty," 62, cites 1 Cor **1:18** and Gal 4:23 (where B agrees) as showing the scribe's lack of stylistic sense. Zuntz, *The Text of the Epistles*, 198, also cites 1 Cor **1:18**, as well as the correction at 1 Cor 12:20, and (n. 5, referring to p. 18) the asterisked Heb 7:18, all of which he views as errors by $\mathfrak{P}^{46}$. Similarly, Güting and Mealand, *Asyndeton in Paul*, 20 n. 30 (from 19), cite 1 Cor **1:18** and Gal 4:23 as omissions by $\mathfrak{P}^{46}$ of "an original μέν."

[422] B *pc* omit the parallel το *prim.*, which von Soden notes as influenced by Rom 8:28.

[423] BDF, § 272, cites this reading within the discussion of the repetition of the article before prepositional attributives.

[424] I did not include this in my dissertation, since Tischendorf cites D 181 as also having this omission. But those citations are incorrect; see Supplementary Note 12. I suppose that $\mathfrak{P}^{46}$ here derives from τοις αγιοις τοις ουσιν, as found in **א*** B D F G Ψ 0278 33 181 1739 1881 *rell* ar r MVict Hier, as opposed to τοις αγιοις πασιν τοις ουσιν, as found in **א**^{c} A P 81 326 436 629 2464 *pc* b f vg bo. The former group of witnesses are more closely related to $\mathfrak{P}^{46}$, and of course the omission of τοις would be totally unexplained from the latter reading.

Frede comments (*Altlateinische Paulus-Handschriften*, 33): "Wahrscheinlich handelt es sich auch in $\mathfrak{P}^{46}$ (und der Minuskel 181?) eher um einen Homoioteleutonfehler als um eine überlegte Korrektur, dazu bestimmt, den Text bei Ausfall der Adresse zu glätten." Indeed, the error is a straightforward leap, and in fact (as detailed in Supplementary Note 12) we have *five* independent occurrences of the same error: $\mathfrak{P}^{46}$, Tischendorf's edition of D, Tregelles's report of D, Nestle-Aland^{26}'s citation of D, and Tischendorf's citation of 181. It is sad to report that one could hardly wish for stronger evidence of the continual temptation of leaps in copying manuscripts. See further n. 496 below.

[425] See the discussion of Phil **3:14b** below.

[426] On the omission of the article before ιδιος, see Robertson, *Grammar*, 691–692, 770; BDF, § 286(2); Turner, *Grammar* 3:191–192.

Asterisked: Rom 11:24 (οι before κατα φυcιν, Leap), probably 15:26 (των before εν ιερουcαλημ, Leap),[427] 16:17a (τα before cκανδαλα); 1 Cor 11:23 (ο before κυριοc); 2 Cor 1:20 (το before ναι, Leap, HarmCont), 5:8c (τον before κυριον), 8:19b (τη before διακονουμενη, Leap [Hapl]); Heb 5:1a (τα before προc τον θεον, Leap [Hapl]).

Pronouns (26 exx. and 9 ast. exx.):
Rom **6:6** (υμωc), **9:3a** (μου), **9:26b** (υμειc), **10:19** (υμαc),[428] **12:1a** (υμαc), **15:15c** (υμαc, Leap),[429] **16:2a** (αυτην);[430] 1 Cor **8:2** (τι, Leap),[431] **8:9c** (υμων),[432] **11:22** (υμαc, HarmCont),[433] **12:9** (αυτω, Leap); 2 Cor **1:5b** (ημων), **2:13** (με),[434] **6:18** (υμειc, HarmCont), **7:4** (μοι), **11:1** (μου, Leap); Gal **5:14b** (cου);[435] Eph **1:9** (αυτου), **6:11** (υμαc); Phil **1:8a** (μου or μοι), **3:1** (μου, HarmCont),[436] **4:3a** (cε); Heb **7:16** (οc, Leap), **12:16b** (εαυτου or αυ-

[427] It is possible that this is rather a transposition from the D F G text.

[428] Here a few witnesses (**א**^{c} C 1610 aeth) harmonize to the source of the quotation, Deut 32:21, by replacing υμαc with αυτουc, as in all reported witnesses of the LXX, except for 58*, which has αυτον.

[429] The scribe has transposed αναμμνηcκων.

[430] Nestle-Aland^{26} cites $\mathfrak{P}^{46}$ for αυτην προcδεξηδθε (*cum* ς **א** A *pm*). But αυτην is surely omitted. Note that the space containing -χρ̣αι[αις ινα] is occupied in the preceding line by και δι[ακον], a perfect fit. With αυτην present, 15 letters would have to be squeezed into the space taken up by 9 letters in the preceding line. These comments from my dissertation (318 n. 217) are now confirmed by the NTP (who call the omission "sicher"), Nestle-Aland^{27}, which cites $\mathfrak{P}^{46vid}$ as omitting αυτην, and Comfort and Barrett.

[431] Metzger (*Textual Commentary*, 1st ed., 556 [the variant is not discussed in the second edition]) explains the absence of τι in $\mathfrak{P}^{46}$ and other witnesses "either as a deliberate omission, made in order to sharpen Paul's statement, or as an accidental oversight, whether in transcription or in translation." Cf. also the discussion of 1 Cor **8:3**. Zuntz, *The Text of the Epistles*, 32 (and see 91), asserts that the position of τι varies; but the only evidence of that seems to be "aliquid scire" in Ambst Aug, as cited in Wordsworth and White. However, Nestle-Aland cites Ambst for omission of τι. This omission, of course, should be related to the entire issue of the text at 1 Cor 8:1–3, as discussed later.

[432] Cf. Zuntz, *The Text of the Epistles*, 92 n. 2.

[433] Hoskier, "A Study of the Chester-Beatty Codex," 151–152, cites this after his discussion of 1 Cor 8:1–3, apparently viewing the omission as at least possibly authentic.

[434] Here we have the striking coincidence that Griesbach's edition also omits this word, evidently purely by error, although there is no occasion for the omission. Scholz follows Griesbach and omits as well; see the discussion by Scrivener, *A Plain Introduction* 2:228 n. 1. BDF, § 406(3), describes 2 Cor 2:13 as "[t]he only example in the NT of such an acc. [a simple personal pronoun] with an articular infinitive *without* preposition," and adds "but $\mathfrak{P}^{46}$ without με!" Cf. Turner, *Grammar* 3:142. Note that Ψ transposes the με to before μη, and it is possible that $\mathfrak{P}^{46}$ agrees, since two entire lines are missing before ευρειν; accordingly, the NTP correctly cites $\mathfrak{P}^{46vid}$ for the omission of με.

[435] This is within a quotation of Lev 19:18, where Brooke and McLean cite no evidence for the omission of cου, and the Göttingen LXX cites only 46^{s}. Among the other quotations of this verse, at Mark 12:33 most manuscripts read πληcιον without cου, although **א*** W Δ 827 (*pc*) sa^{mss} bo add cου (and 258 sy$^{s.p}$ add αυτου, although the Syriac evidence seems doubtful in the light of Williams, *Early Syriac Translation Technique*, 98–99). Otherwise, cου is omitted at Matt 19:19 by 346 g^{1}, at Luke 10:27 by 124 251 726 Hil^{mss}, and at Jas 2:8 by 2774 Antiochus Monachus. It occurs without variation at Matt 5:43, 22:39; Mark 12:31; Rom 13:9.

[436] Zuntz, *The Text of the Epistles*, 178, notes that the omission agrees with Phil 4:8.

του),[437] **12:26** (ου),[438] **13:25** (υμων, Leap). Asterisked: Rom 9:1 (μου), 10:8 (cου), 11:1 (εγω), 15:31a (μου);[439] 1Cor 9:8b (ταυτα);[440] 2Cor 4:10 (ημων, HarmCont); Col 1:20b (αυτου, Leap); Heb 11:39 (ουτοι, Leap), 13:7a (υμων, Leap).

Prepositions (8 exx. and 5 ast. exx.):
Rom **13:13** (εν, HarmCont);[441] 1Cor **15:31b** (εν); 2Cor **11:27** (εν), **12:6c** (εις, Leap); Eph **1:5** (δια); Heb **4:6** (εις), **13:18** (εν, Hapl), **13:21a** (εν). Asterisked: Rom 15:27 (εν); 1Cor 4:3 (εις, Leap); Gal 4:23 (εκ); Col 1:22b (εν);[442] Heb 8:9b (εν, Leap).[443] Note that 5 of 8 of the singular readings and 3 of 5 of the asterisked readings are omissions of εν.[444] The scribe omits εις in 2 of the 8 singular readings and 1 of the asterisked readings, and omits δια at the remaining singular reading and εκ at the remaining asterisked reading.

Nouns (7 exx. and 2 ast. exx.):
1Cor **14:10** (γενη); 2Cor **1:8** (αδελφοι); Phil **3:3b** (θεου or θεω);[445] Heb

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[437] Zuntz, ibid., 173; Mees, *Zitate* 1:174; and Cadwallader, "The Correction of the Text of Hebrews," 273, see the influence of Gen 25:33 here; but the wording in Hebrews does not follow Gen 25:31–34 all that closely.

[438] The omission of the relative pronoun ου (= οὗ) results from the correction of the original (and singular) ει η φωνη to the singular η φωνη. It is possible that this is another partial correction: the ει was removed, but the ου was not inserted; see p. 234 above. Hoskier, *A Commentary*, 30, points out the support from the Sahidic for $\mathfrak{P}^{46*}$, and also comments that "εἶ is most ancient Greek (Doric) for οὗ," apparently suggesting that the original reading of $\mathfrak{P}^{46}$ might be authentic.

[439] Hoskier, "A Study of the Chester-Beatty Codex," 155, claims agreement from sy, and says that this is against the Syriac's usual tendency to add possessives. But in fact where the Greek has η διακονια μου, sy^{p} has: ܐܢ ܫܘܒܚܐ ܕܝ ܐܬܝܗܒ ܠܝ. This is not completely literal, but surely the μου is represented by ܐܢ, the first person singular pronoun.

[440] See Zuntz, *The Text of the Epistles*, 98 n. 2.

[441] BDF, §200, cites $\mathfrak{P}^{46}$'s reading as a rare use of the dative without preposition for duration of time; cf. Turner, *Grammar* 3:243. Smyth (*Greek Grammar*, §1542c) says of such a use of the dative: "ἐν is rarely omitted in prose, and chiefly when there is an attributive."

[442] The omission by 1311 was probably by a leap (αποκατηλλαξεν εν); but if $\mathfrak{P}^{46}$'s *Vorlage* agreed with B, our scribe would have seen αποκατηλλαγητε εν, and no leap is possible.

[443] Zuntz, *The Text of the Epistles*, 19, asserts that the omission of εν gives "an Attic polish." In this connection Zuntz also refers (in his n. 5) to 1Cor **15:31b**.

[444] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, cites a slight tendency to avoid instrumental εν, and instances Col 1:17 (*cum* F G), the asterisked Col 1:22b, and the supposed reading cυν at Col 1:24 (see p. 208 above). There is also Gal 3:26, where the scribe omits εν and shifts to the genitive. At the correction Eph 2:12a the scribe omits the original εν.

[445] Erich Fascher, *Textgeschichte als hermeneutisches Problem* (Halle [Saale]: Max Niemeyer Verlag, 1953) 92, referring to Lohmeyer's view that an object for λατρεύω here is unnecessary "denn 'Gott dienen' sei nur im Geiste möglich," says: "$\mathfrak{P}^{46}$ schreibt weder θεοῦ noch θεῷ, er läßt das umstrittene Wort aus und bestätigt umgekehrt Lohmeyers Satz, daß im Geiste dienen eben nur Gott dienen heißen kann!" Metzger (*Textual Commentary*, 1st ed., 614 = 2d ed., 547) comments: "The singular reading of $\mathfrak{P}^{46}$ is to be explained as due to accidental oversight." However, Comfort, *The Quest for the Original Text*, 153, says: "The earliest manuscript, $\mathfrak{P}^{46}$, does not have any object after the participle and is very likely the original text." And this is the reading adopted by the NEB; see Tasker, "Notes on Variant Readings," 439, and Comfort, *Early Manuscripts*, 158–159.

Comfort reaffirms his view in *Encountering the Manuscripts*, 347–348, and argues (348):

4:7a (ημεραν),[446] **7:27a** (θυσιας or θυσιαν, Leap [?]),[447] **9:3c** (αγιων, HarmCont),[448] **10:39** (υποστολης).[449] Asterisked: 1Cor 14:19c (λογους, Leap); Heb 11:16 (θεος, Hapl).[450]

Verbs (7 exx. and 3 ast. exx.):[451]
Rom **12:14** (ευλογειτε, HarmCont);[452] 1Cor **8:12** (ασθενουσαν, Leap), **11:26** (πινητε); 2Cor **3:7** (δυνασθαι); Gal **3:19** (προσετεθη);[453] Phil **3:20** (απεκδε-

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> It is unlikely that the scribe of $\mathfrak{P}^{46}$ accidentally dropped one of these objects [i.e., θεου or θεω] because both would have been written as a nomen sacrum—and these are hard to miss. Furthermore, it is obvious that the scribe put some thought into this verse because he wrote out the word *pneumati* instead of abbreviating it as a nomen sacrum, thereby possibly indicating his perception that this "spirit" referred to the human spirit, not the divine Spirit.

As an alternative to these points, I would suggest that the scribe saw, let us say, $\overline{\text{ΠΝΙΘΥ}}$ in his *Vorlage*, and misinterpreted this as representing ΠΝΕΥΜΑΤΙ, which he then wrote *plene*. Such confusions fit with other confusions involving *nomina sacra* in $\mathfrak{P}^{46}$.

[446] Hoskier (*A Commentary*, 36) suggests that $\mathfrak{P}^{46}$ may be correct in omitting, since "ημεραν may easily have been *added*, in a misguided attempt to round off the sentence." The Vetus Latina comments "*lapsu*" on the omission (which was corrected) of "diem" here by one manuscript.

[447] Here we have support from *l*112, but I consider this reading singular; see chapter 3, n. 9. Zuntz, *The Text of the Epistles*, 19 n. 1, states: "Προσ- and ἀναφέρειν are very frequent in Hebrews. The verb is always supplied with the object-noun except in ver. 3 [i.e. 5:3], where it is naturally understood from ver. 1." The Vetus Latina cites $\mathfrak{P}^{46}$ with the comment "*lapsu*."

[448] This could well be an omission of two words (των αγιων), of course.

[449] Hoskier (*A Commentary*, 50) asserts that this omission gives a "shorter and most graphic expression, which has a decided N.T. literary flavour," and adds that "we *can* do without it [υποστολης], and it may have been added on revision."

[450] Here the Vetus Latina cites 522 as supporting $\mathfrak{P}^{46}$, as was confirmed by the manuscript itself.

[451] Silva, "The Text of Galatians," 19, asserts that within Galatians: "More than half of the omissions, incidentally, involve 'function' words, such as prepositions, articles, and conjunctions, whereas single verbs are never omitted." But the readings are determined by their difference from the "Standard Text." So Silva's reading at Gal 3:19 (which he cites) is the omission of χαριν προσετεθη, whereas, since F G also omit χαριν, I see the singular reading as the omission of the verb alone. It remains true, of course, that $\mathfrak{P}^{46}$ omits verbs relatively less frequently than some other sorts of words.

[452] In my dissertation I asterisked this on the basis of the citation in Nestle-Aland[26] of Ψ^{c} as agreeing with $\mathfrak{P}^{46}$. But this reference is removed in Nestle-Aland[27] (although Ψ should be cited here if it agrees), and in the NTP Ψ is cited as agreeing with ℵ A etc., as I have now confirmed by microfilm. So this reading has now been restored to its status as a singular. In this verse $\mathfrak{P}^{46}$ also omits υμας in agreement with B.

[453] Fascher (*Textgeschichte*, 94) thinks that the majority reading (τι ουν ο νομος; των παραβασεων χαριν προσετεθη, αχρις ου ελθη) is correct, but that this was "für Menschen anstößig, denen schon das Evangelium als neues Gesetz erschien und die … das Anliegen des Paulus nicht mehr verstanden. … Wir haben also jetzt in $\mathfrak{P}^{46}$ einen alten griechischen Zeugen, der die anstößigen Worte τῶν παραβάσεων χάριν προσετέθη ganz beseitigt. …" He thus apparently views the various minority readings (including that of $\mathfrak{P}^{46}$) as intentional efforts to remove the offensive majority reading. Similarly, Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, says: "Die Erleichterung, die P hier vorgenommen (oder übernommen?) hat, ist ungeheuer!"

By the way, here I take $\mathfrak{P}^{46}$ as receiving support from F G in reading των πραξεων and in omitting χαριν. This reading is discussed further below under theological changes. William O. Walker, Jr., "Text-Critical Evidence for Interpolations in the Letters of Paul," *CBQ* 50 (1988)

χομεθα, Leap); Heb **8:5c** (ποιησεις, Leap). Asterisked: 2 Cor 8:14 (γενηται), 10:10 (φησιν);[454] Heb 8:11c (λεγων).

Adverbs (4 exx. and 5 ast. exx.):
1 Cor **5:12a** (ουχι, HarmCont), **13:12a** (αρτι, Leap);[455] 2 Cor **1:9** (μη); Eph **4:30** (μη).[456] Asterisked: Rom 11:6b (ετι, Leap); 2 Cor 8:22 (πολυ); Phil 1:23 (μαλλον); Heb 4:7b (σημερον),[457] 13:5 (ου, shifting from ουδ ου μη to ουδε μη).[458]

Adjectives (4 exx. and 2 ast. exx.):[459] Rom **11:16** (αγια, Leap); 2 Cor **3:18a** (παντες), **13:13** (αγιου, Leap); Heb **12:23** (παντων). Asterisked: Rom 16:15c

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628–629, cites Lloyd Gaston, who argues for the shorter reading here as found in $\mathfrak{P}^{46}$. But at least a few of the points cited are dubious. First, although Gaston (his point 2) says that "the shorter reading is cited twice by Irenaeus," the Latin translation of Irenaeus in fact renders ετεθη and thus supports the reading of F G, not that of $\mathfrak{P}^{46}$. Also, one may wonder why the shorter reading is the *lectio difficilior* (Gaston's point 5) when the longer reading is stated to contradict Gal 3:15, 22 (Gaston's point 3). And Rom 5:20 seems to be an unlikely origin of the longer reading (Gaston's point 4). There remains Gaston's point 1: "the shorter reading is found in the earliest extant manuscript ($\mathfrak{P}^{46}$)."

Also, Tischendorf cites 460 and 2125 (his 109 and 179) for ετεθη, while Swanson cites them for προσετεθη. (Von Soden cites only D F G 1912 for ετεθη.) The microfilms confirm that 460 and 2125 have προσετεθη. Finally, Swanson erroneously reports P as being lacunose here (and elsewhere in Galatians); see Tischendorf, *Novum Testamentum Graece* 3:434.

[454] Here Kenyon thought that $\mathfrak{P}^{46}$ had omitted μεν, and I followed him in my dissertation, but I now follow the NTP in supposing that φησιν has been omitted, as is found in Nestle-Aland and in Comfort and Barrett.

[455] Zuntz, *The Text of the Epistles*, 193, ascribes the omission of γαρ in other manuscripts here to "haplography" in -ΜΕΝ[ΓΑΡ]ΑΡΤΙΔΙ, and says that this view is supported by $\mathfrak{P}^{46}$'s omission of αρτι. Güting and Mealand, *Asyndeton in Paul*, 36 n. 45 (from 35), follow him.

[456] Debrunner, "Über einige Lesarten," 44, thinks that one can read λυπειτε as an indicative, and then $\mathfrak{P}^{46}$'s reading is "durchaus überlegenswert."

[457] In my dissertation, I argued (p. 319 n. 221) as follows (where I have revised the style slightly):

> Hoskier (*A Commentary*, 36) says that this omission is made by "$\mathfrak{P}^{46}$ and (apparently) *Sod*$^{\text{tres}}$." However, I believe that these three codices (1245 1319 1610) are cited by von Soden for the omission of σημερον *prim.* in Heb 4:7. For, although his apparatus notes this variant *after* a variant on τοσουτον (which comes between σημερον *prim.* and σημερον *sec.*), the omission is connected (by being placed between two vertical lines) with a transposition of ημεραν σημερον, and this can only refer to the *first* σημερον.

Thus, in my dissertation I treated Heb 4:7b as a singular reading. But since then I have been able to examine microfilms of the three manuscripts cited by von Soden, and found that 1245 and 1319 indeed omit σημερον *prim.* and have σημερον *sec.*, but 1610 in fact omits σημερον *sec.* (and has σημερον *prim.*). So the agreement with 1610 results in our asterisking this reading. Obviously, von Soden or his collators somehow confused the two occurrences of σημερον.

[458] Cadwallader, "The Correction of the Text of Hebrews," 274, asserts that the omission here agrees with what he takes to be the source, Deut 31:8. But Cadwallader fails to note that at Deut 31:8 ουδ ου is read by A V and many minuscules (thirteen in Brooke and McLean, forty-three in the Göttingen LXX). Moreover, the actual source of the quotation is controversial; see further Supplementary Note 13.

[459] There is also Col 3:5 (επιθυμιαν κακην και), but this omission is supported by F G (in Tischendorf), which in fact transpose to read: ακαρθασιαν πλεονεξιαν παθος επιθυμιαν ητις κτλ. It is tempting to think that there were two leaps here in the ancestor of F G: first from

(παντας, Leap); Heb 13:24a (παντας).[460] The tendency to omit forms of πας is, as also with $\mathfrak{P}^{45}$, striking.[461]

Proper names (2 exx. and 1 ast. ex.): 1Cor **9:9** (μωυσεως, HarmCont),[462] **15:45** (αδαμ).[463] Asterisked: Rom 15:17b (ιησου, Leap).

The 33 singular omissions (and 13 asterisked omissions) of more than one word are, in order of length:[464]

Two words (10 exx. and 7 ast. exx.):
Rom **8:17a** (κληρονομοι μεν, Leap); 1Cor **8:3** (τον θεον), **9:7** (της ποιμνης, Leap);[465] 2Cor **10:12d** (και συνκρινοντες, Leap), **11:25a** (απαξ ελιθασθην, Leap); Gal **2:5a** (τη υποταγη);[466] Eph **2:15** (εν δογμασιν, Leap); Col **1:27** (της δοξης, Leap); Heb **2:8a** (τα παντα),[467] **11:17** (αβρααμ τον, Leap).[468]

ακαθαρσιαν παθος to την πλεονεξιαν, which was then caught and corrected immediately by writing παθος επιθυμιαν, at which point the same leap made by $\mathfrak{P}^{46}$ occurred.

[460] Hoskier (*A Commentary*, 65) says of this omission and the longer one at Heb **13:24b**: "Probably the double occurrence of παντας is responsible in both these cases." Kenyon considered this omission to be singular. However, von Soden reports two variations (with 88 and 623) with παντας, but fails to say which παντας. The microfilm confirms that 88 omits παντας *prim.*, and so the reported substitution by 623 ("τους φιλους ημων l παντας") must concern this same word. However, the microfilm shows that the words are actually τους φιλους υμων.

[461] See Luke **12:27** and Acts **10:33a**, and the asterisked Mark 6:39a and Acts 10:39b in $\mathfrak{P}^{45}$; this tendency does not appear in the other four papyri.

[462] Kilpatrick, "The Text of the Epistles," 57 = *Principles and Practices*, 144–145: "The longer text seems out of keeping with Pauline idiom. The expression 'law of Moses' does not occur elsewhere in the Pauline epistles." He does refer to 1Cor 14:21, which is also a possible source for the reading of $\mathfrak{P}^{46}$, although Kilpatrick does not mention this, and is concerned rather to defend the reading in D* F G. Güting and Mealand, *Asyndeton in Paul*, 39, see D* F G as moving to the more common expression.

[463] On the reading of Marcion here see Clabeaux, *A Lost Edition of the Letters of Paul*, 25, 78–79. Although Irenaeus is cited for this omission in Tischendorf (who has "ex$^{\text{cdd aliq}}$"), Kilpatrick, and Nestle-Aland^{25}, he is not so cited in later editions of Nestle-Aland. In fact, the Latin version of Irenaeus reads "secundus Adam," where one manuscript has "autem" for "Adam," which appears to be a corruption within Latin.

[464] There is also the loss of two words at 2Cor **4:7**, which I consider a nonsense reading.

[465] Here we have support from *l*60, but I consider this reading singular; see chapter 3, n. 9.

[466] Fascher (*Textgeschichte*, 91) thinks that $\mathfrak{P}^{46}$ had a reason for this omission: "Nachgeben ist ja ohnehin ein Sichunterwerfen."

[467] Zuntz (*The Text of the Epistles*, 32–33) notes that παντα is already present in the citation from Ps 8:7 in Heb 2:8, and says of the repetition of παντα in the majority text: "The writer is unlikely to have himself effected this tedious tautology." Zuntz notes that the first αυτω is omitted by $\mathfrak{P}^{46}$ B d v vg$^{\text{mss}}$ bo$^{\text{ms}}$, and concludes that "the natural inference seems to be that the original, short text ($\mathfrak{P}^{46}$) has been variously interpolated on the model of the preceding and following passages." Beare, "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 385–386, also thinks that $\mathfrak{P}^{46}$ may be correct here. But several portions of Ps 8:5–7 are taken up in vss. 8–9, and the author of Hebrews often uses what might appear to be "tedious tautology" (as in his repeated allusions to Ps 110:4), and in general such a preference places too much weight on $\mathfrak{P}^{46}$'s evidence. Further, I hesitantly suggest that $\mathfrak{P}^{46}$'s reading could have arisen by a leap: υποταξαι αυτω τα παντα ουδεν, where there is at least some similarity in the underlined letters. Such an interpretation, though, would involve an omission of three words, while I here postulate only an omission of two words (since B also omits αυτω). See also Cadwallader, "The Correction of the Text of Hebrews," 263 n. 35. Note finally that $\mathfrak{P}^{46}$ does show a tendency elsewhere to omit forms of πᾶς.

[468] In my dissertation I took this to be simply the omission of the article τον, since the

Asterisked: 2 Cor 10:12a (η συνκριναι, Leap), 12:19b (εν χριστω); Gal 4:6 (του υιου), 4:14b (ουδε εξεπτυσατε, Leap);[469] Eph 5:5 (χριστου και, HarmGen);[470] Phil 1:30 (εν εμοι, Leap);[471] Heb 9:20 (ο θεος, Leap).

Two or three words (1 ex.):
Rom **8:23** (και αυτοι or και ημεις αυτοι).[472]

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omission of αβρααμ finds support (including 330 [his 8^{pe}] already in Tischendorf). But it now seems to me more plausible that the omission was from the majority text. Nestle-Aland[27] cites the omission as "$\mathfrak{P}^{46vid}$," although the papryus has προσ[ενηνοχ]εν ισακ. (But the 25th and 26th editions have simply "$\mathfrak{P}^{46}$.")

[469] Fascher (*Textgeschichte*, 91) comments: "Das ist sicher kein Versehen, sondern Milderung des harten Textes. ἐξουθενέω sagt schon das Nötige. Und daß $\mathfrak{P}^{46}$ mildern will, geht daraus hervor, daß er zu Beginn von vers 14 [i.e., Gal 4:14a] πειρασμόν μου (statt ὑμῶν) schreibt." Similarly, Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, considers 4:14a to be an "Erleichterung," and then remarks: "Interessant ist hier aber zu sehen, wie P diese Erleichterung mit Überlegung anbringt und daher in 4,14 [i.e., 4:14b] auch das οὐδὲ ἐξεπτύσατε, das nach der ersten Veränderung keinen rechten Sinn mehr hat, streicht (oder sollte auch hier nur eine Auslassung wegen Homoioteleuton vorliegen?)." This last suggestion seems an adequate explanation of 4:14b. See also the discussion of the asterisked Gal 4:14a below.

[470] The reading of $\mathfrak{P}^{46}$ could have arisen from the reading of F G by a leap: του $\overline{\text{θυ}}$ και $\overline{\text{χυ}}$. But I suspect that the transposition found in F G arose in order to create the standard expression βασιλεια του θεου.

The Vetus Latina cites 1245 2147 as agreeing with $\mathfrak{P}^{46}$, as is confirmed by the microfilms, although von Soden has them as omitting του as well; so the reading is asterisked. By the way, Tischendorf's note on $\overline{\text{ΧΥ}}$ in D reads (*Codex Claromontanus*, 573): "sic ab ipsa prima manu est, quamquam ex emendatione: antea enim $\overline{\text{ΘΥ}}$ scriptum erat. Versu seq. $\overline{\text{ΘΥ}}$ prorsus salvum est." It thus seems virtually certain that D* originally made the same omission as did $\mathfrak{P}^{46}$, but corrected the omission *in scribendo*, rather than that D* wrote του θεου και θεου, as the NTP has it (another pseudo-reading). Although I consider this a perfectly clear example of coincidental agreement, I suppose that it is abstractly possible that the *Vorlage* of D somehow inherited the reading of $\mathfrak{P}^{46}$ and D began to copy that before reverting to the usual reading.

Moreover, the witness of 1739 has been cited variously. As confirmed by microfilm, the manuscript originally read βασιλειαι χριστου του θεου, which has been corrected to βασιλεια του χριστου και θεου (by changing the ι adscript to an extended τ and writing ου above the line, and by writing και over του). Von Soden cites 1739* as substituting χριστου του θεου for του χριστου και, where clearly θεου has fallen out at the end. The collation by Lake, de Zwaan, and Enslin correctly has the original reading, followed by Kilpatrick. On the other hand, the 25th and 26th editions of Nestle-Aland have του χριστου του θεου as the original reading, while the 27th edition correctly cites χριστου του θεου.

[471] Nestle-Aland[25] and Kilpatrick cite Tertullian as agreeing in this omission, evidently following the note in Wordsworth and White, but later editions of Nestle-Aland do not so cite.

[472] Here Tischendorf reports incorrectly that 88 reads αλλα και ημεις αυτοι, while von Soden reports correctly (as verified by microfilm) that it has αλλα και αυτοι ημεις; Nestle-Aland does not cite it. On the other hand, Tischendorf reports that 104 reads αλλα και ημεις αυτοι (without οι), while von Soden reports that it has αλλα και αυτοι ημεις (without οι); both of these citations are incorrect, while Nestle-Aland reports correctly (as verified by microfilm) that 104 has αλλα και αυτοι ημεις οι.

Debrunner, "Über einige Lesarten," 34–35, asserts that the και (ημεις) αυτοι at the beginning of vs. 23 and the (ημεις) και αυτοι at the end are doublets, and that its presence at the end connects with the following εν εαυτοις, so that $\mathfrak{P}^{46}$'s omission is likely the original, while the other manuscripts have transposed the phrase to the beginning, with or without deleting at the end. Güting and Mealand, *Asyndeton in Paul*, 28, follow Debrunner in thinking that $\mathfrak{P}^{46}$ is correct at **8:23**, and follow B 104 with και αυτοι (omitting ημεις) later in the verse, seeing ημεις as "an element of clarification."

Three words (4 exx. and 1 ast. ex.):
2Cor **11:12** (των θελοντων αφορμην, Leap); Gal **2:3** (ο συν εμοι),[473] Eph **6:12b** (εν τοις επουρανιοις, Leap); Phil **3:14b** (εν χριστω ιησου, Leap). Asterisked: Gal 2:14 (και ουκ ιουδαικως, Leap).[474]

Four words (6 exx.):
Rom **12:8** (σπουδη ο ελεων εν, Leap), **14:18** (τω θεω και δοκιμος, Leap); Phil **3:10** (συμμορφιζομενος τω θανατω αυτου, Leap), **4:17** (το δομα αλλα επιζητω, Leap); Heb **8:8** (ιδου ημεραι ερχονται λεγει, Leap), **13:24b** (και παντας τους αγιους).[475]

Five words (2 exx.):
1Cor **10:28** (τον μηνυσαντα και την συνειδησιν, Leap); Phil **1:1** (αγιοις εν χριστω ιησου τοις, Leap).[476]

On the other hand, Lietzmann, "Zur Würdigung des Chester-Beatty-Papyrus," 779, comments: "Da ist deutlich, daß wir in SAC [**א** A C] den leidenschaftlich ungelenken Stil des Paulus haben, den alle andern so oder so zu normalisieren suchen: wichtig ist, daß P [= 𝔓[46]] hier seine eigenen Wege geht." Finally, Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, cites this omission and adds: "Mais de plus il omet υιοθεσιαν! Nous attendons seulement 'la libération de notre corps!'" But the omission of υιοθεσιαν is supported by D F G 614 t Ambst.

[473] Fascher (*Textgeschichte*, 91) again thinks of this as intentional: "Überflüssig sind auch in 2, 3 die Worte ὁ σὺν ἐμοί; denn Titus ist in 2, 1 ausdrücklich als Begleiter des Paulus genannt. Wozu die Wiederholung? Außerdem wird die Zusammenstellung Τίτος Ἕλλην ὤν wirksamer. …"

[474] The evidence in Nestle-Aland is confused here. For και ουχι ιουδαικως ζης there are actually two variations, the word order and the variation at ουχι (ουχ, ουκ, and omit). And Nestle-Aland distinguishes the second variation in its separate citation of ζης κ. ουκ I. and ζης κ. ουχι I. Nevertheless, we find the citation of **א** A B C H P Ψ 0278 33 81 104 1175 *pc* for the reading in the text, even though of the majuscules there only **א**[c] B H Ψ support ουχι (according to the evidence in Tischendorf and NTP). What has evidently occurred is that all the evidence for the *order* of the text has been cited together, disregarding the variation at ουχι.

[475] At the asterisked Heb 13:24a the scribe merely omits παντας.

[476] Phil **1:1** is not quite certain. At the end of f. 86[r], where Philippians begins, Kenyon edited παυλος και τειμοθεος δ[ουλοι χῡ ιῡ πασιν, and then said that about 6 lines were lost; and I followed him in my dissertation, thus having no singular here. But clearly there are some remains of the next line, which the NTP edits as: ṭǫ̣ι[ς αγι]ǫ̣[ι]ς̣ ε[ν] . . […]. [. And a long note accompanies the text, in which it is pointed out that the absence of the supralinear line rules out interpreting the fragments after ε[ν] as ι̅η̅[υ̅ χ̅ǫ̅]ω̅, even though "die linke Hälfte des η ziemlich klar hervorzutreten scheint." (The same absence, of course, rules out χ̅ǫ̅ω̅ ι̅η̅υ̅, which is the usual reading.) But the NTP offers no suggestion for what followed.

Subsequently Skeat, "Did Paul Write to 'Bishops and Deacons' at Philippi? A Note on Philippians 1:1," *NovT* 37 (1995) 14 = *Collected Writings*, 260, proposed that what follows ε[ν] "is a vertical stroke which can only represent a phi, the first letter of Φιλίπποις," so that 𝔓[46] has made a scribal leap from one τοις to the next; and Skeat remarks on the scribe's tendency toward this type of error. This analysis seems to me to be most plausible, and I would thus reconstruct the line as: ṭǫ̣ις̣ [ουσ]ιν εν φι[λιππο]ις̣ [.

However, Comfort, "New Reconstructions," 223, further examines the text, and proposes another reconstruction: π̣α̣[σιν αγιοι]ς̣ ε[ν] φ[ιλιπποις εν χ̅ǫ̅ω̅ ι̅η̅υ̅ τοις ουσιν. (This is found also in Comfort and Barrett, and would also be a singular reading or perhaps two.) Comfort argues for πασιν at the beginning of the line as follows: "The visible cross stroke is too long for a *tau*, but perfect for a *pi*. The traces of the following letter suit an *alpha* far better than an *omicron*." But I believe that the NTP and Skeat are correct in seeing the remains as those of τοις. The NTP points out that the visible stroke is the top portion of τ run together with the top portion of ο. Examples of this way of writing are very common, and in fact it seems that

Six words (1 exx. and 2 ast. exx.):
1Cor **15:40** (επουρανιων δοξα ετερα δε η των, Leap). Asterisked: Gal 1:15 (και καλεσας δια της χαριτος αυτου, Leap); Heb 8:12 (οτι ιλεως εσομαι ταις αδικιαις αυτων, Leap).

Seven words (1 ex.):
1Cor **6:12** (αλλ ου παντα συμφερει παντα μοι εξεστιν, Leap).

Eight words (1 ex. and 1 ast. ex.):
2Cor **11:6** (αλλ εν παντι φανερωσαντες εν πασιν εις υμας). Asterisked: 2Cor 5:14–15 (αρα οι παντες απεθανον και υπερ παντων απεθανεν, Leap).

Nine words (3 exx.):
1Cor **1:25** (εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων, Leap), **9:20** (και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω, Leap); 2Cor **8:19a** (ου μονον δε αλλα και χειροτονηθεις υπο των εκκλησιων, Leap).

Ten words (1 ex.):
Eph **1:3** (ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου, Leap).

Eleven words (1 ex.):
Heb **9:14b** (καθαριει την συνειδησιν υμων απο νεκρων εργων εις το λατρευειν τω θεω τω ζωντι, Leap).

Twelve words (1 ex.):
Col **3:1–2** (ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος τα ανω, Leap).

Eighteen words (1 ast. ex.):
Asterisked: 2Cor 1:6–7 (ων και ημεις πασχομεν και η ελπις ημων βεβαια υπερ υμων ειδοτες οτι ως κοινωνοι εστε των παθηματων, Leap).[477]

Twenty-one words (1 ex.):
Heb **12:6–7** (μαστιγοι δε παντα υιον ον παραδεχεται εις παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο θεος τις γαρ υιος ον ου παιδευει, Leap).

Twenty-three words (1 ast. ex.):
Asterisked: 2Cor 8:19–20 (προς την αυτου του κυριου δοξαν και προθυμιαν

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a slight curvature can be seen at the end of the stroke, showing that it is the upper curve of an ο. The remains of the next letter fit ι even better, and to the right of that there is the tiniest fragment of what I take to be ϲ.

Further, Comfort asserts that Skeat completed the line as having φ[ιλιπποις εν $\overline{\text{χρω}}$ $\overline{\text{ιηυ}}$ τοις ουσιν, thus supposing a transposition. But Skeat does not complete the line, and explicitly proposes an omission. Indeed, Skeat's article argues from the page lengths that after this reconstructed line only four more lines are missing, and that the space is not adequate for the text needed before κοινωνια of 1:5, which begins f. 86^{v}. Skeat thus concludes that $\mathfrak{P}^{46}$ has some additional omission, perhaps of συν επισκοποις και διακονοις in vs. 1, or perhaps of τη μνεια υμων παντοτε εν παση (also be a leap) in vss. 3–4. But of course here we are free to imagine any omission at all along with other textual variations, and any proposal would seem speculative. And I note that Comfort and Barrett suppose that there were five lines after the reconstructed line, and so have enough space for the usual text.

[477] The support from 2127 is found already in UBSGNT^{3}, but I overlooked its agreement with $\mathfrak{P}^{46}$ for my dissertation.

ημων στελλομενοι τουτο μη τις ημας μωμησηται εν τη αδροτητι ταυτη τη διακονουμενη υφ ημων, Leap).[478]

These 33 singular omissions cause the loss of 165 or 166 words from the *Vorlage* of $\mathfrak{P}^{46}$. While the shorter omissions found here (2–3 words) occur, as it seems, either by a leap or by simple carelessness, the longer omissions (4–21 words) almost always arise by a leap. There are only two exceptions. One is 2 Cor **11:6**, where 8 words are omitted. But this omission consists of 36 letters, and so it seems quite possible that the omitted words could have formed one line in the *Vorlage* of $\mathfrak{P}^{46}$, which was thus skipped by the scribe.[479] The other is Heb **13:24b**, where 4 words (19 letters) are omitted; perhaps here the scribe was hurrying to complete this letter, or perhaps his tendency to omit forms of πας, as seen in the asterisked Heb 13:24a and elsewhere, was extended to this longer phrase containing παντας.[480] Incidentally, of the omissions of more than one word that are not leaps, Heb **13:24b** is the only one that is corrected (by man 2).

It is especially interesting that $\mathfrak{P}^{46}$ omits 26 pronouns (plus 9 asterisked) while adding only 6 (plus 2 asterisked), all of the additions being harmonizations of one type or another. The tendency to omit words is clearly shown here, and, as noted in connection with $\mathfrak{P}^{45}$, this tendency may be a consequence of the scribe's desire to improve style.[481] In any case, the direction of error is evidently toward removal of pronouns, with an only partially balancing tendency toward insertion of pronouns under the influence of the context, parallels, or general usage.

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[478] In connection with the variation at αυτου in 8:19, the 26th and 27th editions of Nestle-Aland report: "($\mathfrak{P}^{46}$, 33: *h.t.*)." In my dissertation I did not take this as indicating that $\mathfrak{P}^{46}$ and 33 had the same leap (and indeed supposed that the comma meant that two distinct readings were involved), and thus retained 8:19–20 as a singular reading of $\mathfrak{P}^{46}$. But an examination of the microfilm of 33 shows that in fact it reads τη διακονουμενη υφ ημων προνοουμενοι γαρ καλα κτλ., and thus omits precisely what $\mathfrak{P}^{46}$ omits. Tischendorf and von Soden do not report the reading of 33 here, but Tregelles correctly cites the omission.

[479] The lines of $\mathfrak{P}^{46}$ itself contain 23–25 letters at 2 Cor 11:6–7. However, the lines of $\mathfrak{P}^{45}$ are considerably longer, containing 45–50 letters per line. And $\mathfrak{P}^{47}$ has lines of about the length of those in $\mathfrak{P}^{46}$. A line of 36 letters would thus seem possible for the *Vorlage* of $\mathfrak{P}^{46}$, and would explain this otherwise puzzling omission. On the other hand, Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, gives examples of "Erleichterungen" in $\mathfrak{P}^{46}$, and then states: "Nach diesen Beispielen erscheint es keineswegs ausgeschlossen, daß P den Schluß von II Kor 11,6 mit Überlegung fortgelassen hat, weil er ihn nicht verstehen konnte."

By the way, one may note that the reading of A^c 323 453 945 1739 1891 2818 *pc* l (p w sy^{h**}) mae) at Acts 8:39 contains 36 letters more than the usual reading. (As noted in my dissertation, 317 n. 208, Nestle-Aland[26] shortened the reading by 2 letters by a leap: επεπεσεν became επεσεν (from επεπεσεν to επεπεσεν); the correct reading is found in Nestle-Aland[25] and Nestle-Aland[27].) Could one line have been omitted here in an early manuscript? See the discussion of this reading in Kilpatrick, "An Eclectic Study of the Text of Acts," 75 = *Principles and Practice*, 368, who suggests the omission of two lines; and Strange, *The Problem of the Text of Acts*, 66–68. Cf. the discussion of 2 Cor **11:25a** below.

[480] See also the discussion of the correction (by the second hand) at Heb 13:24 above.

[481] See chapter 4, n. 229.

Leaps

As we just saw, almost all of the longer omissions and quite a few of the shorter omissions may be attributed to scribal leaps. In total there are perhaps 53 leaps.

Rom **8:17a** (2 words)	κληρονομοι κληρονομοι, and omit μεν.
Rom **11:16** (1 word)	ριζα αγια.
Rom **12:8** (4 words)	εν σπουδη ο ελεων εν.[482]
Rom **14:18** (4 words)	ευαρεστος τω… δοκιμος τοις.[483]
Rom **15:15c** (1 word)	ουτως υμας.[484]
1Cor **1:25** (9 words)	σοφωτερον των ανθρωπων εστιν … ισχυροτερον των ανθρωπων βλεπετε.[485]

[482] Sanders and Kenyon suppose that $\mathfrak{P}^{46}$ has omitted ο ελεων εν ιλαροτητι (in a lacuna), for a loss of 4 words. They are followed by Comfort and Barrett, and by the NTP, where we find (2.1:107): "die aus Raumgründen notwendige Auslassung betraf am ehesten ο…ιλαροτητι." But I believe that the omission presumed here is more likely: the omission of ο ελεων εν ιλαροτητι would be unexplained, whereas the omission of σπουδη ο ελεων εν can be explained as a scribal leap; and the space involved seems adequate for either (lines 23–25):

ο παρακαλων εν τη παρακλησει [ο μεταδιδους
ε]ν απλοτητι ο προισταμεν[ος εν ιλαροτητι η αγα
πη ανυπο]κριτος απ[οστυγουντες το πονηρον

However, it is true that line 24 here would be a bit more crowded with ιλαροτητι than with σπουδη. In any case it seems clear that we have an omission of a few words here.

By the way, Colwell, *The Study of the Bible*, 46–47, accepts Kenyon's reading, and says: "the words 'he that shows mercy, with cheerfulness' are omitted because of the similarity between the end of this phrase and the preceding phrases. The scribe's eye passed from one ending to the other, and a line was omitted by error." But, while we can see the similarity between εν απλοτητι and εν ιλαροτητι, for this omission the pertinent comparison would have to be between εν σπουδη and εν ιλαροτητι, and the endings here are quite dissimilar. Moreover, Colwell's reference to the omission of "a line" hardly seems justified.

[483] Only a few letters of each line of $\mathfrak{P}^{46}$ are preserved of this folio, and thus any restoration is conjectural. What we seem to have for lines 19–21 is the following:

νη κ[αι χαρα εν $\overline{\text{πνι}}$ αγιω ο γαρ εν τουτω δου
λευω[ν τω $\overline{\text{χρω}}$ ευαρεστος τοις ανθρωποις αρα
ουν τ[α της ειρηνης διωκομεν και τα της οικο

On this reconstruction line 19 has 32 letters, line 20 has 35 letters, and line 21 has 35 letters, and so all of this seems to fit well. However, Kenyon thought that only δοκιμος was lacking, while the NTP correctly notes that such an omission would make line 20 too long (with 42 letters), and suggests rather that τοις ανθρωποις was missing, which would give a line with 36 letters. But that omission could be explained only as a leap involving one letter (δοκιμος τοις ανθρωποις). I believe that the omission suggested here perhaps fits the space even better, and is more easily explained. In any case, though, it is clear that $\mathfrak{P}^{46}$ has omitted *something* here. By the way, Comfort and Barrett print the line without δοκιμος (thus following Kenyon), omit τω before $\overline{\text{χρω}}$ (thus supposing that $\mathfrak{P}^{46}$ has joined A D* F G 1311), but also omit τω before $\overline{\text{θυ}}$ (thus citing an unattested reading). The omission of the first τω is certainly possible.

[484] $\mathfrak{P}^{46}$ alone has ουτως here for ως (Rom **15:15a**).

[485] On $\mathfrak{P}^{46}$'s *Vorlage* here see Zuntz, *The Text of the Epistles*, 187 n. 10, who analyzes the leap as having occurred within the text as given above; i.e., the *Vorlage* placed εστιν after the first των ανθρωπων (as do all manuscripts except D F G), and omitted εστιν before or after the second των ανθρωπων (as do $\mathfrak{P}^{11vid}$ ℵ* A* B C 33 424** 440 1739; D F G have the verb before, the rest

1Cor **6:12** (7 words)	παντα μοι εξεστιν αλλ ου … παντα μοι εξεστιν αλλ ουκ.
1Cor **8:2** (1 word)	εγνωκεναι τι.
1Cor **8:9a** (1 word)	βλεπετε δε.
1Cor **8:12** (1 word)	συνειδησιν ασθενουσαν.[486]
1Cor **9:7** (2 words)	γαλακτος της ποιμνης.[487]

have it after). This seems most probable to me. However, BDF, § 490, asserts that $\mathfrak{P}^{46}$ made the leap: σοφωτερον των ανθρωπων εστιν … ισχυροτερον εστιν των ανθρωπων βλεπετε. Zuntz indeed overlooked this possibility, but it requires a *Vorlage* that seems very unlikely, since it places the first εστιν *against* D F G and the second εστιν *with* D F G, thus agreeing in its entirety with no extant manuscript. Note that if the *Vorlage* had agreed completely with D F G, then the leap would have been: σοφωτερον εστιν των ανθρωπων … ισχυροτερον εστιν των ανθρωπων βλεπετε, and in this case $\mathfrak{P}^{46}$ would have written εστιν.

In my dissertation I asterisked $\mathfrak{P}^{46}$'s reading, claiming support from Ψ 257 (in von Soden). But I now see that these (and 1799), since they write εστι, have made the related but slightly different and even more tempting leap: σοφωτερον των ανθρωπων εστι … ισχυροτερον των ανθρωπων εστι. Note also that I have followed Lyon and the NTP agree in citing C for the omission of εστιν before or after the second των ανθρωπων, against Tischendorf's transcription. I have also followed the NTP in citing $C^{*\ vid}$ as omitting ασθενες; Tischendorf reports that C^2 has rewritten και το ασθενες, and that what was there before cannot be discerned.

[486] Metzger (*Textual Commentary*, 1st ed., 557 = 2d ed., 491) says that this was "either an accident in transcription or a deliberate modification, introduced to prevent the reader from assuming that wounding a brother's conscience is allowable except when it is 'weak.'" By the way, Nestle-Aland[25] and Nestle-Aland[26] cite Clement as supporting $\mathfrak{P}^{46}$ in this omission, but not Nestle-Aland[27]. The relevant text is *Paed.* 2.10.5, which reads: οἱ δὲ τὴν συνείδησιν τύπτοντες τῶν ἀσθενούντων ἀδελφῶν εἰς Χριστὸν ἁμαρτάνουσιν. There is some rearrangement here, but clearly Clement has derived his ασθενουντων from Paul's ασθενουσαν, and so Nestle-Aland[27] is correct in *not* citing Clement. On the other hand, Mees, *Zitate* 2:157, cites Clement as agreeing with $\mathfrak{P}^{46}$ here, but in his discussion (1:139) says that they omitted the word because it occurs several times in the context, and he does not postulate a common *Vorlage* here; see p. 294 below.

As noted by Comfort, *Early Manuscripts*, 141–142, the NEB follows $\mathfrak{P}^{46}$ (and allegedly Clement) here; see Tasker, "Notes on Variant Readings," 436, who says that ασθενουσαν "was considered an addition to the text, natural in view of the general context, but less effective at this point, where to wound a brother's conscience seems to be regarded as a sin against Christ, whether that conscience is 'weak' or not."

[487] I assume here that the reading of $\mathfrak{P}^{46}$ came from the majority text; if it came from that of D^* F G *pc*, the omission of one word may also have been by a leap: γαλακτος αυτης. This reading is considered by Zuntz, *The Text of the Epistles*, 19, who refers to it (unclearly) as an example of haplography. But Clabeaux, *A Lost Edition of the Letters of Paul*, 89, asserts that "both additions (αὐτῆς and τῆς ποίμνης) were alternative attempts to clarify an originally unqualified γάλακτος. Therefore the reading γάλακτος οὐκ ἐσθίει not only has the earliest attestation (i.e., Mcn and $\mathfrak{P}^{46}$) but also is the *fons lectionum* for the other two readings." And he cites (ibid., 154) the omission here as one of the "secure pre-Marcionite readings," perhaps relying on the principle of *lectio brevior potior* (see p. xiv). However, Clabeaux (ibid., 89 n. 23) criticizes Zuntz's reference to a "haplography," without seeing that it is in fact a leap that would account for the omission. See further Zuntz, *The Text of the Epistles*, 97 n. 3: "These variants are unlikely to point back to an original short text as in $\mathfrak{P}^{46}$. Each of them could easily suggest itself if Paul wrote what the overwhelming majority of witnesses attest." Note also that d conflates the two readings found in D^* and D^c.

Ulrich Schmid, *Marcion und sein Apostolos: Rekonstruktion und historische Einordnung der marcionitischen Paulusbriefausgabe* (ANTF 25; Berlin and New York: Walter de Gruyter, 1995) 221–222, also criticizes Clabeaux's preference for the shorter reading here, noting that there was no need to "clarify" γαλακτος, and that the reading αυτης is a harmonization to αυτου in the previous clause. Schmid further observes that omissions are frequent in both $\mathfrak{P}^{46}$, citing

1Cor **9:20** (9 words)	κερδησω … κερδησω.[488]
1Cor **10:28** (5 words)	εκεινον … συνειδησιν.[489]
1Cor **12:9** (1 word)	τω αυτω πνευματι.[490]
1Cor **13:12a** (1 word)	γαρ αρτι δι, and omission of the resultant τι.
1Cor **14:11** (1 word)	εαν συν.
1Cor **14:13** (1 word)	διο ο or διοπερ ο.[491]
1Cor **14:33b** (1 word)	πασαις ταις.
1Cor **15:40** (6 words)	η των επουρανιων … η των επιγειων.
1Cor **15:48a** (1 word)	χοικοι και.
1Cor **15:48b** (1 word)	και οι.
2Cor **8:19a** (9 words)	των εκκλησιων … των εκκλησιων.
2Cor **9:13** (1 word)	επι τη.[492]
2Cor **10:12d** (2 words)	-ντες και συνκρινοντες.
2Cor **11:1** (1 word)	μου μικρον.[493]
2Cor **11:12** (3 words)	την αφορμην … θελοντων αφορμην.
2Cor **11:25a** (2 words)	ερραβδισθην απαξ ελιθασθην.[494]
2Cor **12:6c** (1 word)	within τις εις εμε, from τις εις to εις εμε.
2Cor **13:13** (1 word)	του αγιου.
Gal **3:4** (1 word)	γε και.[495]
Gal **6:4b** (1 word)	εξει και.
Eph **1:1** (1 word)	αγιοις τοις.[496]

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my dissertation in support here, and Mcion^{A} (i.e., the Dialogue of Adamantius), referring to his own discussion for examples, and concludes that one should neither suppose a literary dependence between $\mathfrak{P}^{46}$ and Mcion^{A}, nor take their reading as the source of the others.

On the references to *l*60 and mf^{ms}, see Supplementary Note 14.

[488] Vss. 19–20 have three occurrences of κερδησω; $\mathfrak{P}^{46}$ has leaped from the first to the second, while L 81 1610 have leaped from the second to the third.

[489] Von Soden notes that the reading of F G results from a leap (δι … δια) within the reading now found in D 1912. Moreover, we may presume that, in agreement with **א** A B C D F G H* P 33 81 365 630 1175 1241^{s} 1739 1881 2464 *pc* latt sy^{p} co arm aeth, the exemplar of $\mathfrak{P}^{46}$ did not include του—αυτης at the end of vs. 28, as do ς H** K L Ψ *pm* sy^{h} got.

[490] This could be an omission of ενι, depending on which reading we presume the *Vorlage* of $\mathfrak{P}^{46}$ to have had, but it appears that a leap within the **א** C^{3} D F G text is the easier error to explain. (If, unlike $\mathfrak{P}^{46}$, the *Vorlage* had iota adscript here, we could have either τωι αυτωι πνευματι or τωι ενι πνευματι.) Metzger (*Textual Commentary*, 1st ed., 563 = 2d ed., 497) says simply that $\mathfrak{P}^{46}$ made "an oversight in transcription."

[491] The textual support for the former reading makes it more likely to be what our scribe saw, in which case we have a haplography: διο ο.

[492] In majuscules, of course, the endings would be more similar: ΕΙΠΙ ΤΗ.

[493] Perhaps F G (or their ancestor) made the same leap, but then restored úου after αφροσυνης.

[494] Hoskier (*A Commentary*, 55) notes that this omission, like that of κατηγωνισαντο in Heb **11:33**, is of 13 letters, and perhaps constituted one line in $\mathfrak{P}^{46}$'s *Vorlage*. He also says (without giving examples) that there are other omissions of multiples of 13 letters, e.g., 26 and 39 letters. Of course, the early papyri have made it improbable that $\mathfrak{P}^{46}$'s *Vorlage* would have had such short lines (see Metzger and Ehrman, *The Text of the New Testament*, 213, point 4). Sanders, *A Third-Century Papyrus Codex*, 36, suggests a connection between $\mathfrak{P}^{46}$ and t*, but Colwell, review of Sanders, 98, says that "it is more probably a careless scribal omission" by a leap from -σθην to -σθην. (And note that a leap in Latin is also possible: "caesus sum semel lapidatus sum.") Cf. also the example of 2Cor **11:6**.

[495] This would be a leap occasioned by the similar sound of ε and αι (and of γ and κ).

[496] For an analysis of the variations in Eph 1:1 see Trobisch, *Die Entstehung der Paulusbrief-*

Eph **1:3** (10 words)	κυριου ιησου χριστου … κυριου ημων ιησου χρις του.
Eph **2:15** (2 words)	εντολων εν δογμασιν.[497]
Eph **6:12b** (3 words)	πονηριας … επουρανιοις.[498]
Phil **1:1** (5 words)	τοις … τοις.
Phil **3:10** (4 words)	αυτου … αυτου.
Phil **3:14b** (3 words)	$\overline{\text{θυ}}$ … $\overline{\text{ιηυ}}$.[499]
Phil **3:20** (1 word)	σωτηρα απεκδεχομεθα.
Phil **4:17** (4 words)	επιζωτω το … επιζωτω τον.[500]
Col **1:27** (2 words)	πλουτος της δοξης του.[501]
Col **3:1–2** (12 words)	τα ανω … τα ανω.
Heb **5:12** (1 word)	τινα τα.[502]
Heb **6:4** (1 word)	τε της.
Heb **7:16** (1 word)	within ετεροc oc ου, from ετεροc oc to oc ου.[503]

sammlung, 80–81, who does not though seem to know of Tischendorf's citation of 181 and thus (correctly) takes $\mathfrak{P}^{46}$'s reading as singular. For the readings here see n. 424 above. See also Ernest Best, "Ephesians i.1," in *Text and Interpretation: Studies in the New Testament presented to Matthew Black*, ed. Best and Wilson, who also does not refer to the reading of 181 but thinks that D agrees with $\mathfrak{P}^{46}$ in omitting τοις. Best (35–36) finds difficulties with the reading of $\mathfrak{P}^{46}$, and supposes (34, 37) that it arose from the reading of **א*** B* 424** 1739. Surprisingly, Colwell, review of Sanders, 98, says that the omission of τοις "may well be the primitive reading." BDF, § 413(3), finds the reading of $\mathfrak{P}^{46}$ here "impossible"; but see Turner, *Grammar* 3:152.

[497] Nestle-Aland reports that one Vulgate manuscript makes the same omission, but in Latin there is no leap involved: "mandatorum decretis euacuans."

[498] The general similarity of these two words would have made the leap more likely than this one final letter suggests.

[499] Alternatively, if the *Vorlage* of $\mathfrak{P}^{46}$ agreed with D*, we would have an omission of four words ($\overline{\text{θυ}}$ … $\overline{\text{χρω}}$), where a leap is not involved. (Here F G 181 omit του θεου.) With respect to the variation at του θεου εν χριστω ιησου (in almost all witnesses), Seesemann, "Der Chester-Beatty Papyrus 46," 97 n. 9, states: "Wohl an keiner Stelle ist so deutlich wie hier das allmähliche Wachsen der Überlieferung mit den Händen zu greifen. Das Ursprüngliche muß m. E. hier bei Cl. oder P [= $\mathfrak{P}^{46}$] zu suchen sein." Here indeed the two earliest attested readings are the shortest: εν χριστω ιησου in Clement, and θεου in $\mathfrak{P}^{46}$. And the later readings could be formed from them, with the addition of κυριω in D F G (Seesemann erroneously reports F and G as having θεου, and overlooks the correction in D), which are later than **א** A B C, of course. But, as Seesemann himself argues, and as we are seeing, the textual traditions that we find in the Alexandrian and Western manuscripts existed at the time of $\mathfrak{P}^{46}$ and Clement. Thus, independent simplification of the longer readings is a possibility. $\mathfrak{P}^{46}$ has the shortest text here, which I judge to have arisen by two omissions, **3:14a** and **3:14b**.

[500] Skeat, "Did Paul Write to 'Bishops and Deacons' at Philippi?" 15 = *Collected Writings*, 261, says that "most of the scribe's omissions" result in "nonsense," and instances Phil **4:17**, saying that this reverses the sense. I would see the reversal as giving a very strange sense rather than nonsense.

[501] Lagrangre, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, comments: "'la richesse du mystère' lui suffit." The omission by Pelagius^{A} could perhaps be by a leap (from similar to similar) in Latin: "diuitias gloriae sacramenti." (Pelagius^{B} substitutes "maiestatis" with Ambst.)

[502] Hoskier (*A Commentary*, 37) comments on the article here: "Added no doubt to the primary text on revision, unless τα was omitted here from propinquity of the τινα preceding."

[503] Hoskier (ibid., 40) says: "This oc follows ετεροc and can have been as easily reduplicated subsequently as omitted originally [i.e., in $\mathfrak{P}^{46}$]; the sense remains the same." Hoskier's "as easily" ignores both the external evidence for the pronoun and the clear tendency of $\mathfrak{P}^{46}$ to omit more often than to add. By the way, the omission of the pronoun by d cannot be explained as a

Heb **7:27a** (1 word)	αμαρτιων θυσιαν, if the *Vorlage* read θυσιαν.[504]
Heb **8:5c** (1 word)	ποιησεις παντα.
Heb **8:8** (4 words)	λεγει … λεγει.[505]
Heb **9:3a** (1 word)	cκηνη η.
Heb **9:14b** (11 words)	αμωμον τω θεω … λατρευειν τω θεω.[506]
Heb **11:17** (2 words)	προσενηνοχεν αβρααμ τον ισακ.[507]
Heb **12:6–7** (21 words)	παιδευει … παιδευει.
Heb **13:18** (1 word)	εχομεν εν.
Heb **13:25** (1 word)	παντων υμων.

And there are 27 asterisked readings that may have resulted from leaps.

Rom 11:6b (1 word)	ουκετι εξ.[508]
Rom 11:24 (1 word)	ουτοι οι.
Rom 12:4 (1 word)	καθαπερ γαρ.
Rom 15:17b (1 word)	$\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$.
Rom 15:26 (1 word)	αγιων των.[509]
Rom 16:15c (1 word)	αυτοις παντας.
1 Cor 4:3 (1 word)	εις ελαχιστον.
1 Cor 14:19c (1 word)	μυριους λογους.[510]

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leap in Latin, "sacerdos qui non," although the omission is at a line break. Karl Theodor Schäfer, *Untersuchungen zur Geschichte der lateinischen Übersetzung des Hebräerbriefs* (RQ Supplementheft 23; Freiburg im Breisgau: Herder & Co., 1929) 52 (writing before the discovery of $\mathfrak{P}^{46}$), contends that OC was omitted from ETEPOCOCOY in the Greek *Vorlage* of the ancestor of d, and that the following "mandatum carnis factum est" represents an attempt to provide a subject.

[504] Cadwallader, "The Correction of the Text of Hebrews," 267, asserts that θυσιαν is an assimilation to the common LXX phrase (e.g., Num 7:13–14).

[505] Hoskier (*A Commentary*, 43) says that "there is a space in the Papyrus between ΛΕΓΕΙ $\overline{\text{KC}}$ and ΚΑΙ (CΥΝΤΕΛΕCΩ) … and it would therefore seem that the exemplar from which it was reproduced also lacked the words." But this is an unwarranted assumption, since the space here is very small, and is quite like the small intervals that we find throughout the papyrus, some to mark pauses in sense, some others due to "flaws in the papyrus" (see Kenyon, *Pauline Epistles, Text*, 14). And in any case, the omission is of the four words *before* $\overline{\text{KC}}$, rather than of words between $\overline{\text{KC}}$ and ΚΑΙ. Hoskier follows Kenyon, by the way, in overlooking the correction of this omission; see n. 175 above.

[506] It appears that the leap made by the scribe took place within the text of D*, as indicated above, since the τω between θεω and ζωντι found in $\mathfrak{P}^{46*}$ is otherwise found only in D*; i.e., $\mathfrak{P}^{46*}$ made the leap αμωμον τω θεω … λατρευειν τω θεω τω ζωντι και κτλ., and thus wrote αμωμον τω θεω τω ζωντι και κτλ. At least this seems to be the simplest explanation of $\mathfrak{P}^{46*}$'s reading, although it requires that D*'s reading be more than 300 years earlier than that manuscript. Of course, it is then tempting to think that $\mathfrak{P}^{46}$'s *Vorlage* also contained the other readings of D*, namely ος καθαριει and ημων.

[507] In my dissertation I took this to be simply the omission of the article τον, since the omission of αβρααμ finds support (including 330 [his 8^{pe}] already in Tischendorf). But it now seems to me more plausible that the omission was from the majority text. By the way, $\mathfrak{P}^{46}$'s spelling ισακ is supported by ℵ D*.

[508] Sanders, *A Third-Century Papyrus Codex*, 36, calls attention to the Vulgate support for ουκ instead of ουκετι (i.e., "non" instead of "iam non"), and indeed suggests that ουκετι *prim.* is an early harmonization to ουκετι *sec.*

[509] This leap was corrected by man 3; von Soden classifies 1149 (his δ370) as I^{b2} (*Die Schriften, Untersuchungen*, 1932), and we surely have coincidental agreement between it and $\mathfrak{P}^{46*}$.

[510] Zuntz, *The Text of the Epistles*, 45–46, discusses two agreements of $\mathfrak{P}^{46}$ and 1518 (i.e., 1890; see Supplementary Note 1): Heb 10:2 (where both have επει καν for επει ουκ αν) and 1 Cor 14:19c. With respect to the first, Zuntz says: "This reading yields a perfect sense. For this very

2 Cor 1:6–7 (18 words)	αυτων παθηματων … των παθηματων.
2 Cor 1:20 (1 word)	αυτω το.[511]
2 Cor 2:9 (1 word)	ει εις.
2 Cor 5:14–15 (8 words)	υπερ παντων απεθανεν … υπερ παντων απεθανεν.
2 Cor 8:19b (1 word)	ταυτη τη.[512]
2 Cor 8:19–20 (23 words)	χαριτι ταυτη τη [*om.* 𝔓[46]] διακονουμενη υφ ημων προς … αδροτητι ταυτη τη διακονουμενη υφ ημων προνοουμεν.[513]
2 Cor 10:12a (2 words)	εγκριναι η συγκριναι.
Gal 1:15 (6 words)	μου και καλεσας δια της χαριτος αυτου.[514]
Gal 2:14 (3 words)	εθνικως και ουχι ιουδαικως ζης.[515]

reason it cannot be genuine, since it could not have occasioned the insertion of the difficult negation in the vast majority of witnesses; besides, this use of κἄν would have no parallel in the New Testament: it is an Atticism. This then is another ancient conjecture attested by 𝔓[46] and designed to alleviate the difficult opening of this chapter. Its recurrence in 1518 is a surprise." And Zuntz goes on to say: "It is, however, more probable that the two manuscripts witness to one and the same act of interference than that they made the conjecture independently; all the more so since the same two manuscripts are at one also in 1 Cor. xiv. 19."

But that the conjecture at Heb 10:2 could have been made independently is strongly suggested by the fact that the Complutensian and several of Beza's editions have the same reading (see Hoskier, *A Full Account*, Appendix B, 10) and that, as Zuntz himself says (*The Text of the Epistles*, 46 n. 2) the same reading is found in the Stephanus edition of 1576. And the agreement at 1 Cor 14:19c is readily explained as a leap. However, Zuntz fails to mention that possibility, even though the omission at 1 Cor 14:19c is a better example of a leap than the omission at Heb 5:1a, where he does refer to haplography. See also n. 516 below.

[511] Again, based on sound.

[512] This is really a leap within a leap. The scribe leaped from the first occurrence of τι … προ to the second, and then within the one occurrence of that sequence that he wrote he leaped from the first τη to the second (a simple haplography).

[513] This is, I believe, the longest leap in the codex (and indeed the longest in our six papyri), and the repetition of 30 letters could easily have misled the scribe of 33 independently.

[514] Fascher cites two omissions in Galatians, 1:15 and 2:14, that now have support. At 1:15 he dismisses (*Textgeschichte*, 90) Oepke's suggestion of the possibility of a leap (μητρος μου και καλεσας δια της χαριτος αυτου): "Das erscheint angesichts sonstiger Belege für 𝔓[46] und der Unterstützung durch Origenes wenig glaublich. Der Schreiber hat das καλέσας κτλ als Vorwegnahme des folgenden ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίσωμαι (so 𝔓[46] D* statt -ζωμαι) empfunden, in diesem Infinitiv mit folgendem Finalsatz steckt die Berufung des Apostels und ihr Zweck, sie ist auch im ἀφορίσας ἀποκαλύψαι ausgesprochen. Man kann die Berufung nicht vor die Offenbarung stellen, sie ist ineinander gelagert, also sind die ausgelassenen Worte überflüssig." I have not found the citation of Origen here, but such a scenario seems much less plausible than a leap either in several manuscripts independently or in a common ancestor.

[515] Here it is clear that the exemplar of 𝔓[46] had ζης after ιουδαικως and not before και. Fascher says (ibid., 91): "In 2, 14 lassen 𝔓[46] d e Ambst die Worte καὶ οὐκ Ἰουδαικῶς aus und sprechen von des Petrus ἐθνικῶς ζῆν. Sie sind überflüssig." Perhaps this is so, but again a leap is plausible: εθνικως και ουκ (*vel* ουχι *vel* ουχ) ιουδαικως ζης. (Since 𝔓[46] reads εθνικως ζης πως κτλ., we can see that the exemplar of 𝔓[46] did not have ζης before και, as do ς D K L 326 1505 2464 *pm* vg[cl] sy go aeth.)

In Nestle-Aland the presentation of this variation unit is marred by the coalescence of the evidence for και ουχ ιουδαικως ζης under the report for και ουχι ιουδαικως ζης (the printed text, supported by only ℵ[c] B H Ψ, it seems), and the former reading is not cited. Indeed, a consequence is that in Appendix III (Nestle-Aland[27], 764), we are told that Tischendorf read

Gal 4:14b (2 words)	εξουθενηcατε ουδε εξεπτυcατε.
Phil 1:30 (2 words)	ακουετε εν εμοι ει.
Col 1:20b (1 word)	cταυρου αυτου.
Heb 5:1a (1 word)	καθιcταται τα προc.[516]
Heb 8:9b (1 word)	ενεμειναν εν.
Heb 8:12 (6 words)	αυτων … αυτων.[517]
Heb 9:20 (2 words)	υμαc ο θεοc.
Heb 11:16 (1 word)	$\overline{\text{θc}}$ $\overline{\text{θc}}$.[518]
Heb 11:39 (1 word)	και αυτοι.
Heb 13:7a (1 word)	ηγουμενων υμων.[519]

While a few of the examples are more or less doubtful, it is certain that one of the scribe's pervasive tendencies was to omit by leaps.[520] Zuntz says that "the omission of whole clauses owing to homoioteleuton is an outstanding characteristic of $\mathfrak{P}^{46}$," and cites Heb **8:8** the asterisked 8:12, **9:14b**, and **12:6–7**, as well as 1 Cor **10:28** and **15:40**.[521] Benoit comments: "Les *omissions par homoioteleuton* sont vraiment fréquentes et parfois considérables," and cites more than a dozen of our singular instances and

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"ουχ *ut* ℵ* A C P *pc ex errore*," since those manuscripts have been cited in the apparatus for ουχι; but Tischendorf's report correctly distinguishes the evidence. This confusion has existed since Nestle-Aland[26], but earlier editions gave the evidence under two variation units, the order of the words and the form of the negation. While much less evidence was cited (in, say, Nestle-Aland[25]), what was cited was (I believe) correct.

516 This is not quite a haplography, but Zuntz, *The Text of the Epistles*, 46 n. 4, mentions that explanation of the omission in $\mathfrak{P}^{46}$ and 547, adding: "The article is certainly genuine; cf. ii. 17; the omission could, but need not, have occurred independently in the ancient and the recent manuscript, for it is naturally ascribed to haplography."

517 Hoskier (*A Commentary*, 43–44) as well as Wordsworth and White say that 69 (Scrivener's m, Tischendorf's 37) has the same omission here. But $\mathfrak{P}^{46}$ has leaped from μεγαλου αυτων (in vs. 11) to αδικιαιc αυτων in the ℵ* B 1739 *pc* text, and thus reads μεγαλου αυτων και των αμαρτιων αυτων ου μη κτλ. On the other hand, 69 has (as Scrivener and Tischendorf note, and the microfilm confirms) leaped from μεγαλου αυτων to αμαρτιων αυτων in the ς ℵ^{c} A D *pm* text, and has also changed the final αυτων to αυτου, and thus reads μεγαλου αυτων και των ανομιων αυτου ου μη κτλ. So, while both $\mathfrak{P}^{46}$ and 69 have made an error of homoeoteleuton here, it does not seem to have been quite the *same* error. The textual relations here are complicated by the fact that other leaps may have occurred in vs. 12 as well. But I now see that Clark reports 1960 as having the same leap as $\mathfrak{P}^{46}$.

518 Perhaps D* P 103 d made the same leap, but noticed it and added the omitted θεοc after αυτων. Hoskier, *A Commentary*, 53, says that 103 (*olim* 115) agrees with $\mathfrak{P}^{46}$ in the omission, but this contradicts Tischendorf's report.

519 D*'s leap could have been: προηγουνμενων υμων.

520 Quite a few omissions by leaps were corrected. Sometimes the scribe has made the correction: 1 Cor 7:15, 12:26; 2 Cor 10:15 (omission of α, resulting in a substitution); Heb 11:29. In yet other places the second hand makes the correction: Heb 8:8, 9:14b, 9:20, 10:1, 10:37, 12:6–7, 13:11 (within cωματα κατακαιεται, leaping from cωματα κατακαιεται to cωματα κατακαιεται, resulting in a substitution), 13:25. And in four places the third hand corrects leaps: Rom 15:26; 1 Cor 12:20; Heb 11:12, 13:18b. (Note that the shorter texts at 1 Cor 12:20 and Heb 11:12 have early support, so perhaps the scribe was just reproducing his *Vorlage*.)

521 *The Text of the Epistles*, 19 (and n. 2). Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 93, states that "etwa 20 mal hat er bis zu 20 und mehr Worten bei Homoioteleuton ausgelassen."

several asterisked examples.[522] He goes on to cite 1 Cor 16:19, where already 69 *pc* support in Tischendorf, and on which see further below. Later he cites 2 Cor **11:25a** and the asterisked Gal 4:14b as omissions for which one doesn't see the reason.[523]

We may mention also some of the other readings of $\mathfrak{P}^{46}$ that appear to have arisen by scribal leaps, but that have support already in Tischendorf and thus do not appear in our list. At some places we might suspect coincidental agreement between our scribe and other scribes, but at other places it is likely that our scribe is simply reproducing an earlier error.[524]

At Rom 11:17 $\mathfrak{P}^{46}$ D* F G bo^{ms} Ir^{lat} omit της ριζης. Sanders proposes that this is original,[525] but Colwell suggests that this is another "careless omission" (συγκοινωνος της ριζης της πιοτητος).[526]

Metzger refers to the omission of συναναπαυσωμαι υμιν at Rom 15:32 by $\mathfrak{P}^{46}$ B: "its absence from $\mathfrak{P}^{46}$ may have been the result of an accident in transcription when the eye of the copyist passed from ΘΕΛΗΜΑΤΟC$\overline{\Theta Y}$ to ΟΔΕ$\overline{\Theta C}$."[527] This is plausible enough, but leaves unexplained the reading of B, which has θεληματος $\overline{\kappa\upsilon}$ $\overline{\iota\upsilon}$. And it is difficult to imagine that the omissions by $\mathfrak{P}^{46}$ and B are not related. Furthermore, Metzger cites the omission of πνευματικαις at Eph 5:19 in $\mathfrak{P}^{46}$ B b d Ambst as a probable accidental omission by homoeoteleuton.[528]

Zuntz refers to the leap that occurred at 1 Cor 15:54 (το φθαρτον—και *om.* $\mathfrak{P}^{46}$ ℵ* C* 088 0121 0243 1175 1739* *pc*), saying that it was "caused by homoioteleuton."[529] Metzger similarly says that it is "probably" the result of "homoeoarcton or homoeoteleuton."[530] But the leap is clearly simply from το *prim.* to το *sec.*, as von Soden notes.[531]

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[522] "Le Codex paulinien Chester Beatty," 63: "The *omissions by homoeoteleuton* are truly frequent and sometimes considerable."

[523] Ibid., 64.

[524] I have also noticed some less likely examples. And there is the omission of του θεου at 1 Cor 3:10 *cum* 0142 81 1505 1611 (*pc*) b f vg^{mss} Cl, where support is already noted in Tischendorf. Here the unlikely leap, την χαριν του θυ την δοθειcαν, is possible, although one might also think of the influence of the phrase την χαριν την δοθειcαν, as found at Rom 12:6 and 15:15, and Gal 2:9. See n. 396 above on Kilpatrick's reference to 1 Cor 16:19 and 3:10. Finally, we may note Eph 3:8, where $\mathfrak{P}^{46}$ reads παντων εδοθη, thus omitting (των) αγιων; support for this is found in found in Tischendorf from 234*, and thus it does not appear in our list, but one can readily suppose that we have here independent leaps from παντων των αγιων εδοθη. $\mathfrak{P}^{46}$'s reading is cited by BDF, § 275(1), and Turner, *Grammar* 3:200.

[525] *A Third-Century Papyrus Codex*, 36.

[526] Review of Sanders, 98.

[527] *Textual Commentary*, 1st ed., 538 = 2d ed., 474.

[528] Ibid., 1st ed., 608 = 2d ed., 540–541.

[529] *The Text of the Epistles*, 230.

[530] *Textual Commentary*, 1st ed., 569 = 2d ed., 502.

[531] On the other hand, Hoskier (*Appendix*, 3–4) thinks that it is possible that $\mathfrak{P}^{46}$ is correct here, and calls "useless" von Soden's reference to a leap, "for there is more involved in it than that."

Also, there is the leap at 1Cor 16:19. Here A 110 have omitted the whole of vs. 19, leaping from the occurrence of ασπαζονται υμας that begins vs. 19 to the one that begins vs. 20. Other manuscripts (69 206 326 429 1944 in Tischendorf, joined by 38 Pel) have leaped from the occurrence of ασπαζονται υμας that begins vs. 19 to the one in the middle of vs. 19 in most manuscripts (including B F G L), thus omitting the words: αι εκκλησιαι της ασιας ασπαζονται υμας. $\mathfrak{P}^{46}$ agrees in this omission, although we may wonder whether the *Vorlage* of $\mathfrak{P}^{46}$ in fact read ασπαζεται υμας at the second place, as in ℵ C D K P Ψ. If this were so, $\mathfrak{P}^{46}$'s leap would have involved fewer letters: ασπαζονται υμας … ασπαζεται υμας. Of course, the resulting text would be the same (namely, ασπαζονται υμας εν κυριω κτλ.) as that of 69 *pc*, and I have not included the reading of $\mathfrak{P}^{46}$ in our initial list.[532]

Finally, there is the reading at Heb 11:37, where $\mathfrak{P}^{46}$ is joined by 327 1241^{s} 1984 2423* 2815 (*pc*) *l*44 *l*53 sy^{p} sa aeth Or^{pt} Eus and several other Fathers in reading only επριςθησαν. (Tischendorf already cites 327 2815 *l*44 *l*53.) This is indeed the reading adopted in the "Standard Text," and Metzger explains the choice: "With some hesitation, but partly on the strength of the uncertain position of ἐπειράσθησαν in the witnesses … the Committee decided to adopt the shorter reading preserved in $\mathfrak{P}^{46}$ 1241 1984…"[533] Already Debrunner argued that $\mathfrak{P}^{46}$ was correct here,[534] and later Zuntz argued that $\mathfrak{P}^{46}$ preserves the authentic reading.[535] Given the similarity of the words involved (επριςθησαν επειρασθησαν in most manuscripts, transposed in several of the others), one may imagine what is in effect either dittography or haplography. But surely the evidence of $\mathfrak{P}^{46}$ must be weakened once we see its tendency to omit by homoeoteleuton, since a scribal leap is plausible within either επριςθησαν επειρασθησαν (of $\mathfrak{P}^{13vid}$ A D^{c} K Ψ 1739 1881 *pm*) or ελιθασθησαν επειρασθησαν επριςθησαν (of ℵ (D*) L P 048 *al*). By the way, the reading of $\mathfrak{P}^{46}$ *pc* is also adopted by several translations, as noted by Comfort.[536] Tasker justifies the NEB's adoption of this reading by saying that ἐπειράσθησαν "was considered a corrupt dittography of ἐπρίσθησαν, and out of keeping with the context, where specific acts of violence are enumerated."[537] Hoskier takes $\mathfrak{P}^{46}$ as showing that επειρασθησαν is "extraneous, and can well be dropped."[538]

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[532] Trobisch, *Die Entstehung der Paulusbriefsammlung*, 128, makes the improbable suggestion that the usual reading is a conflation of $\mathfrak{P}^{46}$'s special greeting and a general greeting, but grants (n. 34) that the reading of $\mathfrak{P}^{46}$, which he considers singular, could equally well have arisen by homoeoteleuton. See also n. 396 above.

[533] *Textual Commentary*, 1st ed., 675 = 2d ed., 604.

[534] "Über einige Lesarten," 44–45.

[535] *The Text of the Epistles*, 47–48.

[536] *Early Manuscripts*, 170.

[537] "Notes on Variant Readings," 442.

[538] *A Commentary*, 56–57.

One of the singular omissions, 1Cor **8:3**, deserves special comment. This omission is most probably related to the omission of τι in **8:2** and the omission of υπ αυτου in 8:3 (where $\mathfrak{P}^{46}$ finds support from **א*** 33). Hoskier had described the reading of $\mathfrak{P}^{46}$ in 1Cor 8:1–3 as follows: "It could not be more terse and graphic. We are therefore speaking of abstract knowledge, and of love in the abstract. There are no 'objects.' … It seems to be a splendid example of 'the shorter text' at its independent best."[539]

Subsequently Zuntz also argues that the shorter text of $\mathfrak{P}^{46}$ gives a superior meaning, and concludes:

> The three omissions are interrelated and support each other. Their combination, in $\mathfrak{P}^{46}$ only, effects a consistent and uniquely suitable argument. It would be preposterous to ascribe this to a blundering scribe or a clever editor rather than to Paul himself. The gradual agglomeration of additions, on the other hand, is explicable in accordance with the normal features of manuscript tradition. Here again, then, $\mathfrak{P}^{46}$ appears to be right against all other witnesses. Its consistently shorter text bears the mark of genuineness.[540]

But the so-called additions here appear to be quite within the Pauline spirit, as indeed Zuntz grants in effect when he notes their possible sources. The "addition" of τον θεον is said to come from, e.g., Rom 8:28,[541] but this very parallel makes it difficult to see how the shorter text at 1Cor 8:3 is so superior. Similarly, even though the absence of υπ αυτου would fit with 1Cor 13:12, the presence of the words would be consistent with Paul's statement in Gal 4:9. Thus, the longer text seems to present no special difficulties.

I believe that in fact Zuntz is under the influence of the view (as he says in the above passage) that scribes tend to add to the tradition. But, as he has noted himself, this is not true for $\mathfrak{P}^{46}$ (at least).[542] Metzger presents a defense of the longer text at all three readings; at **8:3** he says that the omission of τον θεον "was regarded by the Committee to be the result of formal assimilation to ver. 2."[543] But for the omission of υπ αυτου in the same verse, Metzger has a two-fold argument (cited as in the 2d edition):

> It was to be expected that $\mathfrak{P}^{46}$ Clement should omit the words since their antecedent (τὸν θεόν) is lacking in these witnesses. Their absence also

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[539] Hoskier, "A Study of the Chester-Beatty Codex," 151. Benoit, "Le Codex paulinien Chester Beatty," 64, cites 1Cor 8:3 (*om.* τον θεον *et* υπ αυτου), and comments on the scribe: "Il lui arrive même d'obtenir une brièveté quelque peu sibylline." Benoit includes 1Cor **8:9c** and Heb **10:39** here.

[540] *The Text of the Epistles*, 32, with discussion on 31–32. Zuntz refers to Hoskier's earlier observations.

[541] Ibid., 32.

[542] See the citations at p. 289 above and pp. 295–296 below.

[543] Metzger, *Textual Commentary*, 1st ed., 556–557, and 2d ed., 490–491, where the omission of τι is not discussed.

> from ℵ* and 33 was regarded by the Committee as accidental, having arisen perhaps from the copyist's expectation that Paul was going to say something like, "If anyone loves God, this man truly knows him." The surprising turn of expression, however, is characteristically Pauline (Ga 4.9; cf. also 1Cor 13.12).[544]

In his commentary on 1Corinthians, Fee follows Zuntz in seeing the text of $\mathfrak{P}^{46}$ as original at **8:2** and **8:3** (supported at both places by Cl), as well as in the omission of υπ αυτου in 8:3 (supported by ℵ* 33 Cl). Fee translates this text as: "If anyone thinks he has arrived at knowledge, he does not yet know as he ought to; but if anyone loves, this one truly knows (or, is known),"[545] and comments: "This latter reading fits the context so perfectly that it is either the Pauline original or else the work of an editorial genius."[546] (And Fee, no doubt correctly, does not give credence to the latter alternative.) Fee goes on to argue:

> That leads to the real problem with the standard text of v. 3, which seems to deflect Paul's point. He is not here dealing with loving (or knowing) *God*. Rather, his concern is with their failure to act in love toward some in their midst who do not share their "knowledge." The standard text, it should be pointed out, does indeed reflect Paul's theology of God's prior action in our behalf. That is, our love of God is predicated on God's prior knowledge of us. The problem is in finding a satisfactory reason for him to have said that here. On the other hand, the text of Clement and $\mathfrak{P}^{46}$ reflects exactly the point of the contrast. True *gnōsis* consists not in the accumulation of so much data, nor even in the correctness of one's theology, but in the fact that one has learned to live in love toward all. The final verb may be either middle or passive. If middle it suggests that the person who loves "has reached the fullness of gnosis"; if passive it suggests that the person who loves is the one who is truly "known," that is, "recognized" by God as having knowledge. In either case, this shorter text brings Paul's point home so powerfully that it is most likely what he originally wrote.[547]

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[544] Cited as in the 2d edition (which has minor differences from the 1st).

[545] *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987) 364 n. 26, and 367.

[546] Ibid., 367. With respect to 1Cor **8:2**, Fee says (ibid.): "The addition of 'something,' however, tends to put the emphasis on the content of what is known. The 'omission,' which is more likely original, places the emphasis on the fact of having knowledge as such." In his review of Metzger, *Textual Commentary*, 453, Fee notes the *Textual Commentary*'s sparse use of Zuntz, who is indeed not mentioned in connection with 1Cor 8:2–3, and calls Zuntz's argument here "more compelling."

[547] *The First Epistle to the Corinthians*, 368. The NEB follows $\mathfrak{P}^{46}$ here, and Tasker, "Notes on Variant Readings," 436, says that αγαπα was "taken as connoting love of fellow Christians, a sense more in keeping with the context." The translation of verses 2–3 reads: "If anyone fancies that he knows, he knows nothing yet, in the true sense of knowing. But if a man loves, he is acknowledged by God." The word "loves" has the note "*Some witnesses read* loves God," while the word "God" has the note "*Or* he is recognized." Thus the NEB follows the reading of $\mathfrak{P}^{46}$ Cl in vs. 2, but puts the reading of $\mathfrak{P}^{46}$ ℵ* 33 Cl in vs. 3 into the note.

This is a strong argument. As an objection against it may be raised the point that it is obscure how this completely appropriate text was corrupted in virtually all witnesses; only Zuntz even attempts such an explanation (expansion from, e.g., Rom 8:28). Consider, for example, the remarks by Hans Conzelmann, referring to the same three omissions:

> Durch die Kürzungen entsteht ein sehr prägnanter Text, der freilich im ganzen nur durch P 46 gedeckt ist. Zuntz 31f. hält ihn für ursprünglich, vermischt aber Textkritik, Exegese und Psychologie: Nur die Kurzfassung füge sich dem Gedankengang logisch ein. Aus einer Zufügung habe sich die andere ergeben. Damit ist aber der merkwürdige Befund der Überlieferung nicht erklärt. Offenbar setzt der Kurztext die (alexandrinische) Entwicklung des Begriffs γνῶcιc (und ἀγάπη) voraus. Die Streichungen in V. 3 wurden durch V. 2 leicht möglich gemacht, ob dort τι ursprünglich ist oder nicht. Auch im Folgenden ist die Übereinstimmung zwischen P 46 und Clemens (mit durchgehender Tendenz zu Kürzung) zu beachten.[548]

Mees also notes the agreement between $\mathfrak{P}^{46}$ and Clement, but adds: "Dies scheint jedoch der um den Begriff der wahren Erkenntnis kreisenden Darlegung zu entsprechen."[549] And in fact Mees cites this among readings that allegedly show that "es sich hier um eine gemeinsame Haltung dem Texte gegenüber und nicht um eine gemeinsame Vorlage handelt. Dies beweisen die Unterschiede."[550]

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[548] *Der erste Brief an die Korinther* (Meyers Kommentar 5; 12th ed.; Göttingen: Vandenhoeck & Ruprecht, 1981) 172 n. 3: "Through the shortenings arises a very pregnant text, which certainly on the whole is supported only by $\mathfrak{P}^{46}$. Zuntz 31f. considers it original, but mixes textual criticism, exegesis, and psychology. (Zuntz says:) Only the short version fits logically into the train of thought; the others have arisen through an addition. However, the remarkable state of the tradition is not thereby explained. Obviously the short text presupposes the (Alexandrian) development of the concept γνῶcιc (and ἀγάπη). The omissions in vs. 3 are made quite possible through vs. 2, whether τι there is original or not. Also in what follows the agreement between $\mathfrak{P}^{46}$ and Clement (with thoroughgoing tendency to shorten) is to be observed."

There are five singulars of $\mathfrak{P}^{46}$ with support from Clement: 1Cor **7:40**, **8:3**, **13:13**; Eph **4:11**; Heb **12:16b** (as well as the asterisked 1Cor 7:38, 8:7; Phil 1:23; Heb 11:39), besides 1Cor **1:24** where I believe the alleged support from Clement is illusory. Zuntz, *The Text of the Epistles*, 248 n. 1, cites 1Cor **13:13** as an agreement "—unless the former [Clement] is supposed, in his rather paraphrastic rendering, to have introduced the alteration on his own." See the further discussions of 1Cor **1:24** and 1Cor **8:12**.

Seesemann, "Der Chester-Beatty Papyrus 46," 91, cites five of the singular or asterisked readings from 1Cor (omitting 7:38) and (in n. 5) Eph **4:11**, where Clement has δεδωκεν once of two times. Seesemann indeed (ibid., 92) states: "An allen fünf Stellen [i.e., 1Cor **1:24**, **7:40**, **8:3**, 8:7, **13:13**] scheint es erwägenswert, ob nicht P [= $\mathfrak{P}^{46}$] und Cl. die ursprüngliche Lesart erhalten haben; ausgeschlossen ist es an keiner Stelle. Man scheut sich aber vor einem zu entschiedenen Urteil, da die gesamte übrige Bezeugung doch von starkem Gewicht ist." Seesemann further surveys various relations among $\mathfrak{P}^{46}$, Clement, the Alexandrian witnesses, and the Western witnesses.

[549] *Zitate* 1:138: "This appears though to correspond to the idea of the exposition that revolves around true knowledge."

[550] Ibid., 136: "it is a matter here of a common stance taken to the text and not of a common exemplar. The differences prove this." Cf. n. 486 above.

Benoit has especially emphasized the scribe's tendency to omit:

> Mais il est une tendance que l'on a déjà signalée et qui caractérise vraiment $\mathfrak{P}^{46}$: *sa brièveté* et même, osons-nous dire, *sa hâte*. Notre scribe est pressé; tout en s'appliquant, il veut finir vite et son oeil saute des mots, voire des phrases. D'où des télescopages et de nombreuses omissions. … Ces omissions, et beaucoup d'autres, sont-elles dues seulement à une certaine hâte coupable du copiste, ou bien remontent-elles à un réviseur qui a le *goût des leçons plus courtes, plus légères?* On pourra opiner dans le second sens pour ce qui regarde les verbes composés.[551]

Lagrange comments in the same spirit:

> Mais peut-être sa tendance la plus caractéristique est-elle d'alléger le texte. Ce n'est pas assez de dire que pap. est un texte court qui ne s'est pas surchargé d'éléments inutiles. Dans certains endroits on dirait qu'il a jugé le style de Paul trop dense, presque encombré, et qu'il a été à la sobriété et au dépouille.[552]

A similar judgment is made by Zuntz, who, in his survey of the singulars in $\mathfrak{P}^{46}$, says: "The omissions, indeed, form the most serious chapter,

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[551] "Le Codex paulinien Chester Beatty," 62–63: "But there is a tendency that has already been noted and that truly characterizes $\mathfrak{P}^{46}$: *his brevity* and even, we dare say, *his haste*. Our scribe is pressed; while applying himself throughout, he wishes to finish quickly and his eye leaps words, even phrases. Hence the telescopings and the numerous omissions. … Are these omissions, and many others, due solely to a certain haste of which the copyist is guilty, or rather do they go back to a reviser who has a *preference for readings that are shorter, easier?* One could think in the second way for what concerns compound verbs."

Benoit later (64–67) has more examples and summary statements. He cites (62–63) two "télescopages": Gal **4:9** and the asterisked 1 Cor 8:7; and (63 n. 1) he cites περισσοτερον ως at Gal 1:14 as "le cas inverse," following Kenyon's failure to note the correction there. The examples that Benoit cites of $\mathfrak{P}^{46}$'s preference for simple forms will be noted later. But one example may be mentioned here: 1 Cor 7:13, where $\mathfrak{P}^{46}$ B 81 1881* 2464 *pc* read ευδοκει for συνευδοκει (ibid., 63; note that prior to the 26th edition of Nestle-Aland only $\mathfrak{P}^{46}$ B were known for this reading). In 7:12 all manuscripts read συνευδοκει (except for $\mathfrak{P}^{46}$'s συνευδοκια, which presupposes the prefix), and Zuntz (*The Text of the Epistles*, 40) believes that $\mathfrak{P}^{46}$ B are correct in vs. 13, thus making a distinction between the man and the woman. And Zuntz adds a criticism of Benoit (*The Text of the Epistles*, 40 n. 5):

> P. Benoit (loc. laud. 63) compares this variant [7:13] with others intimating a *goût des leçons plus courtes* of $\mathfrak{P}^{46}$ (each time, though, in different company). If this tendency operated in ver. 13, why not in ver. 12?

But see Supplementary Note 15 on this sort of argument.

[552] "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483: "But perhaps his most characteristic tendency is to lighten the text. It is not enough to say that the papyrus is a short text that is not overloaded with useless elements. In certain places one would say that he judged the style of Paul too dense, almost encumbered, and that he was for restraint and study."

Lagrange cites as "des exemples bien étranges": The asterisked Rom 8:17b, Rom **8:23**, Col **1:27**, and the asterisked Col 1:20b. Lagrange, 484, even says: "Il y a là semble-t-il un dessein de révision, non point à la façon du *Codex Bezae* pour enrichir le texte, mais plutôt pour le rendre plus simple et plus coulant, par des changements légers, surtout des omissions."

affecting as they do the question of the 'shorter text.'"[553] Hoskier, on the other hand, has maintained that at least some of these omissions are correct, but without, as far as can be seen, any support other than an a priori fondness for the shorter text:

> The notes to the edition of *pap*^{46} indicate a large number of omissions, assumed to be due to homoioteleuton. How far this apparent carelessness invalidates *other* omissions is a grave and pertinent question. I had prepared a list of the rarer omissions, but there is no room for it here. It replies very fully to this extremely relevant question, and covers some 260 cases, fully reported, with the evidence in each place.
>
> I do not suppose that any competent critic will say that these omissions are due to pure chance, for to the long list must be added at least twice or thrice as many more, where larger support is forthcoming.
>
> It is quite true, speaking mathematically—as the N.T. documents have been copied and reproduced so often—that fortuitous mistakes have crept into many manuscripts *at the same places*. We had cited all the cases, which we could notice, of support from single documents, besides groups, whether fortuitous or not. But this great list is too long for us to question the genuine character of a number of these omissions.[554]

Hoskier does not explain why the length of the list of omissions should cause "a number" of them to be genuine; he is presumably relying on the principle of *lectio brevior potior*. As he notes, agreement in omission may be due to accidental agreement, or may be traced back to the omission in some common ancestor. If it were in fact incompetent to say that the omissions were due to "pure chance," it would presumably be even more incompetent to say that the additions of the omitted words in the other manuscripts were due to pure chance, and we should be unable to

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[553] *The Text of the Epistles*, 18. Zuntz seems to ignore the value of this discovery in his criticism of Benoit discussed in n. 551 above. One may consider further the comment by Fascher, *Textgeschichte*, 85, that "$\mathfrak{P}^{46}$ … öfter kürzt, wenn Gleichartiges doppelt gesagt wird." After his analysis of several readings in Galatians, Fascher (ibid., 91) says: "Wir haben also den Eindruck gewonnen, daß die Auslassungen von $\mathfrak{P}^{46}$ nicht Versehen sind, sondern bewußt geschehen." Some specific remarks are cited below in the notes. However, some of Fascher's comments concern non-singular readings of $\mathfrak{P}^{46}$, and one of his references seems to be mistaken: he (ibid., 92) cites $\mathfrak{P}^{46}$ as reading νοηματα και cωματα at Phil 4:7, but this (or rather, νοηματα και τα cωματα) is the reading of $\mathfrak{P}^{16vid}$.

[554] Hoskier, "A Study of the Chester-Beatty Codex," 162–163. The list to which Hoskier refers must be that published subsequently as *Appendix to an Article on the Chester-Beatty Papyrus of the Pauline Epistles Known as* $\mathfrak{P}^{46}$ (Oxford: Oxford University Press, 1937) 7–17, where he presents "over 250 cases, without including 60 more in Hebrews." (Actually I count 274.) He there (3) states: "Many of the apparent 'errors' of *pap*^{46} in this respect must be treated with great care." And in his $\mathfrak{P}^{46}$: *Addenda et corrigenda* (Oxford: Oxford University Press, 1937) 3–8, he cites 101 readings, almost all of which are omissions, but many of which have support.

make any judgment at all. Moreover, the support which Hoskier adduces for some of these readings is, as we have seen, unclear or even non-existent.[555]

Zuntz is more cautious but even he is prepared to adopt some of $\mathfrak{P}^{46}$'s shorter readings:

> We have found reason to be particularly wary in considering omissions in $\mathfrak{P}^{46}$. Let us therefore quote a few cases where the papyrus appears to be right in giving a short text.[556]

Zuntz goes on to discuss 1 Cor 8:2–3 (our **8:2** and **8:3**, as reported above), Heb **2:8a**, and the asterisked Heb 11:39, as well as Heb 3:6 (where there is support from $\mathfrak{P}^{13}$ B in omitting μεχρι τελουc βεβαιαν) and 11:4 (where the omission of τω θεω is very doubtful, but would have support from $\mathfrak{P}^{13}$).[557] But his arguments with respect to the singular readings, at least, do not seem to me to be convincing.

The fact that the scribe of $\mathfrak{P}^{46}$ can omit so much of the text without producing nonsense makes evident that he manages to grasp the sense of what he is writing. We noted, in fact, only five nonsense in context readings that arose from omissions or leaps: 2 Cor **3:1b**, **4:7**; Gal **4:9**; Heb **10:10a**, **10:25b**. It is true that some of the other omissions alter the sense of the text in a striking fashion.[558] Nevertheless, as we found with $\mathfrak{P}^{45}$, it is clear that the scribe of $\mathfrak{P}^{46}$ omits conjunctions, articles, and pronouns—whose omission usually results at worst in asyndeton or lack of clarity—, much more often than he omits nouns and verbs. In some places, of course, one might think that this terseness reflects stylistic considerations, but in general there seems to be ample evidence to support Benoit's view that the scribe of $\mathfrak{P}^{46}$ displays a very clear tendency to omit.

If we compare the overall patterns of additions and omissions, we see that $\mathfrak{P}^{46}$ adds a total of 54 words in its 52 additions, as already noted earlier. On the other hand, the scribe omits a total of 298 or 299 words in his 161 omissions, for an average of almost two words (1.9, to be more precise) per omission.[559] So the omissions in $\mathfrak{P}^{46}$ are not only much more

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[555] His assertions for especially frequent agreement between $\mathfrak{P}^{46}$ and the Ethiopic alone (or almost alone) are discussed in detail in my "$\mathfrak{P}^{46}$ and the Ethiopic Version." Some of his specific comments and those of other scholars have already been considered above.

[556] *The Text of the Epistles*, 31.

[557] Ibid., 31–34. (On Heb 11:4 see n. 63 above.) Zuntz has yet further discussion of this entire issue at 136–142, where the only singular that is mentioned is 1 Cor **8:2** (at 136).

[558] This is especially so for some of the longer leaps: e.g., 2 Cor **1:6–7**, **8:19–20**; Heb **9:14b**, **12:6–7**.

[559] Besides the 128 omissions of one word, there are 170 or 171 words lost in the longer omissions. This figure is approximate, since the number of words in the *Vorlage* is occasionally doubtful; but the pattern is clear.

frequent than additions, but also tend to be longer. Looking at the total picture, we see that our scribe's errors of addition and omission have resulted in a net loss of 244 or 245 words from the *Vorlage*, a figure that again makes evident that the tendency of $\mathfrak{P}^{46}$ is to produce a shorter text.[560]

Transpositions

Among the singulars of $\mathfrak{P}^{46}$ we find 36 transpositions (plus 5 or possibly 6 asterisked),[561] constituting 8.0% of the significant singulars. The lengths of the texts involved are:

2 words (10 exx. and 3 ast. exx.):
Rom **8:30a** (HarmCont),[562] **11:22**,[563] **15:18** (Leap); 1Cor **9:15b** (HarmCont), **11:24a** (HarmPar); 2Cor **1:19**;[564] Eph **1:17**; Heb **2:8b** (Leap), **9:15b**, **12:17a**. Asterisked: Rom 9:2; 1Cor 16:7a; 2Cor 13:10 (Leap).

2 or 3 words (2 exx.):
Rom **16:14** (Leap); 1Cor **12:12** (Leap).

3 words (12 exx. and 1 or possibly 2 ast. exx.):
Rom **8:32a** (Leap), **8:32b**, **11:27**; 1Cor **1:28** (Leap), **8:5**,[565] **10:16**, **15:10a**;[566] 2Cor

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[560] A recognition of $\mathfrak{P}^{46}$'s tendency to omit plays an important role in the interesting study by Reidar Aasgaard, "Brothers in Brackets? A Plea for Rethinking the Use of [] in NA/UBS," *JSNT* 26 (2003–2004) 301–321.

[561] Gal **2:9** would also be a transposition, if the reading of $\mathfrak{P}^{46}$ comes from the D F G text. I believe that it is more likely, though, that $\mathfrak{P}^{46}$'s *Vorlage* contained the majority reading, and that $\mathfrak{P}^{46}$ harmonized to the context by replacing κηφας by πετρος, which occurs twice in vss. 7–8. Metzger (*Textual Commentary*, 1st ed., 592 = 2d ed., 523) presents the problem differently: "Several witnesses, chiefly Western, replace the Aramaic name Κηφᾶς with the more familiar Greek name Πέτρος ($\mathfrak{P}^{46}$ D F G it^{d,g,r} …); all but two of the same witnesses (not $\mathfrak{P}^{46}$ it^{r}) give more prominence to Peter by placing his name first in the series, thus also bringing together the familiar pair of names, James and John (this James, however, is not the son of Zebedee …)." See the further discussion of Gal **2:9** below. See also Rom **16:15a**, which in my dissertation I treated as a transposition, but is here treated as a substitution.

Zuntz, *The Text of the Epistles*, 160, cites as examples of transpositions in $\mathfrak{P}^{46}$ 1Cor **8:5**, **11:24a**, **14:36**, and the asterisked 16:7a.

[562] The reading of ου for ουc here (**8:30b**) is, as noted above, an orthographic variant.

[563] Cited by BDF, §475(2); cf. $\mathfrak{P}^{46}$'s transposition at 2Cor **1:19**, as discussed in the next note.

[564] BDF, §475(2), says that the order in $\mathfrak{P}^{46}$ here "is impossible." The reading at Rom **11:22** suggests that the scribe had some fondness for placing a particle between article and noun. $\mathfrak{P}^{46}$'s reading could derive from either of the other two readings by transposing γαρ and an adjacent word.

[565] BDF, §477(1), cites $\mathfrak{P}^{46}$ as having a chiasmus here: πολλοι εισιν θεοι και κυριοι πολλοι. But this must be accidental, as is also the following chiasmic structure in $\mathfrak{P}^{46}$'s reading at 2Cor 8:7 (as given by **8:7b**): περισσευετε εν παντι πιστει … ινα και εν ταυτη τη χαριτι περισσευητε.

[566] I take the substitution of ουκ for ου to be simply a result of the transposition.

5:1, **8:7b**; Col **2:13**; Heb **3:3**,[567] **7:28**.[568] Asterisked: possibly Rom 15:26;[569] 2 Cor 12:14.

4 words (5 exx. and 1 ast. ex.):
Rom **13:14a**, **15:15b** (Leap); 1 Cor **12:8** (Leap), **13:4**;[570] 2 Cor **5:6** (Leap). Asterisked: Rom 9:16 (Leap).

5 words (3 exx.):
Rom **11:36** (Leap); 1 Cor **14:36**; 2 Cor **7:3** (Leap).

5 or 6 words (1 ex.):
1 Cor **14:25b** (Leap).

6 words (1 ex.):
1 Cor **13:13**.[571]

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[567] Here the transposition results in the placement of του οικου next to its governing τιμην.

[568] The remains here have been interpreted variously. Sanders edited [ανθρωπους καθιστη-σιν α]ρ̣χ̣ι̣ε̣ρ̣[εις εχοντας], while Kenyon edited [καθιστησιν αρχιερεις ανθρω]π̣ους [εχοντας], which agrees with D^c. In my dissertation I followed Kenyon, and thus had no singular reading here. However, the NTP rejects both readings and proposes [καθιστησιν ανθρω]π̣ους ι̣ε̣[ρεις], noting that the letters υc are clear as well as a diaeresis over the next letter. This now seems correct to me. Indeed, the same reading was proposed simultaneously (and independently) by T.J. Finney, "A Proposed Reconstruction of Hebrews 7.28a in $\mathfrak{P}^{46}$," *NTS* 40 (1994) 472–473. See also Comfort, "New Reconstructions and Identifications of New Testament Papyri," *NovT* 41 (1999) 221 and n. 15. And the reading is found in Comfort and Barrett (but with dots also under υc). The 27th edition of Nestle-Aland (but not earlier editions) cites $\mathfrak{P}^{46vid}$ for ιερεις instead of αρχιερεις, but does not cite the variation unit involving word order. Finney, "Proposed Reconstruction," 473 n. 4, says: "Since completing this article I discovered that this reading has also been proposed by Klaus Wachtel of the Institut für neutestamentliche Textforschung in Münster and included in the apparatus of the 27th ed. of Nestle-Aland."

So what we now have is that $\mathfrak{P}^{46}$ has a singular reading with respect to word order, and also has ιερεις, which is supported by D^* I^{vid} vg sy^p sa. (Since the latter reading has support in Tischendorf, it does not appear in our list of singulars.) If the *Vorlage* here was ς *rell*, $\mathfrak{P}^{46}$ has transposed ανθρωπους and καθιστην; if the *Vorlage* here was D^*, $\mathfrak{P}^{46}$ has transposed ιερεις and ανθρωπους. Note that since ιερεις is found in D^* I^{vid}, only the word order is singular. Cadwallader, "The Correction of the Text of Hebrews," 268 (and n. 56) suggests that ιερεις is an assimilation to the common usage of the LXX, but ignores the reading of $\mathfrak{P}^{46}$. See Supplementary Note 16 on the versional evidence.

[569] If this reading derived from that of D F G, it would be a transposition; but, given $\mathfrak{P}^{46}$'s tendencies and the textual support, it seems more likely to be the omission of των by a leap.

[570] Benoit, "Le Codex paulinien Chester Beatty," 67, says of this (cited as 13:14): "La répartition des verbes par groupes de deux devient plus harmonieuse; élégance voulue?" Zuntz, *The Text of the Epistles*, 68, argues that the omission of η αγαπη, which he erroneously ascribes to $\mathfrak{P}^{46}$ as well as to B *al*, is genuine. (But his presentation is marred by an oversight; see his correction in *Opuscula selecta*, 311.) See also Güting and Mealand, *Asyndeton in Paul*, 36 n. 45 (from 35), who believe that, despite the oversight, Zuntz's argument is correct. On the other hand, Tasker, "The Text of the 'Corpus Paulinum'," 191, notes the problem in Zuntz's presentation, and (in a rather confusing manner) draws attention to $\mathfrak{P}^{46}$'s transposition.

By the way, UBSGNT[4] cites one Bohairic manuscript as agreeing with $\mathfrak{P}^{46}$. But here Horner's apparatus appears to have been misinterpreted: he cites his ms. B as adding the equivalent of η αγαπη after περπερευεται, i.e., before φυσιουται, but this ms. presumably also has η αγαπη before περπερευεται.

[571] The NEB follows $\mathfrak{P}^{46}$ here, but Metzger's explanation that $\mathfrak{P}^{46}$ has "a much more commonplace sequence" (*Textual Commentary*, 1st ed., 565 = 2d ed., 499) seems adequate, if indeed any reason other than accident is required. Hoskier, $\mathfrak{P}^{46}$: *Addenda et corrigenda*, 2,

7 words (1 ex.):
Heb **7:20** (Leap).

ca. 400 words (1 ex.):
Rom **15:33**.

Our scribe has the second smallest (after $\mathfrak{P}^{47}$) percentage of transpositions of our six papyri. And, apart from the unusual example of Rom **15:33**, the blocks of words that the scribe of $\mathfrak{P}^{46}$ transposes average 3.1 per transposition, which is about in the middle of the six. And, again excluding Rom **15:33**, we see that 11 transpositions involve more than 3 words, and 6 involve more than 4 words. Compared to $\mathfrak{P}^{45}$, which has 12 transpositions of more than 4 words (of a total of 47 examples), $\mathfrak{P}^{46}$ has only 5 (of a total of 37) plus Rom **15:33**.

Transpositions as Corrected Leaps

Perhaps 13 of the transpositions were caused by an initial scribal leap, followed by a correction being made by inserting the omitted words afterwards:[572]

Rom **8:32a** ημων παντων παρεδωκεν αυτον.
Rom **11:36** οτι εξ αυτου και δι αυτου.
Rom **15:15b** απο … αναμιμνηcκων.
Rom **15:18** τολμηcω τι.[573]
Rom **16:14** ερμην πατροβαν ερμαν.[574]
1 Cor **1:28** ινα τα οντα καταργηcη.
1 Cor **12:8** δια … διδοται.
1 Cor **12:12** και μελη εχει πολλα or και μελη πολλα εχει.[575]
1 Cor **14:25b** οντως ο θεος εν υμιν εcτιν or οτι ο θεος οντωc εν υμιν εcτιν.
2 Cor **5:6** ενδημουντες εν τω cωματι.
2 Cor **7:3** εν … εcτε.[576]

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cites the support from bo and aeth here, and suggests that the order in $\mathfrak{P}^{46}$ is correct. Mees, *Zitate* 1:138, sees a "gemeinsames Akolouthieverständnis" by $\mathfrak{P}^{46}$ and Clement here.

[572] See the references cited on this topic at p. 157 above.

[573] Nestle-Aland[26] cited $\mathfrak{P}^{46}$ here as simply omitting τι (as was reported in my dissertation, 320 n. 230), and now Nestle-Aland[27] cites the transposition.

[574] Von Soden reports that 1827 has a leap from the first ερμ- to the second; the microfilm confirms that the scribe wrote simply ερμαν in place of the three names.

[575] The latter leap would be based on the similar sounds. By the way, here we again have a place where D^{nov} has restored the reading of D^{*}; see Tischendorf, *Codex Claromontanus*, 557 (*ad* p. 152, l. 9).

[576] The scribe of **א** made the same leap here, but corrected it immediately (i.e., *in scribendo*) by placing dots over εcτε, and then continuing with εν ταιc καρδιαιc υμων εcτε κτλ. (See Tischendorf's note both in his edition of **א** and in his 8th edition.) The subsequent shift from υμων to ημων is the work of $\aleph^{c}$. Accordingly, the NTP's citation of "$\aleph^{*vid}$" as agreeing with $\mathfrak{P}^{46}$ except for having υμων creates another pseudo-reading; at no point did **א** contain the reading εcτε εν ταιc καρδιαιc υμων. The scribe of $\mathfrak{P}^{46}$ must have also noticed the mistake, but simply

Heb **2:8b** ουδεν αφηκεν αυτω.
Heb **7:20** ορκωμοσιας … ορκωμοσιας εισιν ιερεις.[577]

And there are 2 asterisked examples:

Rom 9:16 του θελοντος … του τρεχοντος.
2 Cor 13:10 τουτο ταυτα απων.[578]

Some of these leaps, though, would be rather improbable, and in fact we need not postulate an initial error of a leap in order to explain a transposition. For $\mathfrak{P}^{46}$, as we have just seen, omits words and phrases very frequently without such leaps, and many such "omissions" could be "corrected" into transpositions. And indeed we find 23 transpositions with no such initial error.

Also included in the transpositions is Rom **15:33**, which is the displacement of 16:25–27 to this position in the text. The amount of text involved here (about 400 words if we assume that the *Vorlage* had the text of ς $\mathfrak{P}^{61}$ ℵ B C D) makes it difficult to imagine that such a displacement could be "merely one of several idiosyncrasies of the scribe of $\mathfrak{P}^{46}$."[579] Rather, it must be presumed that the position in $\mathfrak{P}^{46}$ is a witness to the larger set of problems concerning these verses and the final chapter of Romans.[580] This entire issue of the ending of Romans and the varied placements of the doxology is, of course, extraordinarily complex, and raises issues far beyond those with which we are concerned here.[581] Nevertheless, the

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left εστε where it was first written. Although the initial leap is the same in both manuscripts, I have (hesitantly) still considered the reading of $\mathfrak{P}^{46}$ to be singular, since the scribal activity after that leap was apparently completely different. For another example where two scribes agree in a leap based on one letter, see the discussion of $\mathfrak{P}^{66}$'s John **13:34** at p. 521 below.

577 The same leap was made by D* Ψ 93 547 2815 *pc* d sy^{h}, but not corrected, so that five words were simply omitted.

578 Here there is the overall similarity of the two words, rather than precisely the same text.

579 This possibility is mentioned by Metzger, *Textual Commentary*, 1st ed., 536 = 2d ed., 473, who says that "it is difficult to decide" between that and the view that $\mathfrak{P}^{46}$'s text "somehow reflects a stage during which Romans circulated without chapter 16."

580 See the survey of the evidence, ibid., 1st ed., 533–536 = 2d ed., 470–473, with further references there.

581 Sanders (*A Third-Century Papyrus Codex*, 35) thinks that the order in $\mathfrak{P}^{46}$ is correct, witnessing to the stage when "Chapters I to XV were addressed to the Romans and had a regular ending. Chapter XVI was the covering letter introducing Phoebe to the Ephesians." See also Kenyon, *The Chester Beatty Biblical Papyri* 3: *Supplement: Pauline Epistles, Text*, xviii. A few works that specifically treat the evidence of $\mathfrak{P}^{46}$ here are: Burkitt, review of *A Third-Century Papyrus Codex of the Epistles of Paul*, ed. Henry A. Sanders, *JTS* 36 (1935) 305 ("surely a piece of criticism rather than tradition"); Lagrange, "Bulletin: Nouveau Testament. *Critique textuelle*," *RB* 44 (1935) 626 (625–629 on Sanders's edition of $\mathfrak{P}^{46}$ are reprinted in Lagrange, *Critique textuelle*, 652–657); Colwell, review of Sanders, 97–98; Lucetta Mowry, "The Early Circulation of Paul's Letters," *JBL* 63 (1944) 78–80; T.W. Manson, "St. Paul's Letter to the Romans—and Others," *BJRL* 31 (1948) 224–240; Zuntz, *The Text of the Epistles*, 226–228; Frede, *Altlateinische Paulus-Handschriften*, 158; J.I.H. McDonald, "Was Romans XVI a Separate Letter?" *NTS* 16 (1969–1970) 369–372; Gamble, *The Textual History of the Letter to*

consensus seems to be that the reading of $\mathfrak{P}^{46}$ supports the view, widely accepted even before its discovery, that Romans at one time circulated without the last chapter, i.e., ending with chapter 15.[582] We may thus suppose that such a truncated edition of Romans lay behind $\mathfrak{P}^{46}$, and that some editorial conflation has occurred, so that $\mathfrak{P}^{46}$ contains all 16 chapters as in the usual edition, but with the doxology at its place in the edition containing only 15 chapters.[583]

By the way, Hoskier alleges Syriac support for the readings at 1 Cor **1:28**, **12:8**, **14:36**; 2 Cor **5:6**, and the asterisked 2 Cor 12:14.[584] But the order of the words in Syriac appears not to be sufficiently literal to interpret these as genuine agreements.[585]

Substitutions

$\mathfrak{P}^{46}$ has 185 singular (plus 45 asterisked) substitutions, illustrating the variety of influences to which the scribe was subject, and including some truly remarkable readings. The percentage (40.9%) of substitutions is about average for the six papyri. I here give a classification of these readings, along with some details on a few of these. Further discussion of many of them may be found under harmonizations.

Simple replacement of a word in the same grammatical category:

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the Romans (SD 42; Grand Rapids: Eerdmans, 1977) 33–34, 124–126; Aland, "Der Schluß und die ursprüngliche Gestalt des Römerbriefes," in idem, *Neutestamentliche Entwürfe*, 284–301; Trobisch, *Die Entstehung der Paulusbriefsammlung*, 70–79. See also Hurtado, "The Doxology at the End of Romans," in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee, 185–199; and Raymond F. Collins, "The Case of a Wandering Doxology: Rom 16,25–27," in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Denaux (BETL 161; Leuven: Leuven University Press and Peeters, 2002) 293–303. Schmithals, "Zur Abfassung und ältesten Sammlung der paulinischen Hauptbriefe," 239–240, thinks that the *corpus Paulinum* originally contained seven epistles, with Romans in the final position, so that the doxology (which he considers un-Pauline) formed the conclusion of the entire collection; but the peculiar position in $\mathfrak{P}^{46}$ is not mentioned. See also Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," 262–263 and 275 (and n. 103).

582 It seems clear that Marcion's version of Romans ended with chapter 14; see, e.g., Harnack, *Marcion*, 160*–67* (especially 164*–65*), and Schmid, *Marcion und sein Apostolos*, 239–240, 289–296, 335, and 351. By the way, McCown, "Codex and Roll in the New Testament," 246, asserts that the "casual, nonliterary procedure which the early Christians surely would have followed … explains the variations in the last three chapters of Romans. Such irregularities were an inevitable concomitant of the freedom which produced the 'Western' text. Each individual, copying for himself or his church, did what was right in his own eyes."

583 See Llewelyn and Kearsley, *New Documents Illustrating Early Christianity* 7: 255 (and n. 27).

584 "A Study of the Chester-Beatty Codex," 155.

585 See the comments on word order by Brock in Metzger, *Early Versions*, 89–90.

Forms of verbs (37 exx. and 11 ast. exx.):[586]

Aorist endings:[587]
Gal **1:17b** απηλθον > απηλθα.[588]
Heb **9:11** γενομενων > γεναμενων.[589]
Heb **11:15b** ειχον > ειχαν.[590]
Heb **12:9** ειχομεν > ειχαμεν.

Subjunctive (ᾖ > ἦν, each after εαν):[591]
1 Cor **7:36** η > ην.
1 Cor **14:28** η > ην.

Other:
Rom **5:19** κατεσταθησαν > κατεστησαν.
Rom **10:14b** ακουσονται > ακουσωνται (HarmCont).
Rom **14:3** εσθιοντα > εσθοντα.[592]

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[586] Benoit, "Le Codex paulinien Chester Beatty," 61, calls attention to the frequency of such changes, instancing as clear mistakes 1 Cor **14:24** (which I treat as orthographic) and Gal **3:21** (which I treat as nonsense), as well as the asterisked 1 Cor 7:10, 15:31a; 2 Cor 9:10. In discussing the variation between εωρακα and εορακα, BDF, § 68, cites $\mathfrak{P}^{46}$ as having εορ- at Col 2:1; but εορ- is found there also in **א** C D^c H K P 048^{vid} 0151 0208 0278 356 642 1955 *al*.

[587] See chapter 4, n. 282. Note moreover that at Col 3:3 the second hand has corrected απεθανετε to απεθανατε, which is a singular reading. The last two readings are cited by BDF, § 82.

[588] Cited by BDF, § 81(3), who observe that $\mathfrak{P}^{46}$ writes ηλθον and ανηλθον in vss. 17–18.

[589] Zuntz, *The Text of the Epistles*, 119 n. 1, mistakenly cites 69 as agreeing with $\mathfrak{P}^{46}$ here (Tischendorf cites 69 for (παρα)-γεναμενος earlier in the verse). See BDF, § 81(3), which refers to this reading in $\mathfrak{P}^{46}$, as well as to **א** at Luke 22:44 (also Ψ), B at Luke 24:22 (and $\mathfrak{P}^{75}$ 475), and Δ at Mark 6:26 (also 1071) and 15:42 (Swanson reports γεναμενης), to which may be added $\mathfrak{P}^{66}$ at John **13:2a**, on which see chapter 7. See also Moulton, *Grammar* 1:51 (and n. 1); Moulton and Howard, *Grammar* 2:213. Moulton, "Grammatical Notes from the Papyri," 36, reports more than a dozen occurrences of γεναμενος from the first through seventh centuries; see now Gignac, *Grammar* 2:344. Note also that at Heb 9:12 there is variation between ευραμενος ($\mathfrak{P}^{46}$ **א** A B D^c K L P *pm*) and ευρομενος (D^* 056 0142 226 328 436 920 1907 *al*). It is curious that several of the early editions (e.g., ς and the Complutensian) also have ευραμενος; besides the notes of Tregelles and Tischendorf, see also Hoskier, *A Full Account*, 10, and Scrivener, *Adversaria critica sacra*, xcii (who cites this among "forms, some of which might be called Alexandrian" in the Complutensian).

[590] The subsequent omission of αν is supported by D^* (probably by a leap: ειχον̲ αν̲), and so the singular feature of $\mathfrak{P}^{46}$'s reading is the change in grammatical form.

[591] Birdsall, *The Bodmer Papyrus*, 16, references Moulton, *Grammar* 1:168, and Moulton and Howard, *Grammar* 2:204, in connection with the similar readings in $\mathfrak{P}^{66}$ at John **3:27**, **6:65**, **9:31**, and **17:26**, on which see chapter 7, and the references in chapter 7, n. 661. See also Gignac, *Grammar* 2:405 (and 2:403 for the reverse confusion); Gignac (2:405) notes that ᾖ and ἦν may have been phonetically equivalent "in light of the frequent loss and erroneous addition of final -ν," on which he refers to his earlier treatment at *Grammar* 1:111–114. (In fact, the first reading is before a vowel [ibid. 1:118], while the second is before a stop [ibid.].) BDF, § 372(1), and Turner, *Grammar* 3:118, cite the use of ἐάν with apparently imperfect forms such as ἦν in papyri, the LXX, and these two readings in $\mathfrak{P}^{46}$ as actually involving the subjunctive, both referring to an early article by Debrunner.

Alternatively, one might view such an addition as being a sound confusion; the first reading is before a vowel (Gignac, *Grammar* 1:118), the second reading before a stop (ibid.).

[592] On the shift from εσθιειν to εσθειν, see Bauer *Wörterbuch*, s.v., and BDF, § 101; but $\mathfrak{P}^{46}$ has forms of εσθιειν three times earlier in the verse. Kenyon had glossed this reading in his

Rom **15:12c**	αρχειν > αρχει.
1 Cor **2:8a**	εγνωκεν *vel* εγνωcεν > εγνω.
1 Cor **5:1a**	ακουεται > ακουω (HarmCont).
1 Cor **5:12c**	κρινετε > κρινατε.
1 Cor **9:25**	εγκρατευεται > ενκρατευcηται (HarmCont).[593]
1 Cor **10:4**	επινον > επιον (HarmCont).
1 Cor **11:33**	εκδεχεcθε > εκδεχηcθε.
2 Cor **5:8a**	θαρρουμεν > θαρρωμεν.
2 Cor **12:6b**	καυχηcαcθαι > καυχαcθαι (HarmCont).
2 Cor **12:11a**	ημαγκαcατε > αναγκαζετε.
2 Cor **13:4**	ζηcομεθα *vel* ζηcομεν *vel* ζηcωμεν > ζωμεν (HarmCont).[594]
Gal **1:14**	προεκοπτον > επροεκοπτον.
Gal **2:12b**	cυνηcθιεν > cυνηcθιον.
Gal **2:17**	ευρεθημεν > ευρεθωμεν (HarmCont).
Gal **4:10**	παρατηρειcθε > παρατηρουντεc.
Gal **4:15**	εξορυξαντεc > εξορυξατε (HarmCont).
Eph **2:2a**	περιεπατηcατε > επεριεπατηcατε.
Eph **3:18a**	καταλαβεcθαι > καταλαμβανεcθαι.
Eph **4:11**	εδωκεν > δεδωκεν.
Eph **5:15a**	περιπατειτε > περιπατητε.
Col **1:22a**	αποκατηλλαγητε > αποκαταλλαγητε.
Col **1:24**	ανταναπληρω > ανταναπληρων.
Col **1:28**	καταγγελλομεν > καταγγελλοντεc (HarmCont).
Col **3:9**	ψευδεcθε > ψευδηcθε.
1 Thess **5:6**	νηφωμεν > νηψωμεν.
Heb **7:13**	μετεcχηκεν > μετεcχεν (HarmCont).
Heb **8:11a**	διδαξωcιν > διδαξη (HarmCont).[595]
Heb **12:28**	λατρευωμεν *vel* λατρευομεν > λατρευcωμεν.

apparatus with "sic per errorem," but the NTP notes that Kenyon "wertet εcθοντα als Fehler, Nebenform εcθω aber auch im NT belegt," referring then to Bauer. See also Gignac, *Grammar* 2:275, who notes that "the normal prose form ἐcθίω predominates," and that "[t]he poetic ἔcθω is rare," adding in n. 5: "ἔcθω is found in Hom. Alcm. Trag. Com. and later poets and sts. in later prose, as LXX, NT … ἐcθίω is also attested in the same sources as well as in Att. prose … and predominates in the NT …"

[593] Kenyon edits ενκρατευωται, and is followed by the NTP and Comfort and Barrett in their first edition. But ενκρατευcηται seems clear, as found in my dissertation (208), and adopted by Comfort and Barrett in their revised edition. But either reading is singular.

[594] Sanders and Kenyon print ζων εν αυτ[ω εκ] δυ[ναμεωc θυ], but in fact ζωμεν cυν αυτω εκ [δυναμεωc θυ] seems to me more likely. In any case, ζωμεν is clear, as noted in my dissertation (325 n. 276) and as is now cited in the NTP and Nestle-Aland[27], contrary to Nestle-Aland[26], where 𝔓[46] was cited for ζηcομεν, which is certainly incorrect. (On the other hand, Nestle-Aland[27] continues to cite F G as agreeing with ℵ A B D* *al*, thus ignoring the difference between -ομεν and -ωμεν, as do von Soden and the NTP; see n. 69 above.)

The NTP (editing εν [αυ]τω εκ) and Nestle-Aland cite 𝔓[46vid] for εν αυτω; whatever follows ζωμεν is very obscure. Almost all witnesses (and D[c]) read cυν αυτω; but εν αυτω is found in D*.[nov] 33 326 1311 (*pc*), and 38 has δι αυτου. However, Comfort and Barrett edit ζωμεν αυτ[ω εκ], thus postulating a singular omission (without either εν or cυν).

[595] On the reading and identity of Scrivener's "c" here, see Supplementary Note 1. The Vetus Latina cites 2400 as also having διδαξουcιν, which I confirmed by microfilm.

Asterisked:

1 Cor 5:13b	εξαρατε > εξαιρετε.[596]
1 Cor 7:10	χωρισθηναι *vel* χωριζεσθαι > χωριζεσθω (HarmCont).
1 Cor 15:31a	αποθνησκω > αποθνησκων.
2 Cor 12:6a	θελησω > θελω.
2 Cor 12:11b	υστερησα > υστερηκα.
Gal 4:11	κεκοπιακα > εκοπιασα.[597]
Gal 5:6	ενεργουμενη > ενεργουμενης (HarmCont).
Gal 5:14a	αγαπησεις > αγαπησαι (HarmCont).
Gal 6:16	στοιχησουσιν > στοιχησωσιν.
Eph 6:8	ποιηση > ποιη (Leap ποιηση).
Heb 10:34b	προσεδεξασθε > προσδεξασθε.

There are two examples of a double augment: Gal **1:14**; Eph **2:2a**.[598] And at 1 Cor **7:17** (a conflation) there is an augment with ε in the perfect,[599] while the augment is omitted at Col **1:22a**,[600] and at the asterisked Heb 10:34b.

In four examples $\mathfrak{P}^{46}$ replaces a finite verb by a participle: 2 Cor **5:8b** (with omission of και, listed later),[601] Gal **4:10**,[602] Col **1:24**,[603] Col **1:28**

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[596] At the source of Paul's quotation, Deut 17:7, Brooke and McLean as well as the Göttingen LXX have εξαρεις (= MT בְּעַרְתָּ), as found in B G and some twenty-seven minuscules. Most manuscripts (including A F M V) read εξαρειτε, as do the majority of manuscripts at 1 Cor 5:13. There are also some weakly attested readings (εξαρης, εξαρειται, εξαιρειτε, εξερειται, εξερηται), but not εξαρατε or εξαιρετε.

[597] This is the result of a correction (Gal 4:11).

[598] See Kenyon, *Pauline Epistles, Text*, 14, and see chapter 4, n. 282, on confusions involving augments. Benoit, "Le Codex paulinien Chester Beatty," 63 n. 4, cites these two readings, as does BDF, § 69(2).

[599] See above on the correction 1 Cor 7:17, which seems to be an incomplete correction.

[600] In a note in which he disagrees with the majority of the committee's choice of αποκατηλλξεν here, Metzger (*Textual Commentary*, 1st ed., 622 = 2d ed., 555) says that the readings of $\mathfrak{P}^{46}$ and 33 here are "scribal misspellings that presuppose -ηλλάγητε," and thus attest to the reading of B. I have therefore interpreted the reading of $\mathfrak{P}^{46}$ as having derived from the reading now found only in B. See also Gignac, *Grammar* 2:223–231 on omission of the syllabic augment, and Gignac, "Morphological Phenomena in the Greek Papyri," 506–507, on the augment (adding and omitting). This could be simply a α / ε sound confusion.

By the way, I confirmed (by microfilm) that the reading of 33 is as reported in Nestle-Aland and UBSGNT[4] (αποκατηλλακται). Tischendorf, Tregelles, and UBSGNT[3] report αποκατηλλακηται; here we seem to have a truly baffling coincidence in error, since Tregelles collated and examined 33 at length (see his "Introduction to the Textual Criticism of the New Testament," 210, and *The Greek New Testament* 7:xxiv), and 33 was specially collated for UBSGNT[3] by the INTTF (see UBSGNT[3], xix). Moreover, von Soden reports αποκατηλλαγηται, and states that for his edition 33 was "aufs neue genau kollationiert" (*Die Schriften, Untersuchungen*, 947). Furthermore, for 0278 I confirmed from photographs that the NTP is correct in its report of απεκατηλλαξεν, instead of απηκατηλλαξεν as found in Nestle-Aland.

[601] Güting and Mealand, *Asyndeton in Paul*, 32, think that $\mathfrak{P}^{46}$ is correct here, but not at **5:8a**, and propose reading θαρρουμεν δε ευδοκουντες.

[602] See Bauer, *Wörterbuch*, s.v., on the meanings involved in this shift from the middle indicative to the active participle.

[603] Hoskier, "A Study of the Chester-Beatty Codex," 156, alleges support from the Syriac for $\mathfrak{P}^{46}$'s reading, pointing out correctly that the Syriac has a participle here. But the participle is a standard rendering for the Greek present in Syriac (see Brock in Metzger, *Early Versions*, 90, as well as Wiliams, *Early Syriac Translation Technique*, 155–157). Hoskier further notes that

(HarmCont), and the asterisked 1 Cor 15:31a.[604] The one example of the shift from participle to finite verb, Gal **4:15**, is a result of harmonization to the context. There are examples in each direction of the interchange of finite verb and infinitive: finite to infinitive at Heb **7:12** (HarmCont, listed later) and the asterisked Gal 5:14a (HarmCont);[605] infinitive to finite at Rom **15:12c** and 2 Cor **12:6b** (HarmCont). (At the asterisked 1 Cor 8:7, [listed later] $\mathfrak{P}^{46}$ collapses an adjective and ουcα into one verb.) Two examples of the shift from infinitive to finite would be nonsense, and thus are considered as orthographic (omission of -ν): Heb **5:3** (προcφερει), **7:25b** (cωζει). And 1 Cor **14:18b** is a nonsensical shift from finite or participle to infinitive.

There are the following changes in tense:

Present to aorist:	1 Cor **5:12c**;[606] 1 Thess **5:6**;[607] Heb **12:28**.[608]
Aorist to present:	2 Cor **12:11a**; Eph **3:18a**. Asterisked 1 Cor 5:13b; Eph 6:8 (Leap).
Imperfect to aorist:	1 Cor **10:4** (HarmCont).[609]

$\mathfrak{P}^{46}$ writes the participle βλεπων (for βλεπω) at 2 Cor 7:8, supported by vg alone (but this has been corrected, perhaps by the first hand, although Kenyon overlooked the correction), and the participle αγαπων at 2 Cor 12:15, where it agrees with **א**^{c} B D F G Ψ 0243 1739 1881 *pm* latt. See further above on the correction at 2 Cor 7:8.

[604] Each of these last two could be seen as the orthographic addition of final ν before a word beginning with a stop; see Gignac, *Grammar* 1:113. But in each example the addition has the effect of transforming the finite verb into the participle, which seems meaningful here.

[605] The usual εν τω αγαπηcειc, with the quotative τό, is said by BDF, § 267(1), to be "smoothed in $\mathfrak{P}^{46}$." Note the difficulties that the similar use of τό gave many scribes, including perhaps the scribe of $\mathfrak{P}^{45}$, at Mark 9:23 (cf. Metzger, *Textual Commentary*, 1st ed., 100 = 2d ed., 85); see p. 113 above).

[606] This change from the present indicative to the aorist imperative is precisely captured by sy^{p} sa bo, as noted by Metzger, *Textual Commentary*, 1st ed., 551 = 2d ed., 485–486. Since we have support from sy^{p} for two singular readings of $\mathfrak{P}^{46}$ in this clause (**5:12a**, **5:12c**), as well as some Coptic support (bo for **5:12a** and **5:12c**, sa for **5:12c** [on the presence of ουχι at **5:12a** see Metzger's discussion]), it is very tempting to think we have something other than coincidental agreement. (For sy^{p} at **5:12b** see n. 728 below.) Benoit, "Le Codex paulinien Chester Beatty," 66, says of $\mathfrak{P}^{46}$'s wording: "La phrase de Pap., entendue comme un impératif, est plus facile que la leçon commune; mais précisement n'est-elle pas trop facile?" Similarly, Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, notes that $\mathfrak{P}^{46}$'s clause containing **5:12b**, **5:12c**, and **5:13a** is similar to the Sahidic, and comments: "was fraglos glatter ist, als der sonst überlieferten Text, aber gerade deshalb auch falsch."

[607] Cf. Smyth, *Greek Grammar*, § 1860b, on the use of present and aorist subjunctives together. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, includes this as showing that the scribe "emploie volontiers le subjonctif, et à l'aoriste."

[608] Cited by BDF, § 377.

[609] Here 69** 263 1855 Or Did harmonize in the other direction by replacing επιον with επινον (and D* writes επιαν). The contrast in the undoubtedly authentic text between the imperfect επιον and the aorist επινον is certainly very subtle; Turner cites this example among others and asks of the change, "Is it anything more subtle than a desire for variety?" (*Grammar* 3:67). However, see Robertson, *Grammar*, 837–840, and BDF, § 327.

Perfect to aorist:[610]	1 Cor **2:8a**; Heb **7:13** (HarmCont). Asterisked Gal 4:11.[611]
Aorist to perfect:	Eph **4:11**. Asterisked 2 Cor 12:11b.
Future to present:	2 Cor **13:4** (HarmCont). Asterisked 2 Cor 12:6a.

There are also the following seven shifts from indicative to subjunctive:[612] Rom **10:14b** (HarmCont); 1 Cor **9:25** (HarmCont), **11:33**; 2 Cor **5:8a**; Gal **2:17** (HarmCont); Eph **5:15a**; Col **3:9**;[613] as well as the asterisked Gal 6:16. In three of these examples we perhaps have harmonization to the context, and in several of the examples we may well have simply a confusion of similar sounds. And there are two changes from passive to active:[614] Rom

[610] In connection with $\mathfrak{P}^{45}$'s reading at Luke **11:21**, Birdsall, "Rational Eclecticism," 45, notes that itacism (from ω to ο) "has abetted the transformation" here, but then goes on to maintain that this reading is an example of the general shift from perfects to aorists, as cited in chapter 4, n. 300. John **5:22** is another singular example in $\mathfrak{P}^{45}$ of such a shift. The evidence from the singulars in $\mathfrak{P}^{46}$ is evenly divided, since one example of the shift from perfect to aorist is a harmonization. Also, at Heb 12:2 $\mathfrak{P}^{46}$ has εκαθισεν instead of κεκαθικεν, and Cadwallader, "The Correction of the Text of Hebrews," 273, views this as an assimilation to Ps 110:1 (109:1) LXX. Although Cadwallader cites only "$\mathfrak{P}^{46}$, Or" for εκαθισεν, it is the reading of ς, and Tischendorf cites it from "minusc," so that it is not in our list. But I have found no specific support for this reading.

[611] Here von Soden alleges (for 1739) the influence of 1 Cor 15:10, although the texts are hardly parallel.

[612] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, lists the first and last (but as 3:6) of these readings, along with a few non-singular readings, as showing the scribe's preference for the subjunctive (as cited in n. 607 above), and concludes that "on dirait d'une tendance."

BDF, §364(3), calls the present subjunctive in 1 Cor **11:33** and Col **3:9** "incorrect." There is also the asterisked Gal 6:16, which BDF, §380(4), and Turner, *Grammar* 3:110, cite as one of the few possible New Testament examples of the subjunctive in a conditional relative clause without αν (or εαν), all of which are textually doubtful. In connection with that reading, note that von Soden cites 1739* as reading στοιχουσιν, as though there were a correction. Yet what we find there is a reference to a marginal note (with a sign placed over the ιχ of στοιχουσιν), and so Nestle-Aland seems correct in citing simply 1739 here. Unfortunately I cannot make out from the microfilm what is in the margin, but Ed. Freiherr von der Goltz, *Eine textkritische Arbeit des zehnten bezw. sechsten Jahrhunderts* (TU 17 [N.F. 2], 4; Leipzig: J.C. Hinrichs, 1899) 74, cites this as his no. 124 of the marginal notes by the first hand (see 35), and comments:

> 124) fol. 75^{r} zu 6 16^{ff} καὶ ὅσοι τῷ κάνονι τούτῳ στοιχοῦσι; dazu eine Glosse von 8 Randzeilen jetzt völlig ausradiert; noch erkennbar: ἐν τῷ τοῦ ὑπομν. …
>
> Es war also auch hier wieder Origenes zitiert und zwar eine Stelle seines Kommentars im Unterschied von einer andern Schrift. Ob die besprochene Variante die von στοιχήσουσι oder στοιχοῦσι ist oder eine andere, bleibt unsicher. Hat sich die Glosse etwas verschoben so könnte auch V. 15 gemeint sein, wo unser Text mit B εν γαρ $\overline{\chi\omega}$ $\overline{\iota\upsilon}$ auslässt und hinter ουτε ein γαρ hinzufügt. Sicheres lässt sich darüber nicht ausmachen.

Lake, de Zwaan, and Enslin collect these marginal notes as well, and their citation of this one ("Codex 1739," 210) begins: σημ. ὁτι ἐν τ(ω) τ(ου) ὑπ(ο)μνήμα(τος).

[613] Turner, *Grammar* 3:94 n. 3, cites this as the only possible instance of a prohibition with the present subjunctive in the New Testament.

[614] There is also the nonsense reading, Gal **5:16**, in the opposite direction.

5:19;[615] 1Cor **5:1a** (HarmCont). And at 1Cor **10:27** (listed below) there is a shift from present imperative to future indicative (HarmPar). At 1Cor **16:3** (listed later) the scribe deletes εαν and shifts to the present. At the asterisked 1Cor 7:10 the scribe shifts from the infinitive (as governed by παραγγελλω) to the imperative (HarmCont). And at the asterisked 2Cor 9:10 we seem to have a conflation of two future indicative verbs and one aorist optative verb.

At Gal **2:12b** a shift occurs from third person singular to third person plural.[616] And at Heb **8:11a** (HarmCont) the singular verb is clearly a grammatical "improvement," occasioned by the singular subject that follows immediately.

Different verbs (20 exx. and 6 ast. exx.):
Rom **12:16b** cυναπαγομενοι > cυναγομενοι (Leap cυνα̲πα̲γομενοι).[617]
1Cor **10:27** εcθιετε > φαγεcθε (HarmPar).
1Cor **13:5** αcχημονει > ευcχημονει.[618]
1Cor **16:5** διερχομαι > παρερχομαι (HarmCont).
2Cor **10:12c** μετρουντεc > νεκρουντεc.

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[615] I suppose that κατεcτηcαν here would be the second aorist active (for the first aorist passive), and could have the same meaning as the ordinary text (cf. LSJ, s. καθίcτημι, on the meanings).

[616] See also the discussion of Gal **2:12a** below; evidently our scribe became confused at Gal 2:12.

[617] At Gal **2:13** the scribe makes the same shift of verbs; the only other occurrence of cυναπαγω in the New Testament is cυναπαχθεντεc at 2 Pet 3:17, where the other readings are: cυναναχθεντεc L* : cυναπεχθεντεc 43 1848 : cυνυπαχθεντεc 1175 (-τας) 1852 2774 : απαχθεντεc Ψ.

[618] I initially classified this reading, where $\mathfrak{P}^{46}$ has Paul say that love ουκ ευcχημονει, as nonsense in context. But Debrunner ("Über einige Lesarten," 37–41) argues that this is a possible reading, and indeed probably the authentic reading. He says ("Über einige Lesarten," 40) that he first thought that the reading was impossible, but through the suggestion of Peter Von der Mühll has come to view it as "durchaus erwägenswert." Debrunner suggests that the reading could mean: "die Liebe benimmt sich nicht vornehm, spielt nicht die grosse Dame, ziert sich nicht." This is followed by BAGD, which suggests for εὐcχημονέω the meaning: "*behave in an affected manner, play the gentleman* or *lady* … , which is not found elsewh[ere]." (The word is not in Bauer, *Wörterbuch*.) Debrunner considers as "[e]ntscheidend" the view: "wenn οὐκ ἀcχημονεῖ der ursprüngliche Text war, so ist mir unverständlich, warum jemand daran Anstoss nehmen und es durch οὐκ εὐcχημονεῖ ersetzen konnte." But this presupposes that the substitution of ευcχημονει was intentional, whereas it is likely simply a confusion of prefixes. (Gignac, *Grammar*, gives no example of the confusion of ευ and α, but the shift here seems to be a psychological confusion rather than an orthographic one. By the way, I have noted similar confusion between, e.g., ἀφροcύνη and εὐφροcύνη in the manuscripts of Philo at *Leg*. 1.75, *Ebr*. 4, 6, 223, and *Contempl*. 46.)

Eberhard Zellweger, *Das Neue Testament im Lichte der Papyrusfunde* (Bern: Peter Lang, 1985) 48, recalls that Debrunner gave a lecture in Basel, in which he cited 1Cor **13:5** as an example of his contention that (in Zellweger's words) "die Sorgfalt der Schreiber habe nicht verhindert, daß sich unsinnige Fehler einschlichen." Zellweger goes on to report that a scholar Von der Mühll in the audience noted that Aristophanes uses εὐcχημονέω in the sense of "to flatter," and concludes: "Das ergibt einen originelleren Sinn als die spätere Lesart. Es ist aber offensichtlich schon in alter Zeit nicht mehr verstanden und deshalb korrigiert worden." Indeed, Debrunner, "Über einige Lesarten," 39, cites a passage from Aristophanes (*Vesp*. 1210–1211), but translates εὐcχημόνωc there as "Wie ein vornehmer Herr."

Benoit connects this surprising reading with the reading at Heb **9:22a** (listed later), which the corrector replaced by the usual text.[619] Benoit says of both these readings where our scribe has introduced νεκρός / νεκρόω into his text: "en voici deux qui s'expliqueraient si le copiste avait l'idée fixe de la mort."[620]

Gal **1:17a**	ανηλθον *vel* απηλθον > ηλθον.
Gal **2:13**	cυναπηχθη > απηχθη.[621]
Gal **6:2**	αναπληρωcετε > αποπληρωcετε.
Eph **2:2b**	ενεργουντοc > εργουντοc (Leap: from νυν ενεργουντοc to νυν ενεργουντοc).[622]
Phil **2:22**	γινωcκετε > οιδατε.

We find forms of οἶδα in Phil 1:16, 1:19, 1:25, 4:12 *bis*, and 4:15, but forms of γινώcκω in Phil 1:12, 2:19, 3:10, and 4:5. So the substitution here is difficult to explain.[623]

Col **3:16a**	ενοικειτω > οικειτω.[624]
1 Thess **1:10**	αναμενειν > υπομενειν (HarmCont?).
Heb **1:6**	ειcαγαγη > αγαγη.
Heb **3:18**	απειθηcαcιν > απιcτηcαcιν (see further below after Heb **11:31**).
Heb **6:9**	λαλουμεν > ελαβομεν.

The only explanation of this shift appears to be the similarity of the words.[625]

Heb **6:11b**	ενδεικνυcθαι > δεικνυcθαι (Leap: αυτην ενδεικνυcθαι).
Heb **10:14**	αγιαζομενουc > ανacωζομενουc.

Evidently the scribe first misread αγια as ανα, and then inserted cω "in order to make sense of" αναζομενουc.[626]

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[619] Kenyon says that this latter reading is "per errorem mirum." However, I have followed Zuntz (*The Text of the Epistles*, 18 n. 2) in seeing the influence of νεκροις in Heb 9:17.

[620] "Le Codex paulinien Chester Beatty," 65: "here are two of them that would be explained if the copyist had the fixed idea of death."

[621] The scribe makes the same shift of verbs at Rom **12:16b**, where though a leap is possible.

[622] Benoit, "Le Codex paulinien Chester Beatty," 63 n. 4: "vient-il d'un simple lapsus calami ou du désir,—bien mal servi cette fois,—de ne mettre que la forme simple?"

[623] And see 2 Cor 2:9, where γινώcκω is used with τὴν δοκιμήν.

[624] Cf. Kenyon *Pauline Epistles, Plates*, i.

[625] Zuntz, *The Text of the Epistles*, 18, cites this among the scribe's "blunders."

[626] This is the view of Zuntz, ibid., 19, who follows Benoit, "Le Codex paulinien Chester Beatty," 65. See above on the similar confusion at **9:3b**; there and at Heb **10:14**, as Benoit notes, the position of ανα at the end of a line has surely facilitated the confusion. However, Hoskier, *A Commentary*, 27–29, argues that at **10:14** (as also at **9:3b**) $\mathfrak{P}^{46}$ alone preserves the authentic reading. Hoskier notes that ἀνασώζω occurs in the LXX (especially in Ezekiel), asserts (ibid., 28) that "ἀνασωζομένους is a beautiful reading here," and states (ibid., 29): "I ask who was the more likely to promulgate ανacωζομενουc—the poor diligent scribe or the author with his script in the background? For the author would be reproducing the language of the LXX, of which he was well cognizant, while the scribe would not be likely to contract the word

Heb **10:26b**	απολειπεται > καταλειπεται (HarmCont).
Heb **10:29**	αξιωθησεται > καταξιωθησεται (HarmCont).
Heb **11:31**	απειθησαcιν > απιστησαcιν.

At Heb **3:18** and **11:31** there is the shift from απειθησαcιν to απιστησαcιν; at Heb 4:6 the shift from απειθειαν to απιστιαν is found in $\mathfrak{P}^{46}$ **א***, and at the asterisked Heb 4:11 (listed later) the shift from απειθειαc to απιστιαc is found in $\mathfrak{P}^{46}$ 104 1611 2005 (*pc*).[627] At the other relevant places in Hebrews $\mathfrak{P}^{46}$ reads απιστιαc at 3:12 (where all Greek manuscripts agree) and απιστιαν at 3:19 (where 075 1908 have απειθειαν).[628] $\mathfrak{P}^{46}$ thus is completely consistent in preferring the απιστ- forms. Moreover, it is usually stated that there is Latin evidence in support of $\mathfrak{P}^{46}$: Nestle-Aland cites "lat" with $\mathfrak{P}^{46}$ at 3:18, 4:6, 4:11, but not at 11:31.[629] However, the Vulgate has forms of "incredulus" or "incredulitas" at all six of the relevant passages. In fact, as Zuntz points out, the Vulgate renders απειθεω and απειθεια, as well as απιστεω and απιστια, regularly by "non-believing" throughout the New Testament,[630] and thus "cannot, in view of the rigid principle of the latter [the Vulgate] in rendering ἀπειθεῖν, establish any relationship between these two."[631] But Zuntz goes on to say that

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το ἁγιαζομένουc, but revisers might do so, basing themselves on the ἡγιαcμένοι of verse 10, whereas the author would not be concerned with such 'consistencies', but would be diligently pursuing his theme and working up to his climaxes, as he saw fit."

[627] On the reading in D d, see Schäfer, *Untersuchungen*, 16 and 23–24, where he contends that "contumaciae" in Lucifer is the original Old Latin. See also 25 on 3:12, and 51 also.

[628] Zuntz, *The Text of the Epistles*, 124, cites a few further variations (not from the Pauline epistles) involving these terms in the New Testament. In his "Corrigenda et addenda," in Zuntz, *Opuscula Selecta*, 311 (addition to *The Text of the Epistles*, 123), Zuntz notes a variation of απειθεω and απιστεω in Josephus, *Bell. Jud.* 4.98. I may add two examples from Philo: *Migr.* 140 (where the manuscripts' απειθουντι is corrected by Mangey to απιστουντι) and *Mos.* 2.261 (where one manuscript has απειθουcιν to the others' απιστουcιν). At Eph 5:6 $\mathfrak{P}^{49vid}$ has απιστιαc (the NTP reads απι[c]τιᾳ[c]) for απειθειαc. But such occasional confusion of these terms hardly prepares one for $\mathfrak{P}^{46}$'s tendency. The NTP, 2.2:lv, says that $\mathfrak{P}^{49vid}$'s απιστιαc at Eph 5:6 "kann im übrigen auch durch ein lautlich bedingtes Schreiberversehen entstanden sein," and refers to Heb 3:18 in $\mathfrak{P}^{46}$, 3:19 in 075, 4:6 in $\mathfrak{P}^{46}$ **א***, and 4:11 in $\mathfrak{P}^{46}$ (but not to 11:31). However, while the sounds are similar, for $\mathfrak{P}^{46}$ at any rate I find it unlikely that we have multiple "Schreiberversehen" here. By the way, Hoskier, *A Commentary*, 36 and 54–55, takes the four occurrences of απιστ- in $\mathfrak{P}^{46}$ as "preferential" and prior to "polishing and attempted harmonizing."

[629] At 1Pet 2:7 also the Latin "non credentibus" is not cited for the variation between απιστουcιν and απειθουcιν.

[630] *The Text of the Epistles*, 123, where he considers (see also nn. 4–6) some exceptions.

[631] Ibid., 124. Beare ("The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 386) and Zuntz (*The Text of the Epistles*, 123, citing 3:18, 4:6, 4:11, and 11:31), claim support from sa for $\mathfrak{P}^{46}$'s readings. But the Sahidic words found in these six passages in Hebrews, except at 3:19 where the απιστιαν found in virtually all Greek manuscripts is simply transliterated, come from ⲛⲁϩⲧⲉ, which renders both πιστεύω and πειθέω and related words. Zuntz, ibid., also claims support from arm for $\mathfrak{P}^{46}$ at Heb 4:6, 4:11, and 11:31. Now in fact the Armenian uses **անհաւատութիւն** at Heb 3:12 and 3:19 for ἀπιστία (as at, e.g., Rom 3:3 and 4:20), and **անհաւանութիւն** at Heb 4:6 and 4:11 for ἀπείθεια (as at, e.g., Rom 11:32, Eph 5:6, and Col 3:6). So there arm just supports the usual text. But it has **անհաւատ** at Heb 3:18 and 11:31, and this word is used

> it remains a puzzle that $\mathfrak{P}^{46}$ should only in Hebrews (and not in the many instances in Romans and Ephesians) have introduced the synonym ἀπιστεῖν; that, in Hebrews, it should have done so in all the four instances that could come into question; and that there should be other Greek evidence for two of them—such as there is not in the many other instances throughout the Pauline corpus. Perhaps this feature goes back to the time when Hebrews was still circulating separately? It is, in any case, a striking illustration of a primitive strain in the text of $\mathfrak{P}^{46}$.[632]

But rather than seeing $\mathfrak{P}^{46}$'s readings as evidence of a "primitive strain," Benoit and Beare see them as evidence of deliberate revision.[633] A slight clue may be that the first of the relevant passages in Hebrews is 3:12, where all Greek manuscripts agree with απιστιας. Having seen this term, might not the scribe have chosen to carry through that form consistently? Naturally, he did not carry this consistency through to the next (far removed) passage at Eph 2:2, where he writes απειθειας. And he also did not begin his consistency earlier with the occurrences of απειθεια and απειθεω in Romans. So it at least remains a puzzle why this consistency should occur only in Hebrews.[634]

Asterisked:	
Rom 8:17b	συνπασχομεν *vel* συμπασχομεν > πασχομεν.
2 Cor 10:12b	συνιστανοντων > συνισταντων.

This could be simply a forward leap (συνιστα<u>νο</u>ντων), but is more likely a shift from συνιστάνω to συνίστημι.[635]

Gal 1:18	επεμεινα > εμεινα (Leap: <u>επ</u>εμεινα).
Heb 11:40a	προβλεψαμενον > προσβλεψαμενοι (προ- > προσ-).
Heb 12:4b	ανταγωνιζομενοι > αγωνιζομενοι (Leap: <u>αντ</u>αγωνιζομενοι).
Heb 13:11b	κατακαιεται > καιεται (Leap: from σωμ<u>ατα κα</u>τακαιεται to σωματα κ<u>ατακα</u>ιεται).

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regularly for ἄπιστος (as at, e.g., 1 Cor 7:12—15). So arm does seem to support $\mathfrak{P}^{46}$ at those two places. Finally, Zuntz also cites the Ethiopic as supporting $\mathfrak{P}^{46}$ at Heb 11:31 (perhaps following Horner's note on the Sahidic: "*incredulis* Vg Arm Eth"). The Ethiopic is far from consistent in its choice of renderings at these six passages, but at 11:31 (as well as 3:18 and 4:11) uses **ዐለመ·ያ'ኑ**፡, which is a perfectly reasonable rendering of απειθησασιν there; see Dillmann, *Lexicon linguae Aethiopicae*, 954, who notes its use at Rom 1:30, 2:8, and 15:31.

632 *The Text of the Epistles*, 124.

633 Benoit, "Le Codex paulinien Chester Beatty," 62, sees $\mathfrak{P}^{46}$'s consistency here as evidence of "un dessein de révision." Beare, "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 386, likewise sees the pattern here as "the clearest possible evidence of deliberate editorial manipulation of the text."

634 Cadwallader, "The Correction of the Text of Hebrews," 290–291, states that $\mathfrak{P}^{46}$'s "constant repetition of πίστος [*sic*] / πιστεύω … combined with its placement of Hbs after Romans is suggestive of a rehabilitation of Hbs not only by its conformity to the LXX but also by its Pauline connection. But again this needs to be tested."

635 Robertson, *Grammar*, 315–316; BDF, § 93 (citing this reading).

Different forms of nouns (2 exx.):
Eph **5:31** caρκα > caρκαν.[636]
Phil **4:3b** βιβλω > βυβλω.[637]

Different cases of nouns (6 exx.):[638]
Rom **11:6a** χαριτι > χαριc (HarmCont).[639]
1Cor **1:24** χριστον *et* δυναμιν *et* coφιαν > $\overline{\text{χρc}}$ (= χριστoc) *et* δυναμιc *et* coφια.
2Cor **7:1a** πνευματoc > πνευματι (a confusion of *nomina sacra*).[640]
Eph **4:15** o χριστoc > του χριστου (HarmPar, a confusion of *nomina sacra*).[641]
Heb **6:5** ρημα > ρηματoc (HarmCont).
Heb **8:5a** μωυcηc > μωυcη.[642]

Here is perhaps the appropriate place to examine the scribe's tendency to write the nominative instead of the accusative. Hoskier refers to the presence in $\mathfrak{P}^{46}$ of "[c]ertain passages involving a nominative, instead of an accusative, that have been put down as errors," but suggests that at some of these places $\mathfrak{P}^{46}$ may alone preserve the original text, on the grounds

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[636] This shift was perhaps facilitated by the following μι<u>αν</u>. As noted by Kenyon, *Pauline Epistles, Text*, 14, such spellings also occur in $\mathfrak{P}^{47}$ (but only at Rev **12:13b** with γυναικαν is $\mathfrak{P}^{47}$ singular); cf. caρκαν also at John **6:52** and **6:53** in $\mathfrak{P}^{66}$, as well as the corrected spelling μητεραν at the correction John 6:42c in $\mathfrak{P}^{66}$, and ελπιδαν at 1Pet **1:3c** in $\mathfrak{P}^{72}$. On the interchange see Moulton and Howard, *Grammar* 2:129–130; BDF, §46(1) (where Eph **5:31** is cited); and Gignac, *Grammar* 2:45: "The acc. sg. of consonant stems very frequently ends in -αν." (Of course, the shift here merely involves the addition of -ν, and as Gignac notes [46] was thus aided by phonetic developments.) See also Scrivener, *A Plain Introduction* 2:317, and n. 1 on the spelling θυγατεραν for θυγατερα at Luke 13:16, as found in H K S X Γ* Λ Ω 69 157 *al*; this reading is reported by Tregelles, Tischendorf, von Soden, and Swanson, but not in the IGNTP. Von Soden, *Die Schriften, Untersuchungen*, 1388, observes: "Für keine Rezension kommt je der Acc. -αν l [loco] -α oder -ην l -η in Betracht, so häufig er in einzelnen Codd erscheint."

[637] Cf. LSJ, s. βύβλoc; Thackeray, *Grammar*, 95–96; Robertson, *Grammar*, 199; BDF, §32(1), which cites this reading from $\mathfrak{P}^{46}$; Gignac, *Grammar* 1:268 ("The older spellings βύβλoc, etc., still occur occasionally in papyri of the Roman period."); and the extended note in Birt, *Das antike Buchwesen in seinem Verhältniss zur Litteratur*, 12 n. 3 (–13). Kim, "Palaeographical Dating," 255 n. 44, says that the use of this form as well as βιβλoc and βιβλιον is "noteworthy," presumably as confirming an early date for $\mathfrak{P}^{46}$.

[638] At Rom **15:7** the change to δι ου in effect shifts from accusative to genitive.

[639] For those who would wish to see Latin influence, χαριτι is rendered as "gratia."

[640] I would interpret this as meaning "by the Spirit." But cf. pp. 257–258 above.

[641] See n. 793 below for Ehrman's interpretation of the reading. But cf. pp. 257–258 above.

[642] The reading μωυcη could conceivably be an alternative spelling of the nominative, but it is more likely a dative. Indeed, Hoskier, *A Commentary*, 42 (see also 66–67), asserts that $\mathfrak{P}^{46}$ is correct with the dative and is supported by all the versions, and furthermore asserts that the text has been misinterpreted by the English AV and RV. But that the correct rendering into English or the languages of the versions might use "to Moses" has no relevance for the Greek construction. (Of course, κεχρηματιcται could be interpreted as an impersonal verb, or could take a dative as in Luke 2:26.) However, the constructions in the versions make other appropriate changes as well; e.g., the Vulgate does not simply have "responsum est Mosi," but renders μελλων επιτελειν by "cum consummaret." The construction found in $\mathfrak{P}^{46}$ with μελλων appears ungrammatical, but I suppose that one could take the subject of μελλων to be the implied subject of κεχρηματιcται, namely "God."

that "Paul was addicted to what we might call the 'colon' or 'videlicet' method, with an asyntactic plunge into a vivid continuation, irrespective of the previous construction."[643] In this connection Hoskier cites only one reading, 1 Cor **1:24**, among the "[n]umerous cases of anacoluthon," and we do seem to have there a shift in construction, as the expected accusatives after κηρυccομεν in vs. 23 are written as nominatives.[644] Naturally, I would suppose that the scribe of $\mathfrak{P}^{46}$, rather than Paul, has lost sight of the grammatical construction.[645] (On the other hand, Güting interprets $\mathfrak{P}^{46}$'s shift as being to an independent sentence, which he thinks is a later tendency.[646]) At Rom **11:6a** the scribe seems also to have missed the point of the dative and thus simply to have written the nominative.

At yet other places the scribe creates a meaningful reading by shifting to the nominative while making some other change as well. These are all considered elsewhere among the substitutions: 2 Cor **10:7b**; Heb **8:11d**, **9:25a**, **11:23a** (case of an adjective), **11:33**, **11:40b**.

There remain, though, quite a few other places where $\mathfrak{P}^{46}$ shifts from an oblique case to the nominative, but it seems impossible to interpret them as significant readings.[647] Two such singular readings (and 4 asterisked) would be nonsense and thus are considered orthographic: Phil **2:25**; Heb **12:5b**; and asterisked Rom 9:11b, 12:6; Phil 4:18b; Heb 6:6.[648] And 5 other singulars are simply counted as nonsense: 1 Cor **15:24**; Heb **10:10b**, **12:14b**, **12:24**, **13:21d**.

There are shifts to other cases as well. Some of these are interpreted as significant substitutions: 2 Cor **7:1a** (genitive > dative, perhaps confusing the *nomina sacra*); Eph **4:15** (nominative > genitive); Heb **6:5** (accusative

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643 "A Study of the Chester-Beatty Codex," 153; see the fuller citation at p. 264 above.

644 Hoskier cites support from Clement of Alexandria, and mentions other versional and Patristic witnesses as presumably showing that the reading of $\mathfrak{P}^{46}$ is, or at least may be, authentic. But see Supplementary Note 17.

645 Both BDF, §127(5), and Turner, *Grammar* 3:300, cite the reading of $\mathfrak{P}^{46}$ as illustrating the omission of ἐστίν, and thus suppose that the scribe (or Paul?) has asyndetically appended a new construction after ελληcιν. Or perhaps we have what is sometimes called the *nominativus pendens*. See Conybeare and Stock, *Grammar of Septuagint Greek*, §53; Moulton, "Grammatical Notes from the Papyri," *CR* 15 (1901) 31–38, 434–442; 18 (1904) 106–112, 151–155; idem, *Grammar* 1:69, 225; Robertson, *Grammar*, 459–460; as well as further references in Robertson. Referring to Thackeray (*Grammar*, 23), Robertson (460) aptly says: "There was a constant tendency in the LXX to drift into the nominative in a long series of words in apposition." This characterizes well the example at 1 Cor **1:24**.

646 Güting and Mealand, *Asyndeton in Paul*, 30.

647 For example, Phil **2:25** would require an extremely brief plunge into anacoluthon, even for Paul. Note, though, the comment by Güting and Mealand, *Asyndeton in Paul*, 12: "His [Paul's] vigour carries with it not only numerous parentheses but also at times leads into anacolutha, which the textual tradition tries to improve."

648 Except for Heb 6:6 (-αc > -εc), each of these involves omission of -ν or -c, or interchange of -ν and -c. The fact that of 7 readings 5 have support shows how common such orthographic shifts were. Note also that 4 of these could be datives (Heb **12:5b**; Rom 9:11b, 12:6; Phil 4:18b).

> genitive), **8:5a** (nominative > dative), **9:15a** (accusative > genitive, classified below). But then others are considered as orthographic: 1 Cor **10:6b** (nominative > dative), **15:27** (singular genitive > plural accusative); 2 Cor **7:1b** (accusative > genitive), **7:8** (accusative > genitive), **10:7a** (singular dative > plural genitive); Phil **3:5a** (dative > genitive); Heb **10:36** (genitive > accusative); and the asterisked Rom 11:21 (accusative > dative). And I have counted one place as nonsense: 1 Cor **4:21** (dative > genitive, again probably confusing the *nomina sacra*).

But overall the tendency to shift to a nominative form seems to be indubitable.[649]

Singular to plural (2 exx. and 1 ast. exx.):
1 Cor **2:1** λογου > λογων.
Heb **13:15** θυσιαν > θυσιας (HarmPar).

Asterisked:
2 Cor 1:10 τηλικουτου θανατου > τηλικουτων θανατων.[650]

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[649] Since our scribe's orthography betrays Coptic influence, I wonder whether the shifts to the nominative could be facilitated by the practice in the Coptic versions of representing all Greek nouns by their nominative singular forms (see, e.g., Plumley in Metzger, *Early Versions*, 147).

[650] Here $\mathfrak{P}^{46}$ is joined by a few Greek manuscripts and other witnesses. Zuntz thought that $\mathfrak{P}^{46}$ preserved the authentic reading (*The Text of the Epistles*, 104), followed by Wikgren (Metzger, *Textual Commentary*, 1st ed., 574 = 2d ed., 506) and Comfort (*The Quest for the Original Text*, 150). Furthermore, as Comfort, *Early Manuscripts*, 145–146, reports, this reading is adopted by the TEV. Metzger, though, comments: "A majority of the Committee was impressed by the preponderance of external evidence in support of the singular number, and considered that the plural may have originated from a desire to heighten the intensity of the account, particularly since Paul himself refers to more than one deliverance ('has delivered … and will deliver')." See also BDF, §142; Turner, *Grammar* 3:28.

The evidence of 1739 is cited variously in the editions. For τηλικουτων θανατων von Soden and Kilpatrick cite 1739^{c}, Nestle-Aland[25] cites 1739^{1}, Nestle-Aland[26] cites $1739^{v.l.}$, Nestle-Aland[27] cites Or^{1739mg}, UBSGNT[3] cites 1739^{c}, and UBSGNT[4] cites $1739^{v.r.}$. In fact, what is in the manuscript is τηλικουτου θανατου, with ων written over each final syllable ου. Indeed, while the original reading is clearly -ου -ου, it is not touched (unlike what we find at the correction at Eph 5:5, for example; see n. 470 above). And so the correction appears to present an alternative reading, as the designations "v.l." and "v.r." indicate. Moreover, von der Goltz (*Eine textkritische Arbeit*, 69) cites this as no. 97 of the marginal notes by the first hand, and calls attention to the sign for Origen in the margin. Lake, de Zwaan, and Enslin, in their collation proper ("Codex 1739," 177), cite the plural simply as "corr (forsan scriba)." But in their discussion of the marginal notes ("Codex 1739," 207) they state: "in the margin is the usual sign to denote Origen." The reading is hence attributed to Origen, as Nestle-Aland[27] reports, thus confirming other evidence that Origen had this reading (see von der Goltz as well as Tischendorf's apparatus). See also the discussion by Zuntz, *The Text of the Epistles*, 77.

Remarkably, though, both von der Goltz (*Eine textkritische Arbeit*, 69) and the collation by Lake, de Zwaan, and Enslin ("Codex 1739," 207) state explicitly that what is written above the original reading is κούτων and νατων (*sic*, with and without accent, respectively, in both sources). I can think only that the later collators followed von der Goltz's incorrect report; for the microfilm shows clearly that what is added is simply ων and ων.

By the way, UBSGNT[3] cites 81 (which was specifically collated for the edition) as agreeing with $\mathfrak{P}^{46}$, but UBSGNT[4] cites it as having the majority reading, as can be inferred *ex silentio*

Plural to singular (2 exx. and 2 ast. exx.):
Rom **8:28** παντα > παν.
Eph **4:8** δοματα > δομα (Leap [from δομ<u>ατ</u>α τοις to δοματ<u>α τ</u>οις, so Hapl]).

Asterisked:
2 Cor 7:5b φοβοι > φοβος (HarmCont).
Phil 2:7 ανθρωπων > ανθρωπου (HarmCont).

Hoskier says that $\mathfrak{P}^{46}$'s reading at Eph **4:8** is "exceptional and might trace to an unpointed Syriac" (with the resulting confusion of singular and plural).[651] I would see rather a haplography of one of the two occurrences of ατ in δομ<u>ατα τ</u>οις (τοις is read by $\mathfrak{P}^{46}$ ℵ A B C D F G L P Ψ *rell*, while εν is found in F G 056 0142 614 630 2464 *pc* vg^{ms} Hier^{pt}).[652] Elsewhere Hoskier refers to the following places where $\mathfrak{P}^{46}$ has a singular noun instead of a plural:

Rom **8:28**	παν, Hoskier says = sy.
1 Cor 1:10	cχιcμα *cum* 33 (Hoskier has "37," which is 69) *pc*.
ast. 2 Cor 7:5b	φοβος *cum* 1836 (*pc*) sy^{p} Tert.
Eph **4:8**	δομα, Leap.
Phil **4:15**	μονον, Hoskier says = sy (listed below).
Heb 7:2	παντος *cum* B, Hoskier says = sy.
Heb 10:6	ολοκαυτωμα *cum* D 1881 d vg^{ms} sa^{mss} aeth.
Heb 10:26	αμαρτιας *cum* D* *pc* sa Hier Marc.
Heb 13:5	αρκουμενος $\mathfrak{P}^{46c\ vid}$ *cum* 0243 81 1739* 1881 *pc*.[653]

Hoskier says of these: "Any critic who wishes to wipe out the many singulars for plurals of $\mathfrak{P}^{46}$ … must satisfy us that he has consulted the Syriac version and has considered the Syro-Greek foundation of the Epistle, before preferring the testimony of the later witnesses for the use of the plural."[654]

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from Scrivener's collation of it in *An Exact Transcript of the Codex Augiensis* and from Nestle-Aland, and as I confirmed by microfilm.

[651] "A Study of the Chester-Beatty Codex," 154.

[652] Zuntz, *The Text of the Epistles*, 46 n. 4 (cited in the Vetus Latina), calls attention to Eph **4:8** and these other similar readings:

1 Cor 1:10	cχιcματα c *rell* | cχιcμα $\mathfrak{P}^{46}$ 33
1 Cor 12:25	cχιcματα ℵ D* F G L 206 323 429 460 1908 2464 *pm* ar vg^{ms} | cχιcμα c $\mathfrak{P}^{46}$ A B C D$^{b.c}$ K *pm*
1 Cor 6:7	κριματα c $\mathfrak{P}^{46}$ *rell* | κριμα ℵ 441 460
1 Cor 12:9	χαριcματα c $\mathfrak{P}^{46}$ *rell* | χαριcμα 2138 lat
1 Cor 14:32	πνευματα c $\mathfrak{P}^{46}$ ℵ A B K L *rell* | πνευμα D F G Ψ* 1 263 302* 327 336 424** 1241^{s} 1952 *pc* ar b vg^{mss} sy^{p}

Zuntz says that (as with the asterisked Heb 5:1a; see n. 516 above) haplography is the natural explanation, but adds: "More probably, however, these errors are due to the fact that the neuters in -μα began to develop, in the latest period of antiquity, a nominative and accusative plural in -μα identical with the singular."

[653] *A Commentary*, 27–28.

[654] Ibid.

But the Syriac support cited by Hoskier at three of these places (as noted in the list above) is dubious.[655] Moreover, three of these forms could be the result of an internal leap: cχιcματα, δοματα, ολοκαυτωματα. And in two further examples we may imagine a confusion of the similar I and C: φοβοc, αρκουμενοc. At Heb 10:26 there may have been a perseverance of the -ιαc found in the preceding τηc αληθειαc. Of course, only three of these readings are singular, although one might also include Rom **16:7b**, Gal **2:12a**, and the asterisked Gal 4:14a. On the other hand there are the plural nouns for singular nouns: 1 Cor **2:1**; Heb **13:15**; and the asterisked 2 Cor 1:10. (See also below under Pronouns.)

Different case and number (2 exx.):
2 Cor **9:12** ευχαριστιων > ευχαριστιαν (HarmCont).
Heb **9:12b** αιωνιαν > αιωνια (HarmCont).

Different genders of nouns (2 exx. and 1 ast. ex.):
2 Cor **7:11b** ζηλον > ζηλοc.
Eph **3:18b** το > ο (before πλατοc).

Asterisked:
Heb 12:18 cκοτω > cκοτει.

I take two readings that perhaps involve the substitution of neuter for masculine to be merely orthographic omission of final -ν: Phil **2:23** (τουτο; agrees with το ευαγγελιον) and Heb **12:1e** (τον).[656] The ones cited above are more likely examples of confusion of gender. At 2 Cor **7:11b** (ζηλοc) we seem to have a neuter accusative; the gender of this word fluctuates between masculine and neuter.[657] But at Eph **3:18b** $\mathfrak{P}^{46}$ makes πλάτοc masculine, an apparently otherwise unattested shift.[658] At the asterisked

[655] At Rom **8:28** and Heb 7:2 sy^{p} has ܟܠܡܨ, which is regularly used for παντα; see Rom 8:32, 9:5 (ܟܠ alone for παντων), 11:36 (ܟܠ alone), 14:2, 14:20; Acts 13:38 (ܟܠ alone for παντων); Eph 4:6 (ܟܠ alone *ter* for παντων). (Nestle-Aland also cites sy^{p} at Heb 7:2.) And at Phil **4:15** sy^{p} has ܟܠܡܢ, which formally is an adverb and thus corresponds to μονον; yet it is frequently used where the Greek has μονοι (or an inflected form): see Matt 12:4; Luke 6:4; 1 Cor 14:36; and Col 4:11. See also n. 388 above.

[656] Hoskier, *A Commentary*, 32, says that this may not be an error, since we do not know that αγωνα follows, that portion of the papyrus having been lost.

[657] Bauer, *Wörterbuch*, s.v., and BDF, §51(2), where this reading of $\mathfrak{P}^{46}$ is cited. On ζῆλοc and other similar examples (such as πλοῦτοc) see Thackeray, *Grammar*, 158–159; Tischendorf, *Novum Testamentum Graece* 3:118; Hort, *Appendix*, 158; von Soden, *Die Schriften, Untersuchungen*, 1387; Moulton and Howard, *Grammar* 2:125–127; Robertson, *Grammar*, 261–262. $\mathfrak{P}^{46}$ has ζηλον (i.e., masculine) with all manuscripts at Rom 10:2 and 2 Cor 7:7, but (as Kenyon notes *ad* 2 Cor **7:11b**) το ζηλοc at 2 Cor 9:2 (*cum* **א** B 6 33 1175 [*pc*]) and κατα ζηλοc at Phil 3:6 (*cum* **א*** A B D* F G I 917 (*pc*)). Although we seem to have here a genuine confusion of gender, it is possible that $\mathfrak{P}^{46}$ has merely an orthographic confusion of -ν and -c at 2 Cor **7:11b**.

[658] BDF, §51(2), classifies this reading under "mere inadvertences," and Bauer, *Wörterbuch*, s. πλάτοc, says that it is a "Versehen." Accordingly, in my dissertation I considered this to be nonsense. Indeed, perhaps the following terminations in -οc simply led the scribe to write the masculine article. On the other hand, of course, other neuters in -οc do fluctuate; see the

Heb 12:18 the substitution in 𝔓46 Ψ of cκοτει for cκοτω construes the word as neuter, as in Hellenistic, instead of masculine, as in earlier Greek.[659]

Different nouns (18 exx. and 6 ast. exx.):
Rom **11:29** κλησις > κτισις (HarmCont).
1Cor **11:9** ανδρα > ανθρωπον.

As Benoit correctly observes, this reading arose when the scribe, after having written γυνη δια τον αν at the end of the line, mechanically continued to complete the word with θρωπον.[660]

1Cor **12:16a** το ους > ο πους (HarmCont).
1Cor **14:25a** καρδιας > διανοιας.

Benoit calls this reading "douteux, car διανοια ne figure que dans *Éph., Col., Heb.*, jamais dans *I Cor.* ni dans les autres ép. de Paul."[661] Zuntz notes that the same variation occurs in Eph 1:18 (where ς 255 635 642 2298 have διανοιας instead of καρδιας),[662] and refers to the equivalence supposed in 1 *Clem.* 36:2, remarking that "the early Christians were used to the equivalence of the two words."[663] In fact, as Zuntz observes, διανοια and

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previous note on ζῆλος. (I take the citation in LSJ of ὁ πλάτος (B), found on an inscription, to be irrelevant to 𝔓46's reading.)

Moreover, Hoskier ("A Study of the Chester-Beatty Codex," 150) raises a question as to whether this is really an error. However, his argument is, at best, irrelevant to this particular reading, since he cites 1 *Clem.* 13:1 as making τύφος neuter instead of masculine, and then goes on to discuss the gender of πλοῦτος in the New Testament. Indeed, his comments concerning this latter word have the effect, I believe, of undermining our confidence in 𝔓46. For Hoskier cites the manuscript evidence for the gender of πλοῦτος, and then says (150–151): "it will be seen that *pap*46 is easily the most consistent witness." Hoskier then comments that "roughnesses" were probably present in the original text, and that "all the attempted polishing, and the harmonizing for consistency's sake, took place later" (151). This is perhaps reasonable, but if consistency comes later, then 𝔓46, the most consistent witness on the gender of πλοῦτος, is surely condemned as reflecting a development later than that present in the other, less consistent witnesses. Similarly, though, Zuntz, *The Text of the Epistles*, 23, observes that the "preservation of unliterary features is apt to strengthen the confidence in the relevant witness," and thus maintains that "the consistent use of the neuter τὸ πλοῦτος, with some sporadic support from other witnesses, enhances the credit of 𝔓46." Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," *RB* 43 (1934) 482, sees the consistency in treating πλοῦτος as neuter as "indice d'une recension." On the gender of πλοῦτος see further Gignac, *Grammar* 2:100, and the references cited in the previous note.

659 Thackeray, *Grammar*, 159; Moulton and Howard, *Grammar* 2:127; Robertson, *Grammar*, 262; Bauer, *Wörterbuch*, s.v.; BDF, §51(2); Elliott, "The Atticist Grammarians," 76 (who seems to overlook this variation). Zuntz, *The Text of the Epistles*, 174, says that here 𝔓46 "anticipates the Byzantine 'Septuagintism' cκότῳ (cf. Deut. iv. 11 and v. 22) for ζόφῳ (cκότει 𝔓46)."

660 "Le Codex paulinien Chester Beatty," 65. Cf. the reading of 𝔓66* at the correction John 9:34, as discussed in chapter 7.

661 Benoit, "Le codex paulinien Chester Beatty," 66: "doubtful, for διανοια occurs only in Eph, Col, Heb, never in 1Cor nor in the other epistles of Paul."

662 Von Soden notes the parallel at 1Pet 1:13, which just possibly could have influenced 𝔓46 at 1Cor **14:25a**.

663 *The Text of the Epistles*, 19.

καρδια are used in the LXX to translate לֵב and לְבָב,[664] and the shift to διανοια at 1 Cor **14:25a** serves to eliminate the Semitism with καρδια in favor of what seems to be the more natural expression in Greek.[665]

2 Cor **4:11b** του ιησου > του υιου.

Here TOY$\overline{\text{IY}}$ was misread (by taking the first Y as both the end of TOY and the beginning of YIY) as TOYYIY.[666]

2 Cor **7:1c** φοβω > αγαπη (HarmCont).
2 Cor **8:21** κυριου > του θεου (HarmGen).
Eph **2:5a** παραπτωμασιν > σωμασιν (HarmCont?).
Eph **3:11** χριστω > κυριω (HarmCont).
Eph **5:2** θυσιαν > οσμην (HarmCont).
Eph **5:17** κυριου > χριστου.

$\overline{\text{κυ}}$ was misread as $\overline{\text{χυ}}$, which $\mathfrak{P}^{46}$ wrote as $\overline{\text{χϱυ}}$; the opposite error occurs at Phil **4:7**.[667]

Eph **6:23** αδελφοις > αγιοις.[668]
Phil **4:7** χριστω > κυριω.

This is $\overline{\text{χω}}$ misread as $\overline{\text{κω}}$; the opposite error occurs at Eph **5:17**.[669]

Heb **9:14a** αιμα > πνευμα (HarmCont).
Heb **9:22a** αιματι > νεκρω (HarmCont). See above on 2 Cor **10:12c**.
Heb **10:25a** επισυναγωγην > συναγωγην.[670]
Heb **11:35** απολυτρωσιν > απολυσιν.

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[664] See Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint* (3 vols.; Oxford: Clarendon Press, 1897–1906), and Bauer, *Wörterbuch*, s.vv. At Deut 30:5 most manuscripts have καρδιας, but Wevers prints διανοιας with B M^{mg} 963 *al.* And at Deut 30:6 one minuscule, 55 (h), substitutes διανοιας for καρδιας.

[665] Bauer (*Wörterbuch*, s. ἀναβαίνω, *ad fin.*) notes that the Semitic idiom ἀναβαίνει ἐπὶ καρδίαν is paralleled in non-Semitic Greek by ἀναβαίνει ἐπὶ νοῦν.

[666] Zuntz, *The Text of the Epistles*, 183 n. 2, calls this "a mere scribal slip," but says that the scribe wrote "$\overline{\text{YIY}}$ for $\overline{\text{IHY}}$." That the *Vorlage* had the *nomen sacrum* $\overline{\text{IY}}$ would make the transcriptional oversight easier, and would seem equally compatible with the early evidence; see Paap, *Nomina sacra*, 93, 107–109. By the way, Tischendorf reports C as having του $\overline{\text{χυ}}$ here, and the NTP says that C is "unleserlich." However, Lyon reports του $\overline{\text{ιυ}}$, and I have hesitantly followed him.

[667] It occurs also in D* F G bo^{ms} at 1 Cor 4:17, as discussed by Zuntz, *The Text of the Epistles*, 181. There is also some variation at θεληματος θεου at Rom 15:32, but $\mathfrak{P}^{46}$ reads there θεου.

[668] Sanders, *A Third-Century Papyrus Codex*, 37, says that "it does not seem a careless error," and refers to Phil 4:22, which is though an imperfect parallel.

[669] Zuntz, *The Text of the Epistles*, 181, refers to the same substitution by D* F G at 1 Cor 4:15, but does not refer to Phil **4:7** (or Eph **5:17**).

[670] The scribe first wrote the usual word, but then (the correction Heb 10:25a) placed deletion marks over επι; at least it seems to be the work of the scribe. The word ἐπισυναγωγή is first attested in the second century B.C.E., while συναγωγή is found from Thucydides on. So it is possible that the scribe desired to transmit the earlier form, although probably just the rarity of ἐπισυναγωγή is an adequate explanation (in the New Testament it occurs only here and at 2 Thess 2:1, and in the LXX only at 2 Macc 2:7). Cf. the replacement in $\mathfrak{P}^{45}$ of επισυναγω by συναγω at Luke **12:1a**.

Hoskier says:

> The difference is really grave, for ἀπολυτρωcιc means a ransom, a deliverance by ransom, while ἀπολυcιc means an ordinary release. We could pass it by, but the famous Claromontanus declares that it did not read απολυτρωcιν here, but απολ<u>αυσιν</u>.[671]

And Hoskier here cites d's "deliciis" instead of "redemptionem." But D and apparently all other Greek witnesses have απολυτρωcιν. Hoskier refers to the use of απολαυcιν at 11:25, and I would see d's reading as a perseverance from that earlier place, where d reads "peccatum delicias" and the Greek has αμαρτιας απολαυcιν. The original reading of $\mathfrak{P}^{46}$ should be seen simply as the omission of a syllable.

Heb **11:36** φυλακηc > φυλακαιc.

Hoskier notes that sa has "with the prison" and bo has "with the prisons," and says that $\mathfrak{P}^{46}$'s reading "is either itacismic for φυλακηc, or φυλακεc, or φυλακαc, or the writer of the Papyrus let his Egyptian trend of mind run to the dative plural and not to the Greek genitive or to the Latin accusative."[672] Although the dative plural seems meaningful here, a sound confusion is quite possible.

Asterisked:	
Rom 11:26	αcεβειαc > αcεβειc.[673]
1 Cor 1:21	θεου > κοcμου (HarmCont).
2 Cor 8:5b	κυριω > θεω (HarmCont).
Gal 2:5b	ευαγγελιου > θεου (HarmGen).
Heb 4:11	απειθειαc > απιcτιαc. See the earlier discussion of Heb **3:18** and **11:31**.
Heb 10:34a	δεcμιοιc > δεcμοιc.[674]
Conjunctions and particles (15 exx. and 4 ast. exx.):[675]	
Rom **6:13**	μηδε > και.
Rom **9:7a**	ουδ > ουθ (i.e., δε > τε).
Rom **9:26a**	αν > εαν.
Rom **15:29**	δε > τε.
1 Cor **6:10**	ουτε > ουδε (i.e., τε > δε).[676]

[671] *A Commentary*, 30–31 (with Hoskier's breathings at the first two Greek words).

[672] Ibid., 56.

[673] This change, from the deeds to the doers, results from what is surely the accidental omission of α, and is also found in 86* at Isa 59:20, the passage being quoted by Paul.

[674] Metzger, *Textual Commentary*, 1st ed., 670 = 2d ed., 600–601, explains δεcμοιc as having arisen "[t]hrough transcriptional oversight."

[675] We also have the nonsensical shift from και to δε at Phil **1:15**.

[676] This creates the sequence in vs. 10: ουδε–ουδε–ουδε–ου–ουχ. In contrast, ς B L *rell* have ουτε–ουτε–ουτε–ου–ουχ, ℵ A C P *al* have ουτε–ουτε–ου–ου–ουχ, Ψ has ουτε–ου–ου–ου–ουχ, and D* has ουδε–ουδε–ουτε–ουτε–ουχ (D^{c} changes the second ουτε [i.e., before λοιδοροι] to ου; for each of the five occurrences of ουτε in vs. 9 D also reads ουδε). Güting and Mealand, *Asyndeton in Paul*, 61, assert that ουδε is secondary at each position.

1 Cor **11:34a**	αν > εαν.
2 Cor **4:8a**	αλλ > και (HarmCont).
Gal **6:3**	ει γαρ > ειπερ (i.e. γαρ > περ).[677]
Eph **5:24**	ωc > οτι.
Heb **9:18**	ουδ > ουθ (i.e., δε > τε).[678]
Heb **9:19**	τε > δε.
Heb **9:21**	δε > τε.
Heb **12:1a**	τοιγαρουν > τοιγαρ.[679]
Heb **12:17b**	καιπερ > καιτοι.[680]
Heb **13:16**	δε > τε.

Asterisked:

Rom 12:20	γαρ > δε.
Rom 16:2b	αν > εαν.
Gal 6:13	ουδε > ουτε (i.e., δε > τε).
Eph 5:4	η > και (HarmCont).

The patterns here are:

αν > εαν:[681]	Rom **9:26a**; 1 Cor **11:34a**; asterisked Rom 16:2b.
ωc > οτι:	Eph **5:24**.
δε > τε:	Rom **15:29**; Heb **9:21**, **13:16**.
ουδε > ουτε:	Rom **9:7a**; Heb **9:18** (ουδ to ουθ); asterisked Gal 6:13.
τε > δε:	Heb **9:19**.
ουτε > ουδε:	1 Cor **6:10**.
αλλ > και:	2 Cor **4:8a** (HarmCont).
μηδε > και:	Rom **6:13**.
ει γαρ > ειπερ:	Gal **6:3**.
καιπερ > καιτοι:	Heb **12:17b**.
τοιγαρουν > τοιγαρ:	Heb **12:1a**.
γαρ > δε:	asterisked Rom 12:20.[682]
η > και:	asterisked Eph 5:4 (HarmCont).

[677] Cited by BDF, § 454(2), among uses of εἴπερ and ἐάνπερ. This is really, of course, a substitution of the enclitic περ for γαρ, perhaps occasioned by the slight resemblance in majuscules (ΓΑΡ > ΠΕΡ).

[678] It is tempting to think that this shift was facilitated by the immediately preceding oθ̲εν.

[679] Cf. BDF, § 451(3), and Turner, *Grammar* 3:340.

[680] Hoskier, *A Commentary*, 34, notes that the Bohairic has ⲕⲉⲧⲟⲓ here, as confirmed by Horner; the Sahidic and one Bohairic manuscript have ⲕⲁⲓⲡⲉⲣ. At the other occurrences of καιπερ and καιτοι the Coptic also transliterates the respective Greek word, so the agreement with bo here is suggestive. Cf. BDF, § 425(1).

[681] On this confusion see the references in chapter 4, n. 112. Note also that at 1 Cor **14:21a** 𝔓[46] replaces εν by εαν, and see 1 Cor **16:12** (οταν > εαν). BDF, § 374, refers to 𝔓[46]'s reading καν at Heb 10:2, which is found in 1890 *pc* according to Tischendorf, and also in 056 0142 according to the NTP. See also n. 510 above.

[682] At Gal 4:25 𝔓[46] reads το δε ϲεινα instead of το γαρ ϲινα. Although Kenyon considers 𝔓[46]'s reading to be singular, it is supported by 33[*vid] in Tischendorf (and Tregelles). (Or one might take there to be two readings: 𝔓[46] is supported by A B D 0278 33[*vid] *pc* in having δε, and by ℵ C F G 33[*vid] *pc* in omitting αγαρ.) Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, takes 𝔓[46]'s reading as singular, and comments: "macht P mit sah aus der allegorischen Deutung des Paulus eine geographische Angabe."

No pattern emerges from these data except the tendency to confuse δε and τε (and ουδε and ουτε).[683]

Pronouns

There are 6 examples (and 2 ast. exx.) where forms of υμεις are replaced by the corresponding form of ημεις, but no move in the opposite direction:

2 Cor **7:11a**	υμιν > ημιν.
2 Cor **7:15a**	υμας > ημας (HarmCont).
2 Cor **9:14a**	υμας > ημας.
2 Cor **9:14b**	υμιν > ημιν.
Eph **6:22**	υμων > ημων.
Heb **10:35**	υμων > ημων.[684]
Asterisked:	
Rom 15:5	υμιν > ημιν.
Eph 3:13	υμων > ημων (HarmCont).[685]

In 2 examples (and 2 ast. exx.) forms of εαυτος lose the initial letter, and once the reverse substitution occurs.[686] See also Heb **9:25a** later, which involves also a shift in case.

2 Cor **3:1a**	εαυτους > αυτους.
Heb **1:3**	εαυτου > αυτου.[687]

[683] Cf. BDF, § 443(1) and § 445(1). The sound confusion of δ and τ, of course, may be involved here.

[684] The Vetus Latina cites 522 (and μ) as supporting $\mathfrak{P}^{46}$. An examination of 522 in the Bodleian revealed that an original ημων has been corrected to υμων, apparently by another hand.

[685] The 1993 printing of Nestle-Aland[27] cites 0278* for ημων, but the NTP and later printings of Nestle-Aland[27] do not.

[686] See chapter 4, n. 339, on this interchange.

[687] UBSGNT[3] cites for δι' αὐτοῦ [*sic*] not only $\mathfrak{P}^{46}$ but also the witnesses that have δι εαυτου. UBSGNT[4] cites the reading δι' ἑαυτοῦ with its support and notes "($\mathfrak{P}^{46}$ αὐτοῦ)." One would suppose that with its αυτου $\mathfrak{P}^{46}$ could have intended αὑτοῦ just as with εαυτου.

Zuntz, *The Text of the Epistles*, 43, cites δι εαυτου (but adds "Or αὑτοῦ" in n. 2) from $\mathfrak{P}^{46}$ 1739 0243 424**, and considers that to be the authentic reading. He states that αυτου as found in ℵ A B D^b Ψ *al* is "an easy corruption" of δι εαυτου, and that the majority αυτου δι εαυτου is a "conflation of the other two." See his discussion at 43–45, and also his addendum at 285–286.

Metzger, *Textual Commentary*, 1st ed., 662 = 2d ed., 592, who argues for the reading αυτου (ℵ A B D^b Ψ *al*), aligns the textual evidence in what appears to be a misleading way (although n. 1 has the usual presentation). He groups $\mathfrak{P}^{46}$ with D* 256 [he has 236] 263 2005 2127, and then discounts this reading by stating that D* has a conflation (αυτου δι αυτου). But the reading of $\mathfrak{P}^{46}$ itself is not explained, and its support (apart from the variation of αυτου and εαυτου) from 0243 6 424** 1739 1881* is not mentioned. Indeed, 1739 is lumped with the majority text as having δι αυτου or δι εαυτου. And the fact that, as von Soden observes (*Die Schriften, Untersuchungen*,

Heb **12:10b** αυτοις > εαυτοις.[688]

Asterisked:
1Cor 7:38 εαυτου > αυτου.[689]
Gal 6:4a εαυτον > αυτον.

Other changes of pronoun (5 exx. and 3 ast. exx.):
Rom **16:7b** οι > οc.[690]
2Cor **7:7** εμου > ημων (HarmCont).
Gal **2:12a** τιναc > τινα (HarmCont).
Gal **6:7** ο *et* ταυτα > α *et* ταυτα (HarmCont).
Heb **6:7** ουc > οις.

Asterisked:
Gal 4:14a υμων > μου (HarmCont).[691]
Col 4:11b μοι > εμοι.[692]
Heb 7:2c ο > οc.[693]

There are two shifts from singular to plural pronouns (2Cor **7:7**; Gal **6:7**), and also two shifts from plural to singular pronouns (Rom **16:7b**, Gal **2:12a**, and the asterisked 4:14a). All of these are harmonizations to

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1980) the shortest reading (αυτου) can be explained as a leap from the majority text (αυτου δι εαυτου) is not mentioned.

[688] Kenyon edits αυτοις, but the NTP and Comfort and Barrett correctly have εαυτοις, as in my dissertation (202; cf. 286 n. 17 [where 12:10a should be 12:10b]).

[689] Nestle-Aland cites 629 merely for (ε)αυτου, but the microfilm confirms that it reads την παρθενον αυτου, and this reading is accordingly asterisked. Von Soden (*Die Schriften, Text mit Apparat*, 906 [his corrections]) cites $\mathfrak{P}^{15}$ (his α1044) as agreeing with B D here. But, as the NTP and Comfort and Barrett report, it supports the usual text: τη[ν ε]αυ[του π]αρθενον. Nestle-Aland has $\mathfrak{P}^{15vid}$, although there is no doubt about the order, but at most about whether it has εαυτου or αυτου. Indeed, from the plate in Comfort and Barrett, 94, it seems virtually certain that it read εαυτου.

[690] The two preceding words end in -c; of course, OI and OC are rather close in appearance also. Metzger (*Textual Commentary*, 1st ed., 539 [the variant is not discussed in the second edition]) says that $\mathfrak{P}^{46}$'s "use of the singular number must be accounted a scribal blunder." But one could take oc as referring to Andronicus alone, since Julia (as in $\mathfrak{P}^{46}$) would require η. Perhaps we have here a reluctance to include a woman among those who were "in Christ" before Paul.

[691] See the discussion of the asterisked Gal 4:14b above for Fascher's and Seesemann's comments on 4:14a and 4:14b. By the way, instead of considering the reading of $\mathfrak{P}^{46}$ to be singular here, one could suppose that there are two readings: μου $\mathfrak{P}^{46}$ *cum* ς *pm* | υμων **א*** A B *pc* | *om.* **א**^{c} *pc* ; and τον ς *pm* | *om.* $\mathfrak{P}^{46}$ *cum* **א*** A B *pc*. Nestle-Aland actually cites $\mathfrak{P}^{46}$ as omitting τον from the reading μου τον. But on external grounds it seems to me most likely that $\mathfrak{P}^{46}$'s reading here derives from that of **א*** A B D* F G 33 *pc*, which is doubtless original. Furthermore, on C's reading see Lyon, "A Re-examination," 271, whom I have followed for C*, but I assume that Tischendorf is correct for C^{2} against Nestle-Aland and the NTP.

[692] This shift to the emphatic εμοι is also found in 1739. For some textual variations between the unemphatic and emphatic personal pronouns, see von Soden, *Die Schriften, Untersuchungen*, 1386, and BDF, §279 (cf. Turner, *Grammar* 3:39). Cf. the shift from εμε to με in $\mathfrak{P}^{75}$ at John **12:48**.

[693] The scribe evidently thought that the masculine pronoun was appropriate with βασιλευc. On ὅ ἐστιν see Robertson, *Grammar*, 713–714 ("a set expression"); BDF, §132(2); Turner, *Grammar* 3:48. Note that at Eph 6:17 $\mathfrak{P}^{46}$ correctly has ο εστιν.

the context. As noted, 𝔓46 has six singular readings that change a second person plural pronoun to a first person plural pronoun, but no singular example of the reverse change: 2 Cor **7:11a**, **7:15a**, **9:14a**, **9:14b**; Eph **6:22**; Heb **10:35**; and the asterisked Rom 15:5; Eph 3:13.[694] One of these may be a harmonization to the context (2 Cor **7:15a**, as well as the asterisked Eph 3:13), but such confusion is common because of the similarity in the pronunciation of υ and η.[695] And there is the shift at Col **3:6a** (listed later) from α (or perhaps ο) to ταυτα, under the influence of the parallel at Eph 5:6.

There appears further to be a tendency to move from οc to ο:[696] besides the singular Col **1:7b** and Col **4:9** (both treated as orthographic) and the original reading at Eph 4:15 (corrected to οc), there are also Eph 1:14, Col 1:18, and Heb 7:1, where there is significant support for both ο and οc and 𝔓46 has ο, and the asterisked Rom 11:7a, where 𝔓46 adds ο before ουκ.[697] But we see the contrary shift at the asterisked Heb 7:2c.

Adjective (1 asterisked ex.):
Heb 12:1d ευπεριστατον > ευπερισπαστον.

Some scholars, even without knowing of 1739's support (which was first cited in UBSGNT[1] of 1966), have approved 𝔓46's reading here. Zuntz argued that 𝔓46 preserved the authentic reading against all the other evidence.[698] Beare similarly approved 𝔓46's reading.[699] Souter asserted that 𝔓46 "has the attractive variant, in Heb. xii. 1, 'the sin that doth so easily

694 Benoit, "Le Codex paulinien Chester Beatty," 61–62, cites 2 Cor **7:11a**, **7:15a**, **9:14a**, **9:14b**, and Eph **6:22**, as well as the asterisked Eph 3:13 (ημων *prim.*), and also 2 Cor 8:8 (ημετεραc) and Eph 3:13 (ημων *sec.*), where 𝔓46 has support in Tischendorf. Benoit notes that the uniform shift is toward ημ-, and we may add that obviously there is clustering in 2 Corinthians (and Ephesians, which follows in the codex). Note also that at Eph 1:18 𝔓46* wrote ημαc.

695 Cf. Metzger and Ehrman, *The Text of the New Testament*, 255–256, and Gignac, *Grammar* 1:262–267. Note also 𝔓46's correction at 2 Cor 1:11 from υμων (*cum* B D^c F K P 614 *pm*) to ημων (*cum* ℵ A C D* G Ψ 1739 *al*); Metzger notes (*Textual Commentary*, 1st ed., 575 = 2d ed., 507) that υμων, "which is almost unintelligible in the context, is a scribal blunder, originating from the circumstance that in later Greek η and υ were pronounced alike." Presumably many scribes could make this same blunder independently.

696 This could be omission of final c before a word beginning with a vowel; see Gignac, *Grammar* 1:125.

697 Benoit, "Le Codex paulinien Chester Beatty," 62: "N'y a-t-il pas là quelque chose de systématique?" Benoit (62 n. 1) points out that 𝔓46 retains οc twice at 1 Cor 11:21 (with all the other manuscripts). Benoit does not cite Col **1:7b** and 1:18, but Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 482, does, along with the asterisked Rom 11:7a and 10:14a (cited later). Cf. Zuntz, *The Text of the Epistles*, 120 n. 4. Zuntz, ibid., 24 n. 3, further observes that 𝔓46 avoids the shift from ο to οc at Heb 7:1 (by a duplication before συναντησας) as found "in all old manuscripts."

698 *The Text of the Epistles*, 25–29. F.F. Bruce, "Textual Problems in the Epistle to the Hebrews," in *Scribes and Scripture: New Testament Essays in Honor of J. Harold Greenlee*, ed. David Alan Black, 36–37, briefly discusses this variant, as does BDF, §117(1).

699 "The Text of the Epistle to the Hebrews in 𝔓46," *JBL* 63 (1944) 380.

distract us', which may be original in place of '… beset us'."[700] And Vaccari utilizes 𝔓[46]'s reading to argue for the emendation εὐπερίστατον ἀπαρτία.[701] But Metzger says that the reading "is either a palaeographical error or a deliberate modification of εὐπερίστατον."[702]

As noted by Comfort,[703] the NEB gives a reference in the margin to 𝔓[46]'s reading, and Tasker says: "It has been considered as original by some scholars, but it was considered more probable that it was an early attempt to avoid the difficult εὐπερίστατον, which can be either active or passive in force and has been interpreted in many different ways."[704]

The Latin evidence here is confusing. UBSGNT[4] cites d z (Ps-Aug) as supporting 𝔓[46] 1739.[705] In fact, d z have "fragilem," and Ps-Aug has "agile" (see the Vetus Latina, ad loc.). And Ps-Aug's "agile" seems closer to 𝔓[46]'s reading than does "fragilem," although UBSGNT[4] cites otherwise.

Frede comments on all this:

> Im letztgenannten Fall [Heb 12:1] fragt man sich unwillkürlich, ob das ungeschickte *fragilis* von 75 und 65 [i.e. d z] nicht durch ein Mißverständnis aus *agilis* entstand; *agilis* ist vielleicht nicht Interpretation des allgemein bezeugten εὐπερίστατος, das die personalisierte Sünde als "leicht bestrickend" charakterisiert, sondern des nur von 𝔓[46] 1739 gebotenen εὐπερίσπαστος (= leicht ablenkend), das seinerseits bloße Verschreibung oder beabsichtigte Erleichterung sein kann, von G. Zuntz und A. Vaccari aber empfohlen wird und jedenfalls sehr erwägenswert ist.[706]

Frede thus suggests that "fragilem" is an error for "agile," which in turn is a rendering of εὐπερίσπαστον. It is tempting to suppose that 𝔓[46] and 1739 independently arrived at this slight modification of the common reading. But, of course, 𝔓[46] and 1739 are closely related, and we may find it unlikely that two scribes would independently choose this unusual word. So, if 1739 has inherited this reading and Frede's analysis is correct, then we are seeing the survival of εὐπερίσπαστον in a very narrow stream of tradition.[707]

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[700] *Text and Canon of the New Testament*, revised edition, 125.

[701] A. Vaccari, "Hebr. 12, 1: lectio emedantior," *Bib* 39 (1958) 471–477.

[702] *Textual Commentary*, 1st ed., 675 = 2d ed., 604. Benoit, "Le Codex paulinien Chester Beatty," 66, also rejected it.

[703] *Early Manuscripts*, 170.

[704] "Notes on Variant Readings," 442.

[705] The earlier three editions agreed in citing "𝔓[46] 1739 it[d? e? z?]."

[706] Vetus Latina 25:1029: "In the last-mentioned case one inevitably asks whether the awkward *fragilis* of 75 and 65 did not arise from *agilis* through a misunderstanding; *agilis* is perhaps not interpretation of the generally attested εὐπερίστατος, which characterizes the personalized sin as "easily captivating," but rather of εὐπερίσπαστος (= easily distracting) found only in 𝔓[46] 1739, which in turn can be simple error or intentional alleviation, but is recommended by G. Zuntz and A. Vaccari and in any case is well worth considering."

[707] See also Hoskier, *Commentary*, 31–32. Hoskier remarks (32): "απεριστατον *Compl*[gr] *solus*." But this is not confirmed by his own collation of the early editions (*A Full Account*, 10).

Prepositions (3 examples, all HarmCont):[708]
Rom **15:16a** εις > δια (HarmCont).
Gal **3:18** εκ > δια (HarmCont).
Heb **5:1b** υπερ > περι (HarmCont).[709]

Adverbs (6 exx.):
1 Cor **8:10** ουχι > ουχ.
2 Cor **4:8b** ου > μη (HarmCont). Here the scribe writes ου instead of μη with a participle.[710]
2 Cor **12:5** ου > ουδεν.

Hoskier correctly reports that the Gothic supports ουδεν with its "ni waiht" instead of the simple "ni."[711] I can give no explanation of the shift by $\mathfrak{P}^{46}$, but it is possible that the Gothic obtained the reading from the Latin.[712] Of course, the agreement of $\mathfrak{P}^{46}$ and the Latin is striking in any case. Hoskier refers to several other supposed agreements between $\mathfrak{P}^{46}$ and the Gothic;[713] but it seems to me that only 2 Cor **12:5** suggests some kind of genetic relationship.

Eph **5:12** κρυφη > κρυβη. The scribe's κρυβῆ is a later form, and occurs at a few places in LXX manuscripts.[714]
Heb **7:19** ουδεν > ου.
Heb **7:27b** εφαπαξ > απαξ.

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[708] See also 1 Cor **15:10d**.

[709] Benoit, "Le Codex paulinien Chester Beatty," 62, cites this and 1 Cor 1:13 (where $\mathfrak{P}^{46}$ = B D*) as places where περι usurps the classical υπερ; see generally Robertson, *Grammar*, 629; BDF, § 229 and § 231; Turner, *Grammar* 3:269–271. And see Zuntz, *The Text of the Epistles*, 87, who also cites 1 Cor 1:13, on the tendency in the tradition. See further John **7:13** in $\mathfrak{P}^{75}$, and chapter 9, n. 355.

Zuntz, ibid., 43, cites 1739 as agreeing with $\mathfrak{P}^{46}$ here. This report for 1739 is not found in von Soden or in the collation by Lake, de Zwaan, and Enslin, and so I am puzzled about the origin of Zuntz's citation. Moreover, the microfilm confirms that 1739 reads υπερ with the other manuscripts. (Zuntz knew of 1739 only from von der Goltz, von Soden, and the collation; see ibid., 69, 76 n. 2. I suppose that it is possible that Zuntz somehow confused the report in the collation about 1739's reading at Heb 5:3, where it does have περι for υπερ, thus agreeing with $\mathfrak{P}^{46}$ **א** A B *al.*) Cadwallader, "The Correction of the Text of Hebrews," 266, also cites this reading as being found in $\mathfrak{P}^{46}$ and 1739, apparently relying on Zuntz.

[710] BDF, § 430(3), says that $\mathfrak{P}^{46}$ has this "incorrectly"; cf. Turner, *Grammar* 3:285.

[711] "A Study of the Chester-Beatty Codex," 157.

[712] G.W.S. Friedrichsen, *The Gothic Version of the Epistles: A Study of its Style and Textual History* (London: Oxford University Press, 1939) 192 and 165, notes that at Rom 9:1 the Gothic similarly has "ni waiht" for ου, and says that the shift at 2 Cor **12:5** is "from vg. latt. *nihil*." (Cf. further Metzger, *Early Versions*, 385–386, on the general relation of the Gothic to the Latin.)

[713] "A Study of the Chester-Beatty Codex," 156–157.

[714] LSJ, s. κρυφῆ; Thackeray, *Grammar*, 227; BDF, § 73, comparing it to κρύβω, which is a Hellenistic form for κρύπτω; Gignac, *Grammar* 2:284 n. 2. In the LXX κρυφη occurs as a variant with κρυβη at Gen 31:26(27) (where κρυφη occurs in Philo's citation at *Leg.* 3.20), Josh 2:1 (also in Aquila and Theodotion there), Ruth 3:7, and 1 Kgdms 19:2, as a variant with κρυβδην and εν κρυπτω at 2 Kgdms 12:12, as well as at 3 Macc 4:12. By the way, Gignac, *Grammar* 1:97–98, cites a few examples of the interchange of φ and β, but he comments (96) in general: "There is little evidence for the interchange of aspirated and voiced stops."

Prefixes

The preference for simple words to compound words, which we saw in $\mathfrak{P}^{45}$, is present to a more marked degree in $\mathfrak{P}^{46}$.[715] Nine omissions of prefixes are singular: Rom **12:16b**; Gal **1:17a**, **2:13**; Eph **2:2b**; Col **3:16a**; Heb **1:6**, **6:11b**,[716] **7:27b**, **10:25a**; and the asterisked Rom 8:17b;[717] Gal 1:18; Heb 12:4b, 13:11b. In three of these examples an internal leap is possible: Rom **12:16b**; Eph **2:2b**; Heb **6:11b**; and the asterisked Gal 1:18; Heb 12:4b, 13:11b. And in three of these examples $\mathfrak{P}^{46}$ replaces a word that is unusual in the New Testament: συναπάγω at Rom **12:16b** and Gal **2:13**, and ἐπισυναγωγή at Heb **10:25a**.

On the other hand, $\mathfrak{P}^{46}$ adds only one prefix, at Heb **10:29** (HarmCont). And there are five replacements of prefixes: 1 Cor **13:5**, **16:5** (HarmCont); Gal **6:2**; 1 Thess **1:10** (HarmCont?);[718] Heb **10:26b** (HarmCont); and asterisked Heb 11:40a. There is also Phil **1:7** (listed later), where the prefix συν is replaced by και.

Other (57 exx. and 5 ast. exx.):
Rom **9:5** το > ο (HarmCont).
Rom **10:16** ησαιας γαρ λεγει > καθως γεγραπται εν τω ισαια (HarmCont).
Rom **13:5** αναγκη υποτασσεσθαι *vel* υποτασσεσθε > και υποτασσεσθε.[719]

Debrunner thinks that $\mathfrak{P}^{46}$ probably has the original reading, where in order to facilitate the understanding of υποτασσεσθε as an imperative, either και is omitted (in D F G) or αναγκη is substituted with the con-

[715] Zuntz, *The Text of the Epistles*, 18, observes a tendency to omit parts of words, and instances Heb **6:11b**, **7:19** (ου for ουδεν), **7:27b**. Benoit, "Le Codex paulinien Chester Beatty," 63, sees a preference for simple forms (citing Lagrange, where "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, seems to be the reference), and instances Gal **2:13**; Phil **1:7**, as well as the asterisked Gal 1:18 and Heb 12:4b, and others with support (often from B). Hoskier, $\mathfrak{P}^{46}$: *Addenda et corrigenda*, 1, cites Gal **1:17a**, **1:18**, **2:13**; Phil **1:7**, and the following readings that have support in Tischendorf: Rom 15:24 (πορευομενος); 1 Cor 7:13 (ευδοκει), 13:8 (πιπτει), 14:23 (ελθη), 14:37 (γεινωσκετω, cited as 14:27); 2 Cor 7:10 (εργαζεται), 12:16 (εβαρησα); Gal 5:5 (εκδεχομεθα); Eph 6:10 (δυναμουσθε); Phil 1:25 (παραμενω); Col 3:24 (λημψεσθε). Hoskier sees the simple forms as "a sure sign of early graeco-syriac (or syro-greek) usage—before the polishing processes were set agoing." In *A Commentary*, 39, he discusses Heb **6:11b**, and cites also Heb 8:10, where $\mathfrak{P}^{46}$ B Ψ 0285^{*vid} have γραψω for επιγραψω, and later (49) cites Heb 10:25, where $\mathfrak{P}^{46}$ D* (Hoskier has simply D) have καταλειποντες for εγκαταλειποντες, (52) Heb 11:14, where $\mathfrak{P}^{46}$ D* 629 *pc* have ζητουσιν for επιζητουσιν, and (64) the asterisked Heb 13:11b, where $\mathfrak{P}^{46*}$ Ψ 489 2401* have καιεται for κατακαιεται (Hoskier cites 489 from Scrivener's *An Exact Transcript of the Codex Augiensis*).

[716] Mees, *Zitate* 1:174, cites $\mathfrak{P}^{46}$'s shift, "womit er den Sinn leicht abschwächt."

[717] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 483, cites this among the shortenings of the text, and comments: "A-t-il craint de dire que nous participons aux souffrances du Christ alors qu'il a cessé de souffrir?"

[718] Nestle-Aland cites "υπομ- $\mathfrak{P}^{46vid}$," although the letters cited are clear; this "vid" was not present in the 25th edition, but is found in the later editions.

[719] The scribe corrected (Rom 13:5) -c- to -cc-, but left αναγκη.

comitant shift to υποταccεcθαι (with the same pronunciation).[720] Sanders calls attention to the Latin evidence for $\mathfrak{P}^{46c}$'s διο και υποταccεcθε ("ideoque subditi estote," d* f g gue Ir^{lat} Spec), as well as to the evidence supporting the omission of αναγκη (D F G Ambst) or the addition of και after διο ("ideoque," t vg^{mss}).[721] Holmes sees the shift to και as a deliberate change by an early reader of Romans.[722]

Rom **15:7**	διο > δι ου (HarmCont).[723]
Rom **15:15a**	ωc > ουτωc (the reverse of 1Cor **14:21c**).[724]
Rom **15:17a**	εχω ουν την > ην εχω.[725]
Rom **15:24**	ωc αν > εωc αν.[726]
Rom **15:31b**	τοιc αγιοιc > δια των αγιων.
1Cor **1:8**	εωc τελουc *vel* αχρι τελουc > τελειουc (HarmCont).
1Cor **1:13**	μη > η (HarmCont).
1Cor **2:15**	πνευματικοc > πνευματοc (a confusion of *nomina sacra*).[727]
1Cor **5:12b**	εcω > εcωθεν.[728]
1Cor **5:13a**	εξω > εξωθεν.[729]
1Cor **7:12**	cυνευδοκει > cυνευδοκια.
1Cor **7:40**	μακαριωτερα > μακαρια (HarmGen).
1Cor **11:14**	η φυcιc αυτη > η φυcιc αυτηc (HarmCont).
1Cor **12:10b**	αλλω > ετερω (HarmCont).
1Cor **14:5**	παντας > παντα (HarmCont).
1Cor **14:21a**	εν > εαν.
1Cor **14:21c**	ουτωc > ωc (the reverse of Rom **15:15a**).[730]

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[720] "Über einige Lesarten," 36–37; in BDF, §127(2), $\mathfrak{P}^{46}$'s reading is said to be "perhaps" correct. Cf. Turner, *Grammar* 3:300.

[721] *A Third-Century Papyrus Codex*, 36. By the way, it seems as though the citation of "it" in Nestle-Aland should really go with $\mathfrak{P}^{46}$.

[722] "The Text of $\mathfrak{P}^{46}$," 191.

[723] The same shift occurs in $\mathfrak{P}^{72}$ at the asterisked 2 Pet 1:12a.

[724] We seem to have a visual confusion. The scribe found μερουcωc, and simply duplicated the ουc, taking it first (correctly) as the final portion of μερουc, and then taking it (incorrectly) with ωc. And in order to make a word from this second combination of letters the scribe also made the easy transition from oucωc to ουτωc. Such duplication of letters is unusual but not otherwise unknown. $\mathfrak{P}^{47}$ and 1611 seem to have such a duplication at Rev 11:12 (see my "'Their Fifteen Enemies': The Text of Rev xi. 12 in $\mathfrak{P}^{47}$ and 1611," *JTS*, n.s. 31 [1980] 78–80, and the discussion of the asterisked 11:12b below), and $\mathfrak{P}^{47}$ seems to have a singular example of such a duplication at Rev **11:10b**, as discussed below.

[725] Güting and Mealand, *Asyndeton in Paul*, 29–30, argue that $\mathfrak{P}^{46}$ is original here.

[726] This could be explained as a misunderstood correction: in the exemplar stood ωc αν, with an ε (perhaps placed unclearly or even in the margin) intended to shift the reading to ωc εαν, but the scribe of $\mathfrak{P}^{46}$ added the ε to the previous word.

[727] I would interpret this as meaning "he of the spirit." But see n. 324 above on 1Cor **3:1**, as well as pp. 257–258 above on various similar confusions.

[728] Nestle-Aland cites sy^p as supporting $\mathfrak{P}^{46}$'s τουc εcωθεν υμειc κρινατε (without ουχι), i.e., our 1Cor **5:12a**, **5:12b**, and **5:12c**. But in fact at **5:12b** sy^p has ܠ̈ܒܝ̈ܬܗ̇ܘܢ, which corresponds to τουc εcω (cf. Rom 7:22 and Eph 3:16). Here as well as at the two occurrences of εξω in 5:12–13, sy^p lacks ܒ̈ܪ, which usually (although not always) represents -θεν of εcωθεν and εξωθεν.

[729] I see no reason for the addition of -θεν at these two places; but cf. n. 804 below. $\mathfrak{P}^{45}$ changes εξωθεν to εξω at the asterisked Mark 7:15; see chapter 4, n. 349.

[730] This appears to be the result of a leap from ουδ to ουτ in ουδ ουτωc. The similarity in

1 Cor **15:10d**	η cυν εμοι > η εις εμε (HarmCont).
1 Cor **15:17**	ετι > ει (HarmCont).
1 Cor **15:47**	ο κυριος > πνευματικος (HarmCont).
1 Cor **16:3**	εαν δοκιμαcητε > δοκιμαζετε.
1 Cor **16:12**	οταν > εαν (HarmCont).[731]
2 Cor **3:18c**	κατοπτριζομενοι *et* μεταμορφουμεθα > κατοπτριζομεθα *et* μεταμορφουμενοι.[732]
2 Cor **5:8b**	και ευδοκουμεν > ευδοκουντες (HarmCont).
2 Cor **9:1**	περιccον > περιccοτερον (HarmCont).
2 Cor **10:7b**	χριcτου > ο χριcτος (HarmCont, perhaps a confusion of *nomina sacra*).[733]
Gal **3:28a**	ουκ ενι > ουκετι (HarmCont).
Gal **3:28b**	ουκ ενι > ουκετι (HarmCont).[734]
Gal **5:12**	οφελον > αρα (HarmCont).
Eph **2:4**	ην ηγαπηcεν > ηλεηcεν (HarmCont).
Eph **3:7**	αυτου > του θεου (HarmCont).
Eph **4:16**	κατ ενεργειαν > και ενεργειας.
Eph **6:12a**	αρχας και τας εχουcιας > μεθοδιας (HarmCont).
Phil **1:7**	cυνκοινωνους > και κοινωνους.
Phil **2:26**	παντας υμας *vel* παντας υμας ιδειν > πεμψαι προς υμας (HarmCont).
Phil **4:15**	μονοι > μονον.[735]

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sound of δ and τ would make such a leap almost a haplography. BDF, §64(2), suggests that ουδ ωc here in $\mathfrak{P}^{46}$ "may well be a classicism." However, the scribal leap seems to be an easier explanation of the reading.

[731] I note that the same fluctuation between οταν and (ε)αν occurs at Mark 4:26, but where both are perhaps secondary.

[732] In this curious set of changes, the scribe has shifted from participle and finite verb of the majority of witnesses to finite verb and participle, inserting an article to govern the participle. It is tempting to think that this is a deliberate change, and that it arose either because the scribe was trying to improve the style or perhaps because the scribe made a leap (κατοπτριζομενοι … μεταμορφουμεθα) and wrote κατοπτριζομεθα, at that point caught his error, and then corrected it as best he could without marring his copy. In my dissertation I had interpreted this simply as an addition of the article οι to the reading found in 33 (and ignored μεταμορφουμενοι since it was supported by A 614 1906). Apart from the implausibility that the singular reading of 33 was in the *Vorlage* of $\mathfrak{P}^{46}$, such an interpretation overlooks the fact that the two verbs are surely connected. I would now see 33 as harmonizing the first verb to the second, while A 614 1906 have harmonized the second to the first.

[733] This would mean "for as Christ himself, so also are we." But cf. pp. 257–258 above for similar confusions. As Kilpatrick cites in his edition, the Ethiopic here agrees in having the nominative, although it omits any equivalent of αυτος.

[734] Kenyon cites "ουκετι *ter*," even though the third occurrence is not extant. Of course, it is likely that indeed the scribe did write ουκετι αρcεν as well, as edited by Kenyon and Comfort and Barrett; but Sanders has ουκ ενι αρcεν in the lacuna.

[735] Tischendorf, Tregelles, and von Soden cite the Armenian as agreeing with A* in omitting μονοι. But the Armenian in fact has մ[illegible]ն, which corresponds to μονοι, as is reported by the Vetus Latina (which cites sy$^{pal.p}$ as well). However, I would see the versional agreement with $\mathfrak{P}^{46}$ as coincidental. By the way, from the facsimile of A it looks to me as though μονοι is original (although the NTP agrees with Tischendorf and Tregelles in thinking that A* omitted it; Woide says "μονοι additio antiqua"). The word comes at the end of the line, and the letters are compressed as is usual at the ends of lines; but if it had not been there originally the line would have ended unusually soon.

Col **1:16**	εξουσιαι τα > εξουσιαι οτι (HarmCont).
Col **1:23a**	και μη > δε.[736]
Col **1:23b**	μετακινουμενοι > μετακινητοι.
Col **3:6a**	α *vel* ο > ταυτα (HarmPar).
Heb **3:6**	εσμεν > μεν; perhaps the result of a leap οικος̲ εσ̲μεν.[737]
Heb **7:12**	μεταθεις γινεται > μεταθεσιν γινεσθαι (HarmCont).
Heb **8:11b**	εκαστος > ετερος (HarmCont).
Heb **8:11d**	γνωθι τον κυριον > εγνω αυτον κυριος.[738]
Heb **9:15a**	τουτο > τουτου (HarmCont).
Heb **9:25a**	εαυτον > αυτος.[739]
Heb **10:1a**	ουκ αυτην > και.

Beare correctly points out that $\mathfrak{P}^{46}$'s reading here "is no ordinary slip," and that the reading is at least possible.[740] Hoskier indeed thought that it was authentic.[741] However, Zuntz's careful examination led him to see the text found in $\mathfrak{P}^{46}$ as "treating σκιά and εἰκών as synonyms," and to judge the reading "a wilful alteration, an alteration which could readily suggest itself to an attentive reader assessing the original text by the standards of educated Greek thought and mode of expression."[742] Zuntz went on to contend that such readings in $\mathfrak{P}^{46}$

[736] The reading of $\mathfrak{P}^{46}$ is uncertain. Sanders and Kenyon edit μ[η] (with no dot), followed by Comfort and Barrett, and the NTP edits μη; and μη would be supported by 33 489 (the reading in both manuscripts was confirmed by microfilms). However, despite such authority, the first letter seems closer to Δ (the upper half or so seems clear) than to M.

[737] See Zuntz's comment cited earlier in connection with Heb **13:21b**. $\mathfrak{P}^{45}$ has similarly changed εσμεν to μεν after ημεις at Acts **10:39a**.

[738] Cf. the nonsensical Heb **12:14b**.

[739] This shift has the effect of changing, as Hoskier puts it, "He offered himself" to "He himself offered" (*A Commentary*, 48). Hoskier refers to the absence of an object of sacrifice at Heb 7:27 in $\mathfrak{P}^{46}$ alone (i.e. **7:27a**) and at Heb 5:3 in all witnesses.

[740] "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 387–389. Cf. Benoit, "Le Codex paulinien Chester Beatty," 66: "εικων deviendrait parallèle de σκια, et non son opposé: 'la loi a l'ombre des biens à venir et la figure des réalités'; cette leçon n'est pas invraisemblable. Est-elle facilitante?"

[741] *A Commentary*, 30: "it looks *optime* to me, and an earlier reading than the usual one."

[742] *The Text of the Epistles*, 22 (see his complete discussion on 20–23). Metzger (*Textual Commentary*, 1st ed., 669 [reading "which" for "that"] = 2d ed., 599–600) says that this is "an interesting reading, but one that certainly cannot be original, for the construction of the sentence implies a contrast between εἰκών and σκιά." See further Bruce, "Textual Problems," 32–33, who follows Zuntz, maintaining (33) that the reading "is not an accidental misreading: it is a deliberate change of the text rising from a conviction that 'image' and 'shadow' are practically synonymous, both being set in contrast with the substance or reality." Bruce also notes (33) that ου κατα in 69 and ουκ αυτων in 1908 "are patent misreadings of οὐκ αὐτήν." Indeed, these two readings seem to be simple slips, in contrast to $\mathfrak{P}^{46}$'s alteration. As noted by Comfort, *Early Manuscripts*, 169, the NEB refers in the margin to $\mathfrak{P}^{46}$'s reading, and Tasker, "Notes on Variant Readings," 441, says that the reading was regarded as "the work of a scribe to whom the contrast between σκιά and εἰκών seemed unnatural." In fact, Raniero Cantalamessa, "Il papiro Chester Beatty III ($\mathfrak{P}^{46}$) e la tradizione indiretta di Hebr. 10,1," *Aeg* 45 (1965) 194–215, investigates sources (such as Philo [*Leg.* 3.96] and Clement) that appear to equate σκιά and εικών. But he leaves aside (205 n. 2) explaining how either reading arose from the other, noting merely that the usual reading is the *lectio difficilior* while $\mathfrak{P}^{46}$'s is the *lectio brevior*. Recently

> are not due to a scribe's slovenliness: they are conjectures, and indeed ingenious conjectures, witnessing to attentive study of the text and perfect command of the Greek language. Our scribe found them in his copy and it is most unlikely that he should have been alone in propagating them.[743]

The latter sentence seems to be unjustified. At any rate there is no evidence for the existence of this reading elsewhere,[744] and so we may—on the basis of our working hypothesis—assign it to the scribe of $\mathfrak{P}^{46}$. This reading, moreover, hardly requires "perfect command of the Greek language" for its invention.[745] Deliberate alteration, to be sure, is involved here, rather than a transcriptional oversight, but the alteration is quite straightforward. It happens that the verse in which the alteration is made invites metaphysical commentary,[746] and so what is a simple replacement can be viewed as an "ingenious" conjecture.

Heb **11:21**	ιωcηφ > αυτου (HarmCont).
Heb **11:23a**	τριμηνον > τριμηνοc (HarmCont).[747]
Heb **11:30**	κυκλωθεντα > κυκλοθεν.
Heb **11:33**	κατηγωνιcαντο βαcιλειαc > βαcιλειc (HarmCont).
Heb **11:40b**	προβλεψαμενου > προcβλεψαμενοι (-μενου > -μενοι, HarmCont).
Heb **12:16a**	τα πρωτοτοκεια > τας πρωτοτοκειας.

Here the use of τας πρωτοτοκειας (as if from ἡ πρωτοτοκεία) seems to be an attempt at improvement on the form τα πρωτοτοκεια (or -ια), which

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Holmes, "The Text of $\mathfrak{P}^{46}$," 200, cites Zuntz's characterization of this reading as pointing toward the early reader (not the scribe of $\mathfrak{P}^{46}$ at any rate) who was responsible for introducing a number of such readings into the textual tradition.

743 *The Text of the Epistles*, 22–23.

744 Ibid., 23, and nn. 1 and 2. Zuntz says that he cannot find the support alleged by Merk from Ephraem, and the quotation from Clement, *Str.* 6.58.2 (ὁ νόμος εἰκὼν καὶ cκιὰ τῆc ἀληθείαc) hardly seems direct enough to justify Zuntz's assertion that Clement "appears to have had the same wording [as the reading of $\mathfrak{P}^{46}$] in mind," or Cantalamessa's similar assertion: "Appare chiaro che Clemente ha davanti a sè un testo di Hb. 10, 1 con la lezione cκιὰν καὶ εἰκόνα" ("Il papiro Chester Beatty," 195). Mees, *Zitate* 2:231, cites the passage from Clement, but cites no New Testament manuscripts, apparently seeing it as having no implications for the text. Bruce ("Textual Problems," 33) says merely that Clement "evidently shared this view," i.e., that cκιά and εἰκών are "practically synonymous."

745 It is clear from our analysis that the scribe of $\mathfrak{P}^{46}$ did not have such perfect command, but then we have seen that he is perfectly well able to alter his text on occasion in order to transmit a grammatical text, and indeed a text that may be smoother or easier in some respects. By the way, one might well wonder how likely it is that a scribe (or anyone else) would have a "perfect command" of Greek. Nevertheless, it is clear that many scribes have had sufficient linguistic abilities (and perhaps audacity) to change the text in ingenious ways.

746 Zuntz, *The Text of the Epistles*, 20–22, and Michel, *Der Brief an die Hebräer*, 330 n. 2.

747 This shift from accusative to nominative changes an accusative of time into a predicate adjective; see BDF, §241(3) and §243, and Turner, *Grammar* 3:225. Hoskier, *A Commentary*, 54, thinks that this is another reading in $\mathfrak{P}^{46}$ deriving "from a draft of this epistle which had not yet been 'polished'." A similar variation occurs at John 4:35: τετραμηνοc $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ ℵ A B C D L Γ Δ Θ Λ Π Ψ Ω 083 f^1 f^{13} *rell* (τετραμημενοc G, τερα- 1071) | τετραμηνον ς H W^s 28 348 482 713 1170 1321 (*pc*).

is otherwise found in the LXX and here.[748] It is interesting that Aquila, at a time not much prior to $\mathfrak{P}^{46}$, also uses ἡ πρωτοτοκεία.[749]

Heb **13:7b**	ων > ωc.[750]
Asterisked:	
Rom 10:14a	ου > o. This is a shift from the genitive to the accusative as governed by ηκουcαν.
1 Cor 8:7	αcθενηc ουcα > αcθενουcα.
2 Cor 5:10	δια > ιδια.[751]
Gal 3:26	εν χριcτω ιηcου > χριcτου ιηcου (after πιcτεωc, Harm-Cont).[752]
Heb 9:22b	αιματεκχυcιαc > αιματοc εκχυcιαc. The scribe here replaces a word that is found only in Christian writings, evidently because it was unknown to him.[753]

Finally, it is interesting that leaps may have created 6 of the singular substitutions (Rom **12:16b**; 1 Cor **14:21c**; Eph **4:8**, **6:8**; Heb **3:6** [perhaps],

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[748] The word should be written πρωτοτοκεῖα; see Peter Walters [Katz], *The Text of the Septuagint: Its Corruptions and their Emendation* (ed. D.W. Gooding; Cambridge: Cambridge University Press, 1973) 52–53, and also BDF, § 120(1), where the ending -ία is called "impossible."

[749] In Gen 25:34 and Deut 21:17, as pointed out in LSJ, s. πρωτοτοκία, and by Hoskier, *A Commentary*, 59; Hatch and Redpath, *Concordance*, cite these two uses by Aquila, as well as the support by Symmachus and Theodotion at Deut 21:17, and also the occurrence at Gen 43:33 (in F^b j). See also Frederick Field, ed., *Origenis Hexaplorum quae supersunt, sive veterum interpretum graecorum in totum Vetus Testamentum fragmenta* (2 vols.; Oxford: Clarendon Press, 1875) ad locc. Katz, *The Text of the Septuagint*, 52, remarks of τὰ πρωτοτοκεῖα: "In its place Aquila uses ἡ πρωτοτοκεία, which is peculiar to him. He may have preferred it as a closer reproduction of the Hebrew fem. sing. **בְּכֹרָה**, and may well have fashioned it after ἡ πρεcβεία."

[750] Hoskier, *A Commentary*, 62, says that "there must be a reason for the ὡc present in $\mathfrak{P}^{46}$," and claims support from aeth. Actually, what Hoskier does is to cite aeth as having: "And behold *how ye see* the last moment of life. …" (Hoskier's italics.) This is clearly a slightly inaccurate transcription of Horner's rendering (*Sahidic* 5:124) of aeth^{ro}: "and behold how ye see the last manner of life. …" And this in turn seems to translate the Latin translation of the Ethiopic (i.e., aeth^{ro}) in the Walton Polyglot: "ecce quemadmodum contemplamini postremam vivendi rationem. …" As Horner notes but Hoskier ignores, here the two editions of aeth diverge; both resort to paraphrase to deal with the dense construction here, and neither gives support to $\mathfrak{P}^{46}$. First, Hoskier's italicization of "how ye see" suggests that he considers that to represent ωc, and indeed the **ዘከመ፡** ("quemadmodum") of aeth^{ro} could correspond roughly to ωc. But the presence of **ናሁ፡** ("ecce") suggests to me that we have here rather a movement to parataxis as a rendering of the relative clause. Second, aeth^{pp} has **እንዘ፡** here, which can mean "as." But the use of this conjunction is here related to the fact that the Ethiopic follows with a finite verb instead of the Greek participle; see Hofmann in Metzger, *Early Versions*, 247–248, and Dillmann, *Ethiopic Grammar*, § 181,γ (p. 452).

[751] BDF, § 286(1), calls this "corrupt." Turner, *Grammar* 3:192, simply cites the reading.

[752] The support from 6 is found in Nestle-Aland$^{26.27}$. Swanson, though, cites 6 as having $\overline{\chi\omega}$ $\overline{\iota\upsilon}$, which would be rather χριcτω ιηcου. However, in his appendix comparing his citations with those in Nestle-Aland (*Galatians*, 110), Swanson cites $\mathfrak{P}^{46}$ 6 together for χριcτου ιηcου, with no indication of a discrepancy with Nestle-Aland. So I suppose that 6 in fact reads $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$.

[753] BDF, § 119(3), calls $\mathfrak{P}^{46}$'s reading simply "incorrect." Hoskier, A *Commentary*, 48, observes that $\mathfrak{P}^{46}$ here "writes in full," and asserts that "a hasty or careless scribe would incline to contractions and not to expansiveness." I would suppose that the scribe, although inclined to haste, here writes an extra two letters in order to produce what seemed to him to be better Greek.

6:11b) and 5 of the asterisked substitutions (2Cor 10:12b [perhaps]; Gal 1:18; Eph 2:2b; Heb 12:4b, 13:11b).

Proper Names

Besides the two omissions of proper names (1Cor **9:9** and **15:45**), and the one shift of a proper name from nominative to dative (Heb **8:5a**), there are 10 substitutions and 1 asterisked substitution:

Rom **16:15a**	ιουλιαν *et* νηρεα > βηρεα *et* αουλιαν.
1Cor **10:2**	μωυcην > μωυcεα.
1Cor **16:15**	αχαιαc > αciαc (HarmPar).
1Cor **16:19**	πριcκα > πρειcκαc.
2Cor **9:2c**	αχαια > αχαινα.
Gal **2:1**	βαρναβα > βαρναβαc.
Gal **2:9**	κηφαc > πετροc (HarmCont).
Heb **7:1b**	cαλημ > cαμουηλ.
Heb **7:2b**	cαλημ > cαμουηλ.
Heb **11:32a**	βαρακ > βαραχ.
Asterisked:	
Rom 16:7a	ιουνιαν > ιουλιαν.

The 2 substitutions that are harmonizations, 1Cor **16:15** and Gal **2:9**, will be discussed later; these replace one name with another. There are 5 singular substitutions that present alternative spellings of proper names. At 1Cor **10:2** $\mathfrak{P}^{46}$ writes μωυcεα. The accusative is usually μω(υ)cην, although μωυcεα is also found at Luke 16:29 in **א** B D L *al*.[754] At Gal **2:1** we find βαρναβαc, presumably an unusual genitive in -αc, for which there seems to be no parallel.[755] And at 1Cor **16:19** $\mathfrak{P}^{46}$ has πρειcκαc, the form suggesting that the scribe took this person to be a man,[756] perhaps under the influence of the preceding ακυλαc.[757] At Rom 16:3 $\mathfrak{P}^{46}$ has the

[754] Cf. Robertson, *Grammar*, 268, and BDF, §55(1); and see also μωυcη at Heb **8:5a**.

[755] See the examples in BDF, §55. At Col 4:10 $\mathfrak{P}^{46}$ has βαρναβα as the genitive with the other manuscripts, so the reading at Gal **2:1** is probably just a slip (Kenyon says "per errorem"). In fact, Zuntz, *The Text of the Epistles*, 24 n. 3, cites this as an example of dittography (βαρναβα c̲υμπαραλαβων), and refers to the similar fault in Heb 7:1, where ο c̲υναντηcαc has led to οc, although not in $\mathfrak{P}^{46}$. (The NTP and Nestle-Aland cite $\mathfrak{P}^{46vid}$ for ο, but Sanders, Kenyon, and Comfort and Barrett print ο with no dot; certainly the papyrus did not have οc.) On the other hand, Hoskier, "A Study of the Chester-Beatty Codex," 154, says that $\mathfrak{P}^{46}$ treats the name as indeclinable and shows "Coptic sympathy"; however, the practice in Coptic is to use regularly the nominative form (see Plumley in Metzger, *Early Versions*, 147).

[756] Cf. BDF, §55(1a), for the relevant endings.

[757] Haines-Eitzen, *Guardians of Letters*, 115–116, cites this view (from my dissertation), but adds that "there may be more at work in the change, for we know that the role of women was fiercely contested in early Christianity. … we have other instances in which textual changes appear to be motivated by antiwomen sentiments, and these provide a counterpart to the singular reading we find in $\mathfrak{P}^{46}$."

accusative ρειcκαν (= B*, agreeing with the ριcκαν of **א** A Bc C D F G L P *al*), which could be either masculine or feminine. The spelling βαραχ is found at Heb **11:32a**, and this is likely just a confusion of κ and χ.[758] As it happens, the Hebrew ק (in בָּרָק) is usually rendered by κ in the New Testament, with the exception of cαβαχθανι for שְׁבַקְתָּנִי in Matt 27:46 and Mark 15:34.[759] And at 2 Cor **9:2c** 𝔓46 writes αχαινα for αχαια, which is simply one more example of the scribe's confusions regarding nasals.[760]

At Heb **7:1b** and **7:2b** the scribe surprisingly writes caμουηλ for cαλημ. Perhaps the scribe's unfamiliarity with the LXX, where cαλημ is infrequent,[761] betrays him here, as cαλημ is otherwise unattested in the New Testament, while caμουηλ occurs in Acts 3:24 and 13:20, and in Heb 11:32, and of course is frequent in the LXX (although appearing mostly in 1 Kgdms).

There is also the curious reading at Rom **16:15a**, where 𝔓46 writes: αcπαcαcθε φιλολογον και βηρεα και αουλιαν και κτλ. In my dissertation I was puzzled about these strange names.[762] But I now see that there is a straightforward explanation: In the exemplar the names were marked for transposition by the use of the letters A and B, as is known from other manuscripts.[763] What the scribe saw was thus something like this:

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[758] Cf. Heb **12:1b**.

[759] BDF, §39(2). At Matt 27:46 B 892 *pc* read κ, and at Mark 15:34 **א*** A 1342 read κ. Cf. Moulton and Howard, *Grammar* 2:108–109.

[760] Gignac, *Grammar* 1:118–119, gives no example of the insertion of a medial nasal between vowels. However, there are a few examples of the omission of a medial nasal between vowels (see ibid., 117, the last three examples under *b*), and 𝔓46 has such an example at Heb **10:22**. By the way, 𝔓46 has αχαια at Rom 15:26 and 2 Cor 1:1, the only other occurrences of the word in the extant papyrus.

[761] The NTP says (*ad* Heb 7:1): "Die Wiederholung des Fehlers legt den Schluß nahe, daß der Schreiber das sonst nur Gen 14,18 belegte Cαλημ seinerseits für einen Fehler hielt und korrigieren wollte." The name also occurs in the LXX at Gen 33:18, Jer 48:5 (MT 41:5), and Jdt 4:4, and in α′ σ′ ϑ′ at Ps 75:3 (MT 76:3).

[762] "Scribal Habits," 275: "The confusion here is too great to postulate a mere alternative spelling for each of two names, and whatever the cause the scribe clearly has departed from his *Vorlage* to a remarkable degree." And to this I added the note (328 n. 296): "If 𝔓46 were a more recent document one could postulate a confusion of the minuscule versions of ν and β to account for the shift from νηρεα to βηρεα. But in uncials the confusion is extraordinary, and there seems to be no similarity in sound to explain the shift." See further Supplementary Note 18.

[763] E.g., Edward Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon Press, 1912) 63, and Turner, *Greek Manuscripts of the Ancient World* 1st ed., 18 = 2d ed., 16, refers to *P.Oxy*. 1.16, col. i 26 "and elsewhere." Actually, in *P.Oxy*. 1.16 the transposition is noted by the numerals $\overline{\text{A}}$ and $\overline{\text{B}}$, according to the transcription and comments in Bernard P. Grenfell and Arthur S. Hunt, eds., *The Oxyrhynchus Papyri* 4 (London: Egypt Exploration Fund, 1898) 41 and 43 (note on col. i 26); the papyrus (40) "may be probably assigned to the first century A.D." Hoskier notes such phenomena from, for example, 1075 (his 161) at Rev 2:5 and 9:9 (see his *Text of the Apocalypse* 1:546–547). I may add that the Cohn-Wendland edition of Philo frequently notes corrections by such means in the medieval manuscripts; see, for example, the apparatus *ad Leg*. 3.99, *Sacr*. 25, *Ios*. 227, *Mos*. 1.149, 1.229,

B A
NHPEA IOYΛIAN

Here we must suppose that the *Vorlage* contained this (unattested) transposition of νηρεα ιουλιαν, and that the letters indicated the proper order of the words. However, our scribe misinterpreted the letters as being intended to replace the letters over which they were written, and thus created βηρεα αουλιαν. Of course, we also have the problem of the added και; rather than assuming that the *Vorlage* also added the και (although this is certainly possible), it seems simplest to suppose that our scribe added it as part of his change here, perhaps misled further by some marginal mark; I have considered this addition of και to be a separate reading, Rom **16:15b**. In any case, the above scenario explains plausibly these mysterious names, albeit at the price of postulating an otherwise unknown reading in $\mathfrak{P}^{46}$'s *Vorlage*.

Finally, we have the asterisked Rom 16:7a, where $\mathfrak{P}^{46}$ is almost singular with the feminine form ιουλιαν, which has substantial versional support (and also support from 6 606 1718 2685, according to the corrected printings of Nestle-Aland, increased from 6 alone in the first printing).[764] Metzger says that this latter substitution is simply a "clerical error," and compares the reverse substitution by C* F G at Rom 16:15.[765] Comfort says that $\mathfrak{P}^{46}$'s reading "came as a result of a transcriptional error—the Greek *nu* was made a *lambda*."[766] More recently Plisch comments in passing:

> Der kritische Apparat des NA[27] bietet zunächst die allgemein und m.E. zu recht (trotz $\mathfrak{P}^{46}$) als sekundär betrachtete Lesart Ἰουλίαν, die hier aber insofern von Interesse ist, als eben ein alter Zeuge wie der $\mathfrak{P}^{46}$ im *Kontext* von Röm 16.7 ohne Anstoß zu nehmen einen weiblichen Eigennamen liest.[767]

2.126. And Scrivener, *Bezae Codex Cantabrigiensis*, xxiii, observes that occasionally the scribe of D (05) uses Greek letters as numerals to indicate the transposition of entire lines on the Latin side.

[764] Peter Arzt, "Iunia oder Iunias? Zum textkritischen Hintergrund von Röm 16,7," in *Liebe zum Wort: Beiträge zur klassischen und biblischen Philologie, P. Ludger Bernhard OSB zum 80. Geburtstag dargebracht von Kollegen und Schülern*, ed. Friedrich V. Reiterer and Petrus Eder (Salzburg: Otto Müller, 1993) 89–94, examined many minuscules and found ιουλιαν in 6, 606, 1718, 2685, as now reported in Nestle-Aland. See further Arzt, 94–95, on the versional evidence, although he overlooks the Ethiopic support for ιουλιαν. Note that the Old Latin and most Vulgate manuscripts (and thus the older editions, including vg^{s}) also support ιουλιαν, but $vg^{ww.st}$ read "iuniam."

[765] *Textual Commentary*, 1st ed., 539; the 2d ed., 475–476, rejects the reading with no explanation for it.

[766] *Early Manuscripts*, 137. Comfort further reports that it is found in the margin of the NEB and TEV (although I don't find it in my edition of the TEV); for the NEB see Tasker, "Notes on Variant Readings," 435, who refers only to the support from $\mathfrak{P}^{46}$ bo aeth. And Ehrman, "Text and Tradition," 8, notes that $\mathfrak{P}^{46}$ B add τους later, which changes the meaning, but overlooks that $\mathfrak{P}^{46}$ has ιουλιαν. See also BDF, §125(2), and Bauer, *Wörterbuch*, s. Ἰουλία.

[767] U.-K. Plisch, "Die Apostelin Junia: Das exegetische Problem in Röm 16.7 im Licht von Nestle-Aland[27] und der sahidischen Überlieferung," *NTS* 42 (1996) 477: "The critical apparatus

And in his recent survey of the history of interpretation of this variation unit, Epp says that the feminine name Ἰουλίαν was

> doubtless influenced by the Ἰουλίαν of Rom 16,15. Yet, it should be noted, the presence of a second feminine variant [i.e. besides Ἰουνίαν, understood as "Junia"] at this point in Rom 16,7, regardless of its origin, may well be confirmatory of a feminine (rather than a masculine) name in the textual tradition of v. 7.[768]

Perhaps we can also mention here the spelling cιλβανου at 2 Cor 1:19, where $\mathfrak{P}^{46*}$ is joined by D F G. The third hand corrects to cιλουανου, which is according to the NTP perhaps restored to cιλβανου; see the discussion of the corrections by the third hand above.

Conflations

Eight singular readings (and 1 asterisked reading) in $\mathfrak{P}^{46}$ are most plausibly viewed as conflations, and indeed as conflations from readings that are now found in the Western and Alexandrian traditions: Rom **16:2c**, **16:19**; 1 Cor **7:17**, **12:10a**; 2 Cor **5:19**, **9:6**, **10:8**; Phil **1:11**.[769] We may suppose that these have arisen because the exemplar contained a correction from one tradition to the other, and either the correction was incompletely made or our scribe misinterpreted the correction. At 2 Cor **9:6** ευλογια (D* F G d g sa got Spec) is prefixed with επ (the other witnesses).[770] At 2 Cor **5:19**, although the sequence is unclear, it is possible that an original reading

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of NA[27] presents first the reading that is generally and in my opinion correctly (despite $\mathfrak{P}^{46}$) viewed as secondary, Ἰουλίαν, which is however here of interest in so far as even an old witness such as $\mathfrak{P}^{46}$ reads a feminine name in the *context* of Rom 16:7 without taking offense." See also Peter Arzt, "Iunia oder Iunias?" 88.

[768] "Text-Critical, Exegetical, and Socio-Cultural Factors Affecting the Junia/Junias Variation in Romans 16,7," in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Denaux (BETL 161; Leuven: Leuven University Press and Peeters, 2002) 265. See now Epp's comprehensive discussion, *Junia: The First Woman Apostle*. Epp cites (46, 94 n. 23, 100–101 n. 6) the reading of $\mathfrak{P}^{46}$ 6 *pc*, remarking that it is "doubtless influenced by the Ἰουλίαν of Rom 16:15." Epp's conclusion is that at Rom 16:7 we should read Ιουνιαν, to be understood as the feminine Ἰουνίαν, and thus as referring to a female apostle Junia (see 45–48, 80).

[769] As we have seen earlier, the correction at 1 Cor 15:2 also appears to involve a conflation. Further, at Rom 11:1 we could consider as readings at one variation unit:

τον λαον αυτου	$\aleph^{*}$ B C D^{c} 33 1739 *rell* (τον *om*. 618)
τον λαον αυτου ον προεγνω	$\aleph^{c}$ A D^{*} 1913
την κληρονομιαν αυτου	F G
την κληρονομιαν αυτ[ου ην] προεγνω	$\mathfrak{P}^{46}$

Whether $\mathfrak{P}^{46}$ had ην or ον (see p. 210 above), we could view its reading as a conflation. (See Holmes, "The Text of $\mathfrak{P}^{46}$," 194 and 204–205.) But I have preferred to treat this as two variation units, as does Nestle-Aland.

[770] Unfortunately, the second occurrence of επ ευλογιαιc is in a lacuna.

τον λογον was marked with a correction to the D* F G reading του ευαγγελιου τον λογον, and this instruction to add του ευαγγελιου was somehow interpreted to mean that το ευαγγελιον should be substituted. And at 1Cor **12:10a** the ενεργηματα of ς א A B C K L P Ψ 33 1739 1881 *rell* sy^{h} Cl has been combined with the δυναμεωc of D F G b d g Spec to create 𝔓^{46}'s ενεργηματα δυναμεωc.[771] The conflation at 1Cor **7:17** may also reflect an incomplete correction, as observed by Zuntz.[772]

A difficult place is the reading at Rom **16:2c**.[773] In my dissertation I classified this as a transposition from the reading of D$^{b.c}$, which indeed seems to be the simplest variation (involving the order of only two words), but expressed some reservations in a note.[774] It now seems to me that it is

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[771] In his apparatus Kenyon divides this reading into two variation units, so that 𝔓^{46} has ενεργηματα with ς א A B C and δυναμεωc with D F G. Nestle-Aland reports here that lat supports the majority reading; but the support appears to be only for the plural δυναμεων, since the singular "operatio" is found in f vg. Zuntz discusses the variant here at some length (*The Text of the Epistles*, 100 [cf. also 88–89]) and, although he does not directly say so, appears to hold that 𝔓^{46}'s singular reading is authentic. He argues that, since the parallel with the phrase χαρισματα ιαματων in vs. 9 is so natural, "δυνάμεωc could hardly have got into the text unless it was there originally." But the parallel of Eph 3:7 has caused the singular ενεργεια of the Western text (D F G). Zuntz concludes: "Like the latter, the papyrus preserves the original singular δυνάμεωc, but it is free from the Western alteration of the preceding noun." However, I would rather suppose that the shift to the singular ενεργεια caused the shift to δυναμεωc as well, as indeed Zuntz—seemingly in conflict with his earlier assertion—appears to recognize in observing that "the singular is bound up with the singular also of the governing noun" (ενεργεια). Thus, rather than preserving the original text, 𝔓^{46} takes half of each of the two major competitors.

[772] See the discussion of the correction at 1Cor 7:17 above.

[773] The text is unfortunately a bit uncertain. I suppose that the lines should be completed as follows:

και παραστητε αυτη εν ω εαν [υμων
χρηζη πραγματι και γαρ αυτη [και εμου
και αλλων πολλων εγεν[ετο προστατις
ας]πασασθε κτλ.

This seems to be slightly preferable to:

και παραστητε αυτη εν ω εαν [υμων
χρηζη πραγματι και γαρ αυτη [προστατις
και αλλων πολλων εγεν[ετο και εμου
ας]πασασθε κτλ.

In the first version the middle two lines have 30 letters each, while in the second the two lines have 32 and 28 letters, respectively. Whether the papyrus read εγενετο or εγενηθη cannot be decided from the space, nor can we be certain that it had προστατις instead of παραστατις, although both εγενετο and προστατις seem more likely on external grounds. But there hardly seems room to have και εμου αυτου or και αυτου εμου in the second (or third) line. Comfort and Barrett give the second version, and have και εμου αυτου.

Nestle-Aland incorrectly reports that Ψ agrees with B in reading εμου αυτου, whereas it in fact has αυτου εμου as found in 1739 1881, which are cited in Nestle-Aland; the reading of Ψ, as confirmed by microfilm, is correctly reported by von Soden, the NTP, and Swanson.

[774] "Scribal Habits," 320 n. 234: "This is a difficult text, but I believe that the simplest hypothesis is that the reading of 𝔓^{46} comes from that of D^{b,c}. At least D^{b,c} is the only other

implausible to suppose that the reading found only in $D^{b.c}$, the correctors of the seventh and ninth centuries, stood in the exemplar of $\mathfrak{P}^{46}$. What other possibilities are there? If we start from either the reading of ς א Ψ *al*, or the reading of A B C L P *al*, we must suppose that $\mathfrak{P}^{46}$ has added και αλλων (for no apparent reason), and would encounter problems in fitting the required words into the remains (on the reading adopted here). On the other hand, if we start from either the reading of F G, or the reading of D^{*}, we must suppose that $\mathfrak{P}^{46}$ has added πολλων (again for no apparent reason). In short, no hypothesis of a straightforward derivation from one of the existing readings seems satisfactory. The problem indeed is that $\mathfrak{P}^{46}$ has και εμου και αλλων, which is now found only in D F G, has πολλων, which is now found only in the other manuscripts (except for $D^{b.c}$), and also has the unique order εγενετο (*vel* εγενηθη) ρροστατις (*vel* παραστατις). But as a conflation the reading of $\mathfrak{P}^{46}$ is more easily explainable. The scribe could have had two manuscripts before him displaying readings with και εμου και αλλων and πολλων, and in merging them created the unique order at the end. Or, perhaps more plausibly, we have the results of a correction that was confusing. If the original reading in the exemplar of $\mathfrak{P}^{46}$ was that of F G, and if there was a marginal or interlinear ρροστατις πολλων εγενηθη (imported from either of the other main readings), then we could suppose that the scribe started with και εμου και αλλων παραστατεις εγενετο, added the πολλων, and altered παραστατεις to ρροστατις but placed it incorrectly. Perhaps the scribe also altered εγενετο to εγενηθη. If the scribe started with the reading of D^{*}, which already has ρροστατις, then we need not postulate the substitution, but only a change in position. Whatever we imagine the scenario to have been, the resulting reading in $\mathfrak{P}^{46}$ seems to have emerged from the combination of the Western and non-Western traditions. Furthermore, it seems as though the correction to D must be deemed a conflation also; the πολλων was added from the readings of most manuscripts to the D^{*} reading.[775]

The three remaining readings here could be viewed as additions, but are, I believe, most plausibly considered to be conflations: Rom **16:19**;

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witness to αλλων πολλων. Of course, it is possible that $\mathfrak{P}^{46}$ has here conflated the readings found in the Western and Alexandrian witnesses."

[775] On the Latin side the shift (by d^{***}) was from "mihi et aliis adsistit" to "adstitit mihi et multis." We thus seem to have an incomplete correction to "adstitit multis et mihi," which is read by c f vg. For the sake of reference, we may note here the varied testimony of the Old Latin and Vulgate:

adstitit multis et mihi ipsi	c f vg
adstitit mihi ipsi et multis	vg^{F}
mihi et aliis adsistit	d^{*} vg^{D}
adstitit mihi et multis	d^{***}
et mihi et aliis adsistit uel adsistens facta	g

2 Cor **10:8**; and Phil **1:11**.[776] Both Sanders[777] and Zuntz[778] present evidence to indicate that $\mathfrak{P}^{46}$ was copied from a manuscript that had corrections noted within it. This hypothesis would certainly explain how the three readings considered here arose: the scribe either misunderstood the correction and produced a conflated text, or was uncertain which reading to adopt and so preserved both in his conflation. Moreover, it is significant that two of these readings can be seen as having been conflated from readings present in clearly defined textual groups: at Rom **16:19** and Phil **1:11** $\mathfrak{P}^{46}$ has conflated the reading of F G (joined by D^{*} at the former) with that found in almost all other manuscripts.[779] $\mathfrak{P}^{46}$ thus provides clear evidence that the text now found in F G was already circulating by the end

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[776] At 1 Cor 15:51 $\mathfrak{P}^{46}$ A^{c} Or (?) agree in reading: ου κοιμηθησομεθα ου παντες δε αλλαγησεομεθα (not in our list). Metzger (*Textual Commentary*, 1st ed., 569 = 2d ed., 502) refers to this as an "artificial conflation of both readings," i.e., of ου κοιμηθησομεθα παντες δε αλληγησομεθα (B D^{c} K L P Ψ 049 056 075 0142 0150 0151 0243^{c} 1881 *pm*) and κοιμηθησομεθα ου παντες δε αλλαγησομεθα (**א** A^{*} [οι *pro* ου] C 0243^{*} 33 1241^{s} 1739 *pc*). F G perhaps are also witnesses to this conflation, having ουν in place of the first ου. (See n. 295 above and n. 778 below.)

[777] Sanders (*A Third-Century Papyrus Codex*, 36) says of 2 Cor **10:8**:

> This doublette in $\mathfrak{P}^{46}$ probably indicates that corrections were being made in the manuscripts before the time of the recensions. In the parent of $\mathfrak{P}^{46}$ καυχήσωμαι, which has Western and Antiochian support, stood in the text. Later someone had written above it καυχήσομαι, which was then copied into $\mathfrak{P}^{46}$. The second reading became popular in Egypt and was adopted for the Alexandrian recension.

However, I do not see why the order of the readings might not have been the other way round, and of course there could have been a marginal correction just as easily as a supralinear one. Sanders also (ibid.) refers to $\mathfrak{P}^{46}$'s nonsense reading at 2 Cor **13:3**; but see n. 295 above.

[778] *The Text of the Epistles*, 254–256. Zuntz says that the scribe "unblushingly" produced the conflation at 2 Cor **10:8**, and also refers to the conflation at 1 Cor 15:51 (where $\mathfrak{P}^{46}$ agrees with A^{c}; see nn. 295 and 776 above). Zuntz also contends that a correction in $\mathfrak{P}^{46}$'s *Vorlage* accounts for the text at 1 Cor 15:2, where $\mathfrak{P}^{46}$ left a blank space after υμειν, and κατεχειν (before ει κατεχετε) has been deleted (by dots); see the fuller discussion at p. 230 above. However, the reading of $\mathfrak{P}^{46}$ at 1 Cor 15:2 just agrees with the majority of manuscripts.

[779] Metzger (*Textual Commentary*, 1st ed., 611 = 2d ed., 544) says of Phil **1:11**: "Very remarkable is the reading καὶ ἔπαινόν μοι (F^{gr} G it^{g}), which has no parallel in Paul, and still more astonishing is the early conflate reading in $\mathfrak{P}^{46}$, θεοῦ καὶ ἔπαινον ἐμοί." See also Ross, "Some Unnoticed Points in the Text of the New Testament," *NovT* 25 (1983) 70.

On the other hand, Benoit, "Le Codex paulinien Chester Beatty," 66, says that $\mathfrak{P}^{46}$'s reading "est une leçon bien curieuse," and refers to Phil 2:16 as a possible parallel. And J.K. Elliott, "Plaidoyer pour un éclectisme intégral appliqué à la critique textuelle du Nouveau Testament," *RB* 84 (1977) 25, comments:

> On se sert utilement d'une autre règle empirique: si les leçons données par un lot de variantes peuvent toutes s'expliquer par dérivation, à l'exception d'une seule, celle-ci est vraisemblablement originale. Par exemple, en *Phil.*, I, 11, les possessifs après "gloire" et "promesse" peuvent tirer leur origine de la leçon de $\mathfrak{P}^{46}$.

Of course, a conflated reading may always be the source of its parts by independent simplification. But, once we observe this pattern of conflation in $\mathfrak{P}^{46}$, there is surely no reason to believe that $\mathfrak{P}^{46}$ is original at any of these readings.

of the second century.[780] At 2 Cor **10:8** the two readings are not so neatly divided, and of course they differ simply by the common interchange of ο and ω.[781]

There is also the asterisked 2 Cor 9:10; although the sequence here is confusing, it seems possible that $\mathfrak{P}^{46}$'s reading is a conflation of the first two verbs (both future indicative) as found in ℵ B C D* *al* and the third verb (aorist optative) as found in ς ℵ^{c} D^{c} F G K L Ψ *rell*.[782] Finally, there is 1 Cor **15:39**, which I take to be an orthographic variant, but which could also have arisen by a partially effected correction from one tradition to the other.

Harmonizations to Parallels

There is, of course, comparatively little occasion for our scribe to assimilate the text that he is copying to parallel accounts. Nevertheless, as many

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It is perhaps worth noting that the evidence of the Old Latin seems to be confused in recent editions. Nestle-Aland[26] and UBSGNT[4] cite "(ar)" as supporting $\mathfrak{P}^{46}$. UBSGNT[3], though cites ar and all the other Old Latin witnesses in support of και επαινον θεου. And Nestle-Aland[27] cites (g) as supporting $\mathfrak{P}^{46}$. But g reads "in gloriam et laudem mihi," which is surely an exact rendering of εις δοξαν και επαινον μοι, which is found in F G (in contrast to f, which has "in gloriam et laudem dei"). And both UBSGNT editions cite g as agreeing with F G. On the other hand, ar (i.e., 61 in the Vetus Latina) has "in gloriam mihi et laudem dei," thus conflating the two main readings in a different manner. And one Latin manuscript (Old Latin 65) is cited by UBSGNT[3] (as it^{z}) for και επαινον αυτου; this must be what UBSGNT[4] cites as vg^{ms} in parentheses in partial support of the reading of D* 1962. In fact, according to Wordsworth and White (cited as Z) and the Vetus Latina (cited as Z^{H}), it is the original reading of this manuscript that has "eius," corrected presumably to "dei." The Vetus Latina adds that Martin I (*Epistola* 11) also has "in gloriam et laudem eius," although he omits the preceding "per Iesum Christum."

The UBSGNT does not cite the Ethiopic; aeth^{ro} has the equivalent of εις δοξαν (plus a proleptic αυτου) και επαινον θεου, but aeth^{pp} moves the word for "God" forward and reads the equivalent of εις δοξαν θεου και επαινον αυτου.

780 In fact, it seems certain that at Phil 1:11 the *Vorlage* of $\mathfrak{P}^{46}$ read as in F G, δοξαν και επαινον μοι, but with θεου noted in the margin. The intention was to signal the replacement of μοι with θεου, i.e., to change to the ς ℵ A B D$^{c\,pm}$ reading. However, the scribe of $\mathfrak{P}^{46}$ mistakenly inserted θεου after δοξαν. He also wrote εμοι, apparently to emphasize the contrast with θεου. Incidentally, note that the NTP has prefixed ο to the reading θεου και επαινον εμοι of $\mathfrak{P}^{46}$ in its apparatus.

781 Benoit ("Le Codex paulinien Chester Beatty," 63 n. 3) calls this reading in $\mathfrak{P}^{46}$ a "curieux mélange" of the other two primary readings. Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 94, says: "Man könnte auch hier schwanken und P den Vorzug geben, in der Annahme, das eine καυχήcω(ο)μαι sei ausgefallen. Nach den angeführten Beispielen möchte ich aber auch hier vermuten, daß P den in II Kor 10 besonders abrupten Stil des Apostels glätten will." This seems to suggest that the scribe simply added to the word of one reading the word that happens to constitute the other reading. But surely that is unlikely, and if the scribe knew of both words as existing readings, then we have a conflation.

782 Perhaps a misunderstood correction caused such a combination. Debrunner, "Über einige Lesarten," 42, argues that $\mathfrak{P}^{46}$'s sequence of verbs is original; cf. BDF, §471(4). Kenyon separates the reading χορηγηcει *et* πληθυνει from the reading αυξηcαι.

as 8 singular readings appear to have arisen by such harmonization, of which 2 may derive from the LXX:[783]

1Cor **10:27**	The shift from εсθιετε to φαγεсθε may show the influence of Gen 2:17 (and others).[784]
Heb **5:10**	The addition of сυ ει agrees with Ps 110:4 (109:4) LXX, as well as with the earlier citation at 5:6.

In fact, 𝔓[46] is completely consistent in writing сυ ει at all four allusions to Ps 110:4 in Hebrews: 5:6, **5:10**, 7:17, and 7:21.[785] The evidence at these places is:

5:6	add ει:	𝔓[46] P 056 0150 442 629 1906 1908 (*pc*)
5:10	add сυ ει:	𝔓[46]
7:17	add ει:	𝔓[46] D[c] E K P 326 1175 1881 *al*
7:21	add ει:	𝔓[46] D[c] E[**] K P 101 325 326 327 1175 1739 *al*

The addition of ει at 5:6, 7:17, and 7:21 simply alters сυ ιερευс to сυ ει ιερευс, while at **5:10** 𝔓[46] goes further and adds сυ ει to create a phrase, сυ ει αρχιερευс κατα την ταξιν μελχισεδεκ, which is not found in Ps 110:4 (although clearly based on it).[786] It is thus clear that 𝔓[46] has been most

[783] Cadwallader adds Heb **10:26b**, **12:15b**, and **12:16b**, on which see the respective discussions. But see also the discussion above of Heb **7:1b** and **7:2b**, where it is suggested that the scribe is unfamiliar with the LXX.

[784] Zuntz, *The Text of the Epistles*, 19–20. I did not include this in my dissertation as a harmonization to parallels (263), and thus it is not considered by Haines-Eitzen, *Guardians of Letters*, 70–71.

[785] Benoit ("Le Codex paulinien Chester Beatty," 62) notes: "Dans *Heb*. encore (V, 6, 10; VII, 17, 21) la citation de *Ps*. CIX, 4 [in the LXX] a été régulièrement munie d'un εἶ: сὺ εἶ ἱερεύс, contre tous les autres mss. (ou à peu près), sans doute pour mieux reproduire le texte des LXX dans **א**." Benoit sees this consistency as evidence of "un dessein de révision." Zuntz, *The Text of the Epistles*, 171–172, likewise refers to 𝔓[46]'s consistency and sees the influence of the LXX. Zuntz says that in citing Ps 110:4 "the author of Hebrews reproduced a text which, like the Hebrew, left the auxiliary verb unexpressed. The papyrus inserts it every time, in accordance with the standard Septuagint." Zuntz further notes that the other manuscripts that add ει at the other citations illustrate "the persistence of this tendency." Indeed, the text of the Psalm without ει is now found in A T and most of the Lucianic manuscripts, although ει is found in **א** R and a few Lucianic manuscripts. Zuntz would thus see the author of Hebrews as following the A T text, but the scribe of 𝔓[46] (and others) as following the **א** R text. But, as a further complication, Cadwallader, "The Correction of the Text of Hebrews," 278, states that the reverse assimilation has occurred in A T at Ps 110:4 (109:4) in omitting ει; but the omission could also be a "correction" to the Hebrew.

I observe further that von Soden refers the insertion of ει at 5:6, 7:17, and 7:20 to the Psalm. And Cadwallader, "The Correction of the Text of Hebrews," 266–267, cites 𝔓[46] (and others) at 5:6, 7:17, and 7:21, and 𝔓[46] alone at 5:10, viewing all of these as assimilations to Ps 110:4. (Note also that at 5:6 ιερευс is actually by 𝔓[46c (man 2)], who corrects the original επευξ.) And see also n. 787 below.

[786] At Ps 110:4 the Syriac reads ܟܗܢܐ ܕܥܠܡ, corresponding to αρχιερευс, which evidently derives (as Rahlfs in the Göttingen LXX notes) from Heb 5:10, 6:20, etc. The Syriac cited is by Paul of Tella, as published in A.M. Ceriani, ed., *Monumenta sacra et profana ex codicibus praesertim bibliothecae Ambrosianae 7: Codex Syro-hexaplaris Ambrosianus photolithographice editus* (Milan: Bibliotheca Ambrosianae, 1874).

successful in eliminating any discrepancies among these four allusions.[787] However, Haines-Eitzen has argued that the singular **5:10** is more plausibly viewed as a harmonization to the context (namely to 5:6).[788] Nevertheless, it seems to me likely that $\mathfrak{P}^{46}$ did not find cυ ει in his *Vorlage* at 5:6, but also added ει there (as well as at 7:17 and 7:21) in order to agree with the Psalm; thus, the influence of the LXX is also likely at **5:10**.

In my dissertation I also considered Heb **7:2a** to be a harmonization to a parallel, since the addition of αυτω agrees with Gen 14:20 LXX: και εδωκεν αυτω δεκατην απο παντων.[789] However, the scribe's readings at Heb **7:1b** and **7:2b** hardly suggest intimate familiarity with Gen 14; it is difficult to imagine that our scribe would have had the story of Gen 14 so clearly in mind that he would restore the missing αυτω to Heb 7:2, but

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[787] These citations of Ps 110:4 in Heb 5–7 are instructive about harmonization. (See also n. 785 above.) Clearly there is a tendency to expand partial citations into fuller citations, whether from the influence of the context or from the influence of the Psalm itself. (In view of the fact that harmonization to the context is a much stronger tendency than harmonization to parallels, we might in general prefer the former when it is possible.) The citations of cυ ιερευc at 5:6, 7:17, and 7:21, are supplemented by ει after cυ as noted in the text above. Similarly, at 5:10 ειc τον αιωνα is added after αρχιερευc by 0122^{mg} 69 436 442 462 1912 sy^{h} bo arm, which thus agree with Ps 110:4 LXX and Heb 5:6 (where 0150* omits ειc τον αιωνα), 7:17, and 7:21 (where **א*** omits ειc τον αιωνα, restored by **א**^{c}).

There is also the reading with κατα την ταξιν Μελχιcεδεκ at the end of 7:21, supported by ς **א**^{c} A D K L P Ψ 075 104 1175 1739 1881 *pm* ar d vg^{mss} sy$^{p.h}$ bo^{pt} aeth geo slav Eus; but $\mathfrak{P}^{46}$ B C 0150 0278 33 81 436 629 2464 *pc* lat sy^{pal} sa bo^{pt} arm omit κατα την ταξιν μελχιcεδεκ (and **א*** omits ειc τον αιωνα κατα την ταξιν μελχιcεδεκ). It is tempting to think that the addition here is a further harmonization, since the phrase occurs at the other three allusions in Hebrews and in Ps 110:4 LXX. Indeed, Tischendorf and Nestle-Aland relate the longer text to vs. 17, as does Zuntz (*The Text of the Epistles*, 163), while Cadwallader ("The Correction of the Text of Hebrews," 267) refers to Ps 110:4.

But there is a difference here. First, the external evidence for the longer reading is much stronger than for the additions at the other places. Second, there is a simple explanation for the omission: an Alexandrian ancestor has made the leap (homoeoarcton): ειc τον αιωνα κατα την ταξιν μελχιcεδεχ κατα τοcουτο κτλ. (This leap is equally possible in Coptic: ⲕⲁⲧⲁ ⲧⲧⲁⲝⲓⲥ ⲛ̄ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ ⲕⲁⲧⲁ ⲧ, but is not possible in Latin or Armenian, although of course the omission there could have derived from Greek manuscripts that had made the leap.) The frequency of both leaps and harmonizations to the context makes this decision a close one, although UBSGNT^{4} gives the shorter text an "A" rating (and the variation unit is not even cited in earlier editions). Metzger's *Textual Commentary* (not cited in 1st ed.; 2d ed., 597) mentions the possibility of a leap at 7:21, but states that it is more likely that the phrase was added from vs. 17. Apparently no modern editor has preferred the longer text.

However, the leap mentioned above does not in fact explain what has happened in **א**, where there is actually only one omission: the original text read cυ ιερευc κατα τοcουτο κτλ. A scribal leap would not explain the dropping of ειc τον αιωνα κατα την ταξιν μελχιcεδεκ after ιερευc (except for the unlikely IEPEYC EIC … MEΛXICEΔEK), and so we must resort either to a simple lapse or to the hypothesis that here one line of the *Vorlage* has been omitted.

[788] In response to my dissertation (263), Haines-Eitzen, *Guardians of Letters*, 71, states that $\mathfrak{P}^{46}$'s reading at **5:10** "seems to be far better explained by the immediate context: the scribe has just copied the phrase cυ ει ιερευc (a quotation from Ps 110:4) four verses prior. Why assume this is going back to Psalms rather than the immediate, or very close, context, particularly when we do have evidence of the tendency among our earliest scribes to harmonize to the context?"

[789] This reading is not noted by Cadwallader, "The Correction of the Text of Hebrews," 266.

would nevertheless manage to write βασιλευς σαμουηλ twice. We should probably, then, view Heb **7:2a** as simply the addition of a resumptive pronoun that coincidentally agrees with the LXX.[790] The crucial difference between Heb **5:10** and Heb **7:2a** is that it is reasonable to think that a scribe would have been familiar with the wording of Ps 110:4 but not with the wording of Gen 14:20; an early Christian could be expected to be familiar with the Psalms in general and with Ps 110 in particular.

The remaining 6 examples here harmonize with texts in the New Testament.

1 Cor **11:24a**	The transposition agrees with the parallels at Matt 26:26, Mark 14:22, and Luke 22:19 in having τουτο εστιν (and the Latin in all four places has "hoc est"); this would be the only example of a reading in $\mathfrak{P}^{46}$ that was influenced by a part of the New Testament not previously copied by the scribe.[791]
1 Cor **16:15**	The substitution gives απαρχη της ασιας, thus agreeing with Rom 16:5.[792]
Eph **4:15**	The shift from ο χριστος to του χριστου, thus producing η κεφαλη του χριστου, is perhaps influenced by 1 Cor 11:3, which reads κεφαλη δε χριστου ο θεος in $\mathfrak{P}^{46}$.[793]

[790] Haines-Eitzen, *Guardians of Letters*, 70–71, questions my explanation (from my dissertation, 263): "Could the simple addition of a dative pronoun perhaps better be explained as a scribal idiosyncrasy? If this scribe indeed wished to harmonize this passage to the 'parallel' in Genesis 14:20, why did he or she not change the verb (εμερισεν το εδωκεν) as well?" An answer to the second question is that the scribe is not harmonizing in a thorough manner; see Supplementary Note 15. And an answer to the first question is that referring to a "scribal idiosyncrasy" seems to me hardly an explanation at all.

I thus depart from the classification of this reading in my dissertation, although for a different reason than those given by Haines-Eitzen.

[791] However, Hoskier, "A Study of the Chester-Beatty Codex," 154 n. 1, cites the "exceptional order" here as an example of "Coptic sympathy."

[792] At Rom 16:5 most witnesses (ς $D^{b.c}$ L P Ψ 33 104 326 1175 1881 *pm* sy) have assimilated in the other direction to read απαρχη της αχαιας. $\mathfrak{P}^{46}$, though, in agreement with **א** A B C D^{*} F G 6 81 256 296 365 424^{**} 630 1739 1912 2127 (*pc*) latt co arm aeth, reads ασιας (but for απαρχη reads απ αρχης along with D^{*} d^{*} g m; see the similar variation at Rev 14:4 where $\mathfrak{P}^{47}$ **א** *pc* read απ αρχης for απαρχη, as discussed in chapter 6, n. 22). Note also that αι εκκλησιαι της ασιας occurs at 1 Cor 16:19, which is not far from 16:15, and Zuntz, *The Text of the Epistles*, 18 n. 3, says that ασιας in vs. 15 is "anticipating" vs. 19, noting though that ασιας is part of a larger omission there by $\mathfrak{P}^{46}$. Nevertheless, I suppose that the influence has been from the phrase in Rom 16:5.

[793] At 1 Cor 11:3 the reading χριστου is found in ς $\mathfrak{P}^{46}$ C F G K L P Ψ 056 0142 0150 0151 *rell*, του χριστου in **א** A B D 33 69 181. Ehrman finds theological significance in $\mathfrak{P}^{46}$'s reading at Eph **4:15** (*The Orthodox Corruption of Scripture*, 268–269): "Without a qualifier, Ephesians 4:15 is too readily construed as giving Christ the position that belongs to God the Father alone (he is 'the' head), so that it comes as no surprise to find our earliest manuscript of the letter, penned already in the third century, modifying the statement to eliminate the possible misconstrual. In $\mathfrak{P}^{46}$ Christians are said to 'grow up in every way into him who is the head of Christ' (i.e., God; ἡ κεφαλὴ τοῦ Χριστοῦ)." Ehrman's n. 40 here (p. 272) reads: "Taking the genitive as possessive rather than epexegetical."

Col **3:6a, 3:6b** These readings produce a text, δια ταυτα γαρ ερχεται η οργη του θεου κτλ., that is precisely the same as Eph 5:6 (although there in $\mathfrak{P}^{46}$ only the initial δι̣ᾳ̣ τ̣[αυτα is extant).

Heb **13:15** The plural θυσιαc agrees with the plural found at Heb 9:9, 10:1, and 10:11.[794]

Harmonizations to the Context

On the other hand, harmonizations to the context account for a much larger number of the singulars of $\mathfrak{P}^{46}$. In fact, perhaps as many as 112 of the 452 significant singulars have this cause, as well as 13 asterisked readings.[795] These harmonizations may be classified as additions, omissions, transpositions, and substitutions. We then find the following pattern among these 112 singulars:

Substitution	Addition	Omission	Transposition
67 (59.8%)	33 (29.5%)	10 (8.9%)	2 (1.8%)

The pattern here is quite close to the pattern found among the harmonizations to the context in $\mathfrak{P}^{45}$, except for the fact that fewer of $\mathfrak{P}^{45}$'s singulars with this cause were substitutions while rather more were transpositions. (In view of the higher frequency with which $\mathfrak{P}^{45}$ transposes, this is perhaps to be expected.) The comparatively small number of omissions resulting from harmonization to the context confirms that such an error is less likely than is addition or substitution.

These 112 singular harmonizations to the context (and 13 asterisked) may be classified as follows:

Addition (33 exx.):
Rom **10:15** ὅτι *recitativum* after γεγραπται.
Rom **11:13** <u>τοις</u> εθνεσιν in vs. 13a.
Rom **14:4** η … η.
Rom **16:15b** και *quater* in vs. 15.
Rom **16:17b** ποιουντας in vs. 17b.
Rom **16:17c** η … η.[796]

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[794] At Heb 10:8 the witnesses are divided and $\mathfrak{P}^{46}$ is not extant. At Heb 7:27 most witnesses have the plural, a few have the singular, and $\mathfrak{P}^{46}$ has a singular omission (Heb **7:27a**). Hoskier, *A Commentary*, 34, refers to the substantial versional support for the plural here, and asserts that "$\mathfrak{P}^{46}$ now validates the Versions here, which therefore did not originate the plural." But he fails to observe the parallels. Moreover, he includes "*aeth* 1/2," apparently referring to aeth^{ro}, where the Latin has "sacrificium laudis." But aeth^{ro}, like aeth^{pp}, has here ܕܒܝܫܬܐ, which is a singular form but is consistently used for both θυσια and θυσιαι throughout Hebrews.

In connection with the reading of $\mathfrak{P}^{46}$, the Vetus Latina refers to Exod 10:25, where all the manuscripts read θυσιαc, but the relation seems very remote.

[795] As discussed earlier, several of the orthographic and nonsense singulars also appear to have been occasioned by the context.

[796] I take $\mathfrak{P}^{46}$ as having added η to the text of D F G. Alternatively, Holmes, "The Text of

Rom **16:22**	ο γραψας.
1 Cor **2:8b**	δοξαν ημων in vs. 7.
1 Cor **5:1b**	την γυναικα parallels του πατρος in vs. 1.
1 Cor **8:1**	δε in vs. 1d.
1 Cor **9:15a**	η … η, and η … κενωσει.[797]
1 Cor **12:16b**	οτι in vs. 16a.
1 Cor **14:18a**	Gives ευχαριστω υπερ.[798]
1 Cor **14:19a**	εν in vs. 19b.[799]
1 Cor **15:58**	μου in vs. 58a.
2 Cor **1:2**	και in vs. 2b.
2 Cor **6:8**	ιδου in vs. 9b.
2 Cor **9:2a**	οτι in vs. 2b.
2 Cor **12:19a**	ου *bis* in vs. 18.
Gal **2:15**	(perhaps) ιουδαιος υπαρχων in vs. 14 and ελλην ων in vs. 3.
Gal **6:14**	με from εμοι in vs. 14a.[800]
Eph **2:1**	υμων in vs. 1b.
Eph **2:6**	τω in vs. 5.[801]
Eph **2:7**	τω in vss. 5 and 6 ($\mathfrak{P}^{46}$ alone).
Phil **1:18b**	αλλα και in vs. 18.
Phil **3:3a**	εν *bis* in vs. 3b.
Phil **3:17**	και in vs. 17a.
Phil **3:18**	βλεπετε parallel to σκοπειτε in vs. 17.
Phil **4:18a**	δε in vs. 18a.[802]
Col **3:24**	Article as in vss. 23 and 24b.
Heb **8:2a**	γαρ in vs. 3.
Heb **8:9a**	και *bis* in vs. 8.
Heb **11:22**	και περι … και περι.[803]

$\mathfrak{P}^{46}$," 204 (see also 193) supposes that $\mathfrak{P}^{46}$ has added η λεγοντας η to the usual text, and that the reading of D F G then derives from that of $\mathfrak{P}^{46}$ by the loss of η.

797 Recall that the added η is taken to represent ἤ; if it were another ἤ we would presumably have nonsense in context. However, the visual presence of η later in the verse could have influenced the addition here. In any case, with an added ἤ there is now a balance to the later finite verb κενωσει. Benoit, "Le Codex paulinien Chester Beatty," 67, calls $\mathfrak{P}^{46}$ here "inintelligible."

798 Benoit, "Le Codex paulinien Chester Beatty," 66: "banalité assez gauche; ne comprenant pas le rapport de παντων υμων à μαλλον, Pap. a ajouté υπερ." Seesemann, "Die Bedeutung des Chester-Beatty Papyrus," 93, says that $\mathfrak{P}^{46}$ introduces υπερ corresponding to "der häufigen Danksagung des Paulus" (referring to 1 Cor 1:4 and Eph 1:16), "und nimmt dem Satz damit jeden Sinn."

799 As noted in Zuntz, *The Text of the Epistles*, 230; see also his n. 3 on the relation between $\mathfrak{P}^{46}$ and F G here.

800 Both BDF, § 409(4), and Turner, *Grammar* 3:149, under (c) and (e), cite this as an example of an accusative with infinitive construction even when the accusative refers to a person already cited in the dative; they refer to the similar sentence at Acts 22:17, which happens to be from a speech by Paul.

801 $\mathfrak{P}^{46}$ B 33 have εν τω in vs. 5, as in vss. 6 and 7.

802 This is a dittography, and so could be just a mechanical error.

803 Even Hoskier (*A Commentary*, 53) accepts this as an error: "It is, no doubt, supposed to balance the second και."

Omission (10 exx. and 2 ast. exx.):

Rom **12:14**	The second and redundant ευλογειτε is omitted.
Rom **13:13**	The other nouns in vs. 13 in the dative without εν.
1Cor **5:12a**	ουχι not in vs. 13.[804]
1Cor **9:9**	ο νομος in vs. 8.
1Cor **11:22**	υμας not in vs. 22b.
2Cor **4:18**	τα μη βλεπομενα in vs. 18a.
2Cor **6:18**	Emphatic pronoun not in vs. 18a.
Phil **3:1**	αδελφοι without μου, as in 1:12, 3:13, 3:17, 4:8; cf. 1Cor 1:11 ($\mathfrak{P}^{46}$ C* 104 *pc*).[805]
Heb **9:3c**	Contrast with 9:2 αγια αγιων ($\mathfrak{P}^{46}$ A D*).[806]
Heb **9:12a**	Anarthrous αιματος in vs. 12a.

Asterisked:

2Cor 1:20	Anarthrous ναι in vs. 18 and *bis* in vs. 19.
2Cor 4:10	εν τω σωματι without ημων in vs. 10a; D F G have harmonized by adding the pronoun to the first occurrence.

Transposition (2 exx.):

Rom **8:30a**	τουτους και in vs. 30a.
1Cor **9:15b**	gives μαλλον η.

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (41 exx. and 8 ast. exx.):

Rom **10:16**	καθως γεγραπται in vs. 15.[807]
Rom **11:29**	κτισις occurs five times in Rom 8:19–39, the not so remote context.[808]
Rom **15:7**	ιησου χριστου in vs. 6.
Rom **15:16a**	δια in vs. 15.
1Cor **1:13**	η … η.[809]

[804] Metzger (*Textual Commentary*, 1st ed., 551 = 2d ed., 485–486) says that $\mathfrak{P}^{46}$ sy^{p} bo "omit οὐχί and read the verb as an imperative, τοὺς ἔσωθεν ὑμεῖς κρίνατε ('Judge ye those who are inside [the church]')." (Metzger's brackets.) But he does not explain the origin of the reading. Cf. Güting and Mealand, *Asyndeton in Paul*, 52.

[805] Zuntz, *The Text of the Epistles*, 178–179.

[806] That is, the scribe thought that the first tent was the αγια αγιων (which $\mathfrak{P}^{46}$ reads at 9:2 with A D* d f vg^{mss} Or^{lat}; the others omit αγιων), but the second, requiring a different designation, was the αγια (as found also in Or^{lat}).

[807] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 484, says: "On ne voit pas pourquoi il a écrit Rom. X, 16 καθως γεγραπται εν τω Ισαια [*sic*], au lieu de Ησαιας γαρ λεγει, si ce n'est que cette tournure si vive lui aura paru manquer de ponctualité: Isaïe n'est plus là." See also the correction at Rom 9:25.

[808] See Swanson, *Romans*, xxix–xxx. (The κρησις of 056* seems to be just the result of the common confusion of λ and ρ, while the εκλογη of 796 occurs in Rom 11:28.)

[809] Here the scribe seems to be looking ahead as he copies; before μεμερισται he adds (*ut videtur*) μη (with 326 441 467 1912 2464* [*pc*] sy^{p} sa), which clearly is an anticipation of the μη before παυλος, and then for *that* μη he substitutes η, thus anticipating the η before εις. See Güting and Mealand, *Asyndeton in Paul*, 49, on the addition of the first μη, and ibid., 52, on the added η.

1Cor **10:4**	επιον in vs. 4a.[810]
1Cor **12:10b**	ετερω in vs. 10d.[811]
1Cor **12:16a**	ο πουc in vs. 15.
1Cor **15:10d**	η εις εμε in vs. 10a.[812]
1Cor **15:17**	ει in vss. 16, 17a, and 19.[813]
1Cor **15:47**	πνευματικον *bis* in vs. 46.[814]
1Cor **16:5**	παρα- *bis* in vs. 6.
1Cor **16:12**	εαν in vss. 2, 3, 4, 6, 7, and 10; οταν in vss. 2, 3, and 5.[815]
2Cor **4:8a, 4:8b**	και μη in vs. 7; the scribe continues the construction of vs. 7, as though there were the parallel members: του θεου και μη εξ ημων and εν παντι θλιβομενοι και μη στενοχωρουμενοι; with the next clause the scribe sees that the construction has shifted.[816]
2Cor **7:1c**	αγαπητοι earlier in vs. 1.

[810] The opposite shift is made by 69^{c} 623 from the earlier επιον to the later επινον. Cf. the comments by Schmid (*Studien, Die alten Stämme*, 96) on the variation between πειν and πιειν at Rev 16:6, and Kilpatrick's response ("Professor J. Schmid on the Greek Text of the Apocalypse," 10).

[811] In contrast, 1827 shifts this ετερω to αλλω, to agree with the other four occurrences in the verse.

[812] Metzger (*Textual Commentary*, 1st ed., 567 = 2d ed., 501): "an assimilation to the expression in the first part of the verse."

[813] The NTP here erroneously cites B instead of A for the reading και ετι, as noted also by Güting and Mealand, *Asyndeton in Paul*, 58 n. 63.

[814] Zuntz (*The Text of the Epistles*, 19) refers to the addition of πνευματικος here as a "gloss"; Benoit ("Le Codex paulinien Chester Beatty," 66) says that this was added "sans doute à cause du v. 46"; and Clabeaux, *A Lost Edition of the Letters of Paul*, 113, cites this as an interpolation "to make the passage clearer," and refers (25, 78–79) to the reading of Marcion here. But instead of viewing this as an addition to the Alexandrian text (which is certainly possible), I believe that the more likely source lies in confusion over the ς *pm* reading of ο $\overline{\text{κc}}$, which could have appeared in context as ανθρωποσο$\overline{\text{κc}}$. $\mathfrak{P}^{46}$, whom we have already seen to have erred frequently regarding contractions for *nomina sacra*, read the last few letters as the -κος of πνευματικος, aided by the π a few letters before and the memory of the two occurrences of πνευματικον in vs. 46.

Metzger, *Textual Commentary*, 1st ed., 568 = 2d ed., 502, also says that the reading of $\mathfrak{P}^{46}$ "shows the influence of ver. 46." Incidentally, although the UBSGNT gives the reading of $\aleph^{*}$ B C D* *pc* here an "A" rating, the omission of ο κυριος from the majority text could easily have occurred accidentally by homoeoteleuton (i.e., ανθρωπος ο $\overline{\text{κς}}$ or, as written *plene* or pronounced, ανθρωπος ο κυριος). If the above analysis of the error by $\mathfrak{P}^{46}$ is correct, then $\mathfrak{P}^{46}$ is also actually a witness (indeed, the earliest one) to the ς *pm* reading.

On the other hand, Ehrman (*The Orthodox Corruption of Scripture*, 94–95) holds that the reading of $\aleph^{*}$ B C D* *pc* is original, and that each of the other readings "functions similarly by emphasizing the difference between Adam and Christ: Christ is not just another man, a second creation of God that surpasses the first. He is the 'Lord-man,' the 'spiritual-man,' the 'heavenly-man.' Again, it is difficult to account for these changes apart from assuming an orthodox tendency to portray Jesus as far more than human."

Birdsall, "Georgian Studies and the New Testament," *NTS* 29 (1983) 315, cites the Georgian in support of $\mathfrak{P}^{46}$ here (but with a change of order), "in better balance with the preceding clause." According to UBSGNT^{4}, this is in fact geo^{1}.

[815] Hoskier, "A Study of the Chester-Beatty Codex," 154, and *A Commentary*, 70, thinks that $\mathfrak{P}^{46}$'s εαν is probably original here.

[816] This would accordingly be another example of the correct reading's finally gaining the victory; see chapter 4, n. 358.

2 Cor **7:7**	ημιν in vs. 7, as well as plurals υμιν and υμων in vs. 7.[817]
2 Cor **7:15a**	ημων in vs. 14c.[818]
2 Cor **9:1**	comparative (adverb) in 7:13 and 7:15.
2 Cor **9:12**	ευχαριστιαν in vs. 11.[819]
Gal **2:9**	πετρος in vs. 7 and vs. 8.[820]
Gal **3:18**	δι in vs. 18b.
Gal **3:28a**	ουκετι in vs. 25.
Gal **3:28b**	ουκετι in vss. 25 and 28a (𝔓46).[821]

[817] Hoskier, "A Study of the Chester-Beatty Codex," 155, argues against this being "a slip," since sy^{p} and bo agree (see also 149). But he also notes the presence of the plural forms in the same verse, whose influence could have been felt in Syriac and Coptic as well as in Greek.

[818] Aided, of course, by the similarity of sounds.

[819] Metzger (*Textual Commentary*, 1st ed., 582–583 [the variant is not discussed in the second edition]) says that the two "readings with the accusative case after διά … are scribal assimilations to the construction in ver. 11." On the other hand, Benoit, "Le Codex paulinien Chester Beatty," 66, takes the reading as plausible: "ce mot deviendrait complément de περισσευουσα, ce verbe étant pris non plus comme intransitif, mais comme transitif; la construction est possible et trouve un bon parallèle dans IV, 15; pour δια πολλων, cf. I, 11." On the versional evidence here see Supplementary Note 19.

[820] See n. 561 above. On the evidence of sy^{p} for the interchange of κηφᾶς and πέτρος see Clemons, "Syriac," 27–29. Incidentally, I suppose that one could divide the variation here into two units, one involving the position of ιακωβος (in which 𝔓46 is supported by the majority text) and the second involving the name for Simon Peter (in which 𝔓46's πετρος is supported by D F G *pc*). The evidence does not, though, suggest that these two variations occurred independently. See Burkitt, review of Sanders, *A Third-Century Papyrus Codex of the Epistles of Paul*, 305: "Peter is so called with the Western MSS, and not 'Cephas', but the significant transposition of Peter in front of James is not carried through." See also Joseph A. Fitzmyer, "Aramaic Kepha' and Peter's Name in the New Testament," in *Text and Interpretation: Studies in the New Testament presented to Matthew Black*, ed. Best and Wilson, 125 and n. 2.

[821] 𝔓46 certainly also wrote ουκετι for ουκ ενι *tert.*, but (despite BDF, §98) the third occurrence is not extant (besides 𝔓46 the only variation reported at any of these three is that F* omits ενι *tert.*). Fascher (*Textgeschichte*, 94) somehow thinks that 𝔓46 read ουκ ενι at the third occurrence, and explains 𝔓46's text thus:

> Beim dritten Glied läßt er ἔνι stehen (ἄρσεν καὶ θῆλυ), weil diese schöpfungsmäßige Gegebenheit kein Nicht-mehr verträgt. Statt πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ schreibt er: πάντες ὑμεῖς ἐστε Χριστοῦ Ἰησοῦ (mit ℵ* A). 𝔓46 hat also das ἔνι = ἔνεστιν anders verstanden als die heutige Exegese (vgl. Oepke S. 69) und zwischen ἔτι und ἔνι ebenso deutlich geschieden, wie er das εἷς ἐστε (Christus "die Universalpersönlichkeit, die anima generalis, der Universalleib", der alle Gläubigen umfaßt, so Oepke, S. 70) gemildert hat in die Wendung: ihr seid Eigentum des Christus, ihr gehört ihm an. Sinaiticus und Alexandrinus erhalten in ihm jetzt eine Unterstützung.

Tischendorf already explains the reading of ℵ* A as a leap ("omisso εις post υμεις"), and it is in fact a plausible leap within υμεις εις εστε from υμεις εις to εις εστε. Moreover, ℵ* reads εστε εν $\overline{\chi υ}$ $\overline{ιυ}$; Nestle-Aland suggests that the εν should be read as ἓν. But Tischendorf prints the reading of ℵ* with two dots (which appear very faint on Lake's facsimile) over the εν, which I would suppose mean that the scribe of ℵ indicated deletion, and so presumably did not intend his text to read ἓν Χριστοῦ Ἰησοῦ. (Could the correction have been made *in scribendo?*) On the other hand, in his edition of ℵ, *Novum Testamentum Sinaiticum*, lxiii n. 6 (*ad* p. lxxx*), Tischendorf says that the corrector C deleted the points over the εν, which a "prior corrector" had added. And Scrivener, *A Full Collation of the Codex Sinaiticus*, 99 (*ad* Gal 3:28) says that the corrector A added the points. It is curious that neither Nestle-Aland nor the NTP nor

Gal **5:12**	αρα in vs. 11b.[822]
Eph **2:4**	εν ελεει in vs. 4a.[823]
Eph **2:5a**	Influence of νεκρους before (perhaps).[824]
Eph **3:7**	του θεου in vs. 7a.
Eph **3:11**	κυριω in vs. 11b.
Eph **5:2**	οσμην in vs. 2b.
Eph **6:12a**	μεθοδειας in vs. 11.[825]
Phil **2:26**	πεμψαι προς υμας in vs. 25b.
Col **1:16**	οτι in vs. 16a.
1 Thess **1:10**	υπομονης in vs. 3 (perhaps).
Heb **5:1b**	περι αμαρτιων in vs. 3.[826]
Heb **8:11b**	ετερος in 5:6, 7:11, 7:13, 7:15, 11:36 (εκαστος in 3:13, 6:11, 11:21).[827]

Swanson cites this intermediate correction; all cite only the original reading and the reading of **א**^{c} (which they call **א**^{2}), which restores εις.

[822] On the other hand, Hoskier, $\mathfrak{P}^{46}$: *Addenda et corrigenda*, 2, suggests that $\mathfrak{P}^{46}$ is correct here: "Now αρα occurs in the previous verse, and if Paul (as every one of us so often unconsciously does) had used it again in verse 12, early reviewers may have suppressed it in favour of οφελον. Otherwise we have to attribute it to an *error oculi* of the scribe, which does not seem probable here."

[823] I assume that the various Latin witnesses that have "miseratus" (or "misertus") have similarly harmonized the usual "dilexit" to the earlier "misericordia." The Vetus Latina cites the reading of $\mathfrak{P}^{46}$, and adds: "*cf* ελεησας Basilius (PG 29,333A)." This is Basil's *Homilia in Psalmum 32*, where he says (PG 29:333A3–5): Νεκρους γαρ ὄντας ἡμᾶς ταῖς ἁμαρτίαις καὶ τοῖς παραπτώμασιν ἐλεήσας ὁ θεὸς συνεζωοποίησε τῷ χριστῷ. Basil is clearly quoting Eph 2:5 with ελεησας ο θεος added. But this addition hardly supposes that he read ελεησεν in 2:4; rather it connects πλουσιος ων εν ελεει in 2:4 with ελεημοσυνην and ελεους of Ps 32:5 [LXX], which is the verse he is discussing here. See also Hoskier, "A Study of the Chester-Beatty Codex," 154 and n. 2, where he correctly observes that g conflates the two shorter readings (as do two Vulgate manuscripts, one as a correction, one with a slightly different reading). Nestle-Aland[26] also cites Ir^{lat} for ηλεησεν, but the reference is missing in Nestle-Aland[27], and seems to be erroneous.

[824] Benoit, "Le Codex paulinien Chester Beatty," 67: "supplée par une sotte banalité à l'incertitude de la tradition." Debrunner, "Über einige Lesarten," 43–44, infers from the variation here that the original reading was νεκρους *tantum*, and says of $\mathfrak{P}^{46}$'s reading: "Wie der Papyrus zu seinem völlig verkehrten τοῖς σώμασιν gekommen ist, weiss ich nicht: Verlesung eines undeutlich an den Rand geschriebenen παραπτώμασιν? Jedenfalls zeigt $\mathfrak{P}^{46}$ mit seiner neuen Variante, dass alle Zusätze zu νεκροὺς sekundär sind."

[825] This reading could be yet another example of a misplaced scribe, who began with προς τας in vs. 12, but then lost his place, and returned to these words in vs. 11, continuing then with μεθοδιας. It is clear that our scribe eventually found his position, but did not correct his error. Cf. Benoit, "Le Codex paulinien Chester Beatty," 65–66.

[826] Zuntz, *The Text of the Epistles*, 43, argues that περι αμαρτιων at 5:1 "is not original but was suggested by v. 3." Cadwallader, "The Correction of the Text of Hebrews," 266, maintains that the variant περι αμαρτιων is an assimilation to the LXX (as in, e.g., Lev 16:16), and in n. 49 criticizes F.F. Bruce and H. Braun, who "think that Hbs 5:3 explains the variant here but neglect to see that 5:3 is directly drawing on Old Testament material and phrasing." But the presence of περι αμαρτιων in 5:3 is an adequate explanation of $\mathfrak{P}^{46}$'s reading in 5:1, whatever the origin of the phrase in 5:3 might be.

[827] I suppose that the scribe was here influenced by the three occurrences of ετερος in Heb 7 to write ετερος again at the first occurrence of εκαστος in 8:11, but then at the second occurrence decided that εκαστος was intended after all. Zuntz, *The Text of the Epistles*, 19 n. 6, points out that the following εκαστος shows that "διδάξῃ ἕτερος is a mere scribal slip." On the other hand, Beare, "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 386–387, asserts that

Heb **9:14a**	πνευματος later in vs. 14.
Heb **9:22a**	νεκροις in vs. 17.[828]
Heb **10:26b**	κατα- in vss. 20, 23, 24, **29** ($\mathfrak{P}^{46}$), and 29b.[829]
Heb **10:29**	κατα- in vss. 20, 23, 24, **26** ($\mathfrak{P}^{46}$), and 29b.
Heb **11:21**	Took ιωσηφ as ιακωβ in vs. 21a.[830]
Asterisked:	
1 Cor 1:21	σοφια του κοσμου in vs. 20.
2 Cor 7:5b	Singular φοβος in 5:11, 7:1 (where $\mathfrak{P}^{46}$ has αγαπη), 7:11, 7:15.
2 Cor 8:5b	θεου later in vs. 5.
Gal 3:26	πιστεως ιησου χριστου in vs. 22.[831]
Gal 4:14a	εν τω σαρκι μου.[832]
Eph 3:13	ημων in vs. 13b ([according to $\mathfrak{P}^{46}$ C 33 69** *pc*).[833]
Eph 5:4	και *et* και earlier in $\mathfrak{P}^{46}$ א[a] B D[c] K L 33 *pm*.
Phil 2:7	Singular ανθρωπος in vs. 7c.[834]

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the "double alteration" (our **8:11a** and **8:11b**) "is by no means attributable to the carelessness of the scribe," and argues that $\mathfrak{P}^{46}$ is correct at 8:11 with διδαξη ετερος, since it diverges from the LXX, and that all the other witnesses have been assimilated to the LXX. See further the discussion of Heb **8:11a**.

[828] As pointed out by Zuntz, *The Text of the Epistles*, 18 n. 2. Hoskier, *A Commentary*, 45, gives as "a clue and a suggestion" that in Syriac ܕܡܐ, "blood, is not dissimilar from the word for death and sleep." Presumably he is thinking of the verb ܕܡܥ, which means "to sleep," and is also used for "to die" (while the more common verb for the latter is ܡܬ). Hoskier also refers to the confusion found at Col 1:22 "in *m* (the *Speculum*) between σωματι and αιματι, *m* writing *sanguine* for *corpore*."

[829] Cadwallader, "The Correction of the Text of Hebrews," 270, contends that $\mathfrak{P}^{46}$'s reading here assimilates to a common phrase in the LXX (giving Lev 2:10 as an example), and adds in n. 65: "It appears that the cultic term for 'left overs' has been applied by the $\mathfrak{P}^{46}$ scribe or his exemplar. This may not be strictly a 'conformity', but reflect a polemical intent." This is possible, although the context provides several instances of κατα-.

[830] Hoskier, *A Commentary*, 53, states that $\mathfrak{P}^{46*}$'s αυτου "is a happy elimination of later error," since in Gen 48–49 "Jacob blessed Joseph *and* the grandsons who (see verse [48:]5) ranked as sons. … $\mathfrak{P}^{46}$, therefore, … does not err."

[831] I.e., we have πιστεως followed by a genitive rather than by εν; 206 917 1739 1881 *pc* omit εν and also transpose to agree with vs. 22. Note further that πιστεως is anarthrous in vs. 22; at vs. 26 $\mathfrak{P}^{46}$ P 2464 *pc* similarly omit της before πιστεως.

[832] See the remarks from Fascher and Seesemann cited in connection with the asterisked Gal 4:14b above. Metzger (*Textual Commentary*, 1st ed., 596 = 2d ed., 527) cites this as one of several readings introduced "[i]n order to alleviate the difficulty of the expression τὸν πειρασμὸν ὑμῶν." As Tasker, "Notes on Variant Readings," 439, explains, the NEB adopts the reading without pronoun here (ascribed to C* 69), on the grounds that the readings with μου and υμων are "explanatory additions."

[833] Perhaps both substitutions were occasioned by αιτουμαι and μου earlier.

[834] Von Soden refers to the subsequent occurrence of ανθρωπος to explain the reading of Marcion. Clabeaux, *A Lost Edition of the Letters of Paul*, 114, sees ανθρωπου as a stylistic improvement: "The plural is stylistically indelicate since it conflicts with the singulars of δούλος [*sic*] and ἄνθρωπος which appear in that same verse." (See also ibid., 145.) Metzger, *Textual Commentary*, 1st ed., 613 = 2d ed., 545–546, says of the reading of $\mathfrak{P}^{46}$: "Although it is possible that the Adam-Christ typology implicit in the passage accounts for the substitution, it is more likely that the singular number is merely a non-doctrinal conformation to the singular δούλου and the following ἄνθρωπος." By the way, Metzger there cites in support of $\mathfrak{P}^{46}$: sy[p.pal] sa bo. However, sy[p] has ܒܢܝ ܐܢܫܐ, which is literally "of the sons of man," and thus

Grammatical attraction (26 exx. and 3 ast. exx.):

Rom **9:5**	ο attracted to ο χριστος.
Rom **10:14b**	Subjunctive attracted to πιστευσεωσιν and κηρυξωσι in vss. 14–15.[835]
Rom **11:6a**	χαρις *bis* in vs. 6.
1 Cor **1:8**	τελειους attracted to the following ανεγκλητους.[836]
1 Cor **5:1a**	ακουω attracted to ελθω in 4:21.
1 Cor **9:25**	Aorist subjunctive attracted to λαβωσιν.
1 Cor **11:14**	αυτης refers to γυναικα in vs. 13.
1 Cor **14:5**	παντα four times at 13:7; formally we have a shift from masculine to neuter.[837]
2 Cor **5:8b**	Participles in vss. 6–9.[838]
2 Cor **10:7b**	Preceding nominative αυτος (as well as three other words ending in -ς).
2 Cor **12:6b**	καυθησομαι attracted to the preceding θελησω (θελω $\mathfrak{P}^{46}$) and the following εσομαι and φειδομαι.[839]
2 Cor **13:4**	ζωμεν attracted to ασθενουμεν.
Gal **2:12a**	τινα attracted to ηλθεν ($\mathfrak{P}^{46}$ **א** B D* F G 33 *pc*).[840]

represents the plural ἀνθρώπων. (The relevant NTP volume with the Greek support from 056 0142 appeared in 1994, the same year as the second edition of the *Textual Commentary*.)

[835] $\mathfrak{P}^{46}$ reads επικαλεσονται with ς *pm* in vs. 14a.

[836] Benoit, "Le Codex paulinien Chester Beatty," 66, comments: "εως (αχρι) τελους est demandé par le contexte eschatologique, τελειους semble amené par le qualificatif ανεγκλητους." Zuntz, *The Text of the Epistles*, 20, thought that the reading of $\mathfrak{P}^{46}$ at 1 Cor **1:8** "has its attractions," but decided that it was not authentic, and suggests that it "may derive from a (correct) gloss τελείως."

[837] I suppose that παντα could be understood as "in all respects," or even as "always."

[838] Earlier in the verse **א** 0243 33 1739 *al* shift from θαρρουμεν to θαρρουντες. Hoskier, "A Study of the Chester-Beatty Codex," 153, calls attention to the support from Lucifer of Cagliari here (as is cited in Wordsworth and White), but miscites $\mathfrak{P}^{46}$ as having θαρρουμεν earlier in the verse.

[839] Debrunner, "Über einige Lesarten," 43, says that the reading of $\mathfrak{P}^{46}$ could be explained as an "Abgleiten des Abschreibers von καυχή-ς-ασθαι auf ἔ-ς-ομαι," and refers to the scribe's frequent leaps. But of course the postulated leap would result in καυχησομαι αφρων. Debrunner also suggests that $\mathfrak{P}^{46}$'s asyndeton might fit better in the context; Güting and Mealand, *Asyndeton in Paul*, do not discuss this verse.

[840] Benoit, "Le Codex paulinien Chester Beatty," 74–75, observes that $\mathfrak{P}^{46}$ is "logique avec lui-même" in having τινα and ηλθεν, and refers to it as "la leçon *cohérente*." Hoskier, "A Study of the Chester-Beatty Codex," 154, seems to approve $\mathfrak{P}^{46}$'s reading, and claims support from the Bohairic. Now, Horner's edition of the Bohairic does have ϩⲗⲓ, and in his edition of the Sahidic he cites this as meaning "some one." On the other hand, the UBSGNT cites sa bo for τινας. In fact, the Sahidic has ϩⲟⲩⲓⲉ, clearly a plural form, and it seems to me dubious that the Bohairic ϩⲗⲓ really supports a singular, since the form itself does not indicate a number. Metzger, *Textual Commentary*, 1st ed., 592–593 = 2d ed. 523–524, connects τινα and ηλθεν, and notes that the latter reading "is probably due to scribes who either imitated ὅτε δὲ ἦλθεν Κηφᾶς of ver. 11, or were unconsciously influenced by careless assonance with the immediately preceding and following verbs that end in -εν."

Notice, though, that in $\mathfrak{P}^{46}$ the preceding verb is συνησθειον. Further, as I noted in my dissertation (324 n. 262), UBSGNT[3] cites $\mathfrak{P}^{46vid}$ for both τινα, even though only the first letter is not clear, and ηλθεν, although that reading is clear. Now UBSGNT[4] has removed the "vid" at both places. But Metzger has "vid" for the first reading (where "$\mathfrak{P}^{48}$" is erroneously printed for "$\mathfrak{P}^{46}$" in both editions) and for the second reading.

Gal **2:17**	Subjunctive attracted to δικαιωθωμεν in vs. 16.
Gal **4:15**	εξορυξατε attracted to εδωκατε.
Gal **6:7**	α attracted to ταυτα ($\mathfrak{P}^{46}$ D* F G lat Spec).[841]
Col **1:28**	Participle attracted to νουθετουντες and διδασκοντες.
Heb **6:5**	γευεσθαι with genitive in vs. 4.[842]
Heb **7:12**	Infinitive attracted to ανιστασθαι and λεγεσθαι in vs. 11.
Heb **7:13**	Aorist attracted to perfect προσεσχεν ($\mathfrak{P}^{46}$ A C 056 33 81 436 1739 1905 [*pc*]).[843]

T.W. Manson, "St. Paul in Ephesus: (2) The Problem of the Epistle to the Galatians," 69–70, argues that $\mathfrak{P}^{46}$ is correct with τινα and ηλθεν, giving four reasons: ηλθεν is overwhelmingly attested, and it "creates a presumption in favour of τινὰ"; with $\mathfrak{P}^{46}$ the external evidence for τινα is "very respectable"; τινας may be "a confused reminiscence" of Acts 15:1; and the "subsequent developments tell against the view that either James or a deputation of right-wing Jewish Christians arrived in Antioch." Comfort, *Encountering the Manuscripts*, 345, states: "I am inclined to think that ηλθεν, in so many good witnesses, is not a mistake but rather points to an original τινα."

$\mathfrak{P}^{46}$'s reading is cited in the margin of the NEB, as reported by Comfort, *Early Manuscripts*, 151; see also Tasker, "Notes on Variant Readings," 438–439.

[841] I suppose that $\mathfrak{P}^{46}$'s exemplar read (with D* F G): ο γαρ (ε)αν σπειρη ανθρωπος ταυτα και θερισει.

[842] Hoskier (*A Commentary*, 38–39) argues that $\mathfrak{P}^{46}$ is *correct* with the genitive here. He states that καλον "is a Homeric and classical adverb for καλως," and that the author "doubtless" used it adverbially, so that the meaning of the verse is: "and have well tasted of God's word." Unfortunately, however, the adverbial use of καλον appears to be limited to "poets" (according to LSJ, s. καλός, C.I), and so one might well doubt whether it should be assumed for Hellenistic prose. Moreover, Hoskier's interpretation would require, as he sees, that δυναμεων follow, rather than the δυναμεις of all manuscripts ($\mathfrak{P}^{46}$ has, by itacism, δυναμις), and he says: "This is a serious difficulty, although, I suppose, such a rapid transition [from construing γευεσθαι with the genitive to construing it with the accusative, although Hoskier says "nominative"] is possible." Hoskier goes on to hint, it seems, that δυναμεων may have been the original reading anyway, but gives an alternative solution (cf. p. 264 above) by invoking anacoluthon involving what he calls "the *videlicet* method," so that we would have: "and enjoyably tasting of God's word, *viz.* (the) power of the coming age." (Hoskier's construction works equally well with δυναμις and δυναμεις.)

All of this seems to be unnecessary in order to account for what can easily be explained as the result of assimilation. Incidentally, γευεσθαι may be construed with either genitive or accusative (see BDF, §169[3], and Bauer, *Wörterbuch*, s.v.), but it is interesting that the author of Hebrews shifts from the genitive in 6:4 (as also in 2:9) to the accusative in 6:5. The author may have done this in order to make the construction more precise, since construal with the genitive here would have given καλου γευσαμενους θεου ρηματος, and the word modified by καλου would thus be in doubt (at least as far as the syntax shows). Michel, by the way, comments (*Der Brief an die Hebräer*, 243 n. 6 [from 242]): "Der Wechsel im Objekt (Gen., Akkus.) … braucht inhaltlich nichts auszumachen." But Moulton, *Grammar* 1:66, speaks of "the subtle and suggestive variation" at Heb 6:4–5; see Robertson, *Grammar*, 507–508, and Turner, *Grammar* 3:233. Cf. also Benoit, "Le Codex paulinien Chester Beatty," 62 n. 2. (And see the slightly similar asterisked Rev 10:4d in $\mathfrak{P}^{47}$.)

[843] The προσ- of this latter word has, in turn, been harmonized with the earlier μετ- in K 206 440 (*pc*), which read μετεσχηκεν, and in P 489 623* 1912 (*pc*), which read μετεσχεν. It is tempting to believe that the tense of προσεχηκεν, as found in ς ℵ B D L Ψ 0278 1881 *pm* co, has been harmonized with the earlier μετεσχηκεν, as found in all witnesses except $\mathfrak{P}^{46}$. However, Metzger (*Textual Commentary*, 1st ed., 667 [not in 2d ed.]) argues for προσεσχηκεν because of its "somewhat superior external evidence" and because "the resulting paronomasia with μετέσχηκεν is consonant with the literary style of the author." (K is cited for προσεσχηκεν by Tischendorf and for μετεσχηκεν by Nestle-Aland, and

Heb **8:11a**	Singular attracted to εκαστος (ετερος $\mathfrak{P}^{46}$).[844]
Heb **9:12b**	αιωνια attracted to τα αγια.[845]
Heb **9:15a**	τουτου attracted to του χριστου in vs. 14.[846]
Heb **11:23a**	Nominative attracted to μωυσης.[847]

Metzger cites K for both readings; in fact, K reads μετεσχηκεν, as is confirmed by the microfilm.)

[844] Strictly speaking, the subject here is εκαστος και εκαστος (or, in $\mathfrak{P}^{46}$, ετερος και εκαστος); but probably only the first pronoun was in view. Of course, εκαστος can take a plural verb; see Smyth, *Greek Grammar*, §951; Robertson, *Grammar*, 746; BDF, §305; Turner, *Grammar* 3:312. However, a plural verb with the ετερος of $\mathfrak{P}^{46}$ (Heb **8:11b**) would seem to be impossible. Beare, "The Text of the Epistle to the Hebrews in $\mathfrak{P}^{46}$," 386–387, thought that it was probable that $\mathfrak{P}^{46}$ was correct at Heb **8:11a** and **8:11b**, and that the other manuscripts have been harmonized to the LXX (Jer 31:34 [LXX 38:34]). But note that there is some versional and Patristic evidence for διδαξει in Jeremiah, as cited in the Göttingen LXX; I would suppose that the same influences were present there as on $\mathfrak{P}^{46}$ in Hebrews. Zuntz, *The Text of the Epistles*, 19, states that the singular διδαξη tends "to give the wording an Attic polish, which is out of place in a quotation from the Septuagint." But I suppose that this point has weight only if one reads εκαστος against $\mathfrak{P}^{46}$. See too his comment on Heb **8:11b**. Cf. also Cadwallader, "The Correction of the Text of Hebrews," 275 n. 88.

Hoskier (*A Commentary*, 43) says that "as διδαξη *precedes* the first εκαστος, the Papyrus would seem to have exercised the proper choice of the number to use here," and takes this as supporting the authenticity of $\mathfrak{P}^{46}$'s reading. In fact, this proper choice of number is surely the ground for the change to the singular verb. The singular reading at Heb **8:11a** must be viewed simply as a slip.

By the way, I take the "docebit" found in ar b vg to be the result of the exigencies of Latin grammar (with "unusquisque") and thus not to support $\mathfrak{P}^{46}$; "docebunt" is found in comp d (which has "singuli") vg^{ms}. Further, διδαξουσιν is found in B 710 at Jer 38:34 LXX (= Jer 31:34 MT), and later in the verse most LXX manuscripts have harmonized to Heb 8:11 by writing πλησιον instead of πολιτην, which is found only in ℵ B among Greek manuscripts (and A 88 have αδελφον).

[845] Kenyon says that this reading is "per errorem pro -ιαν." The reading is certainly an error, but Seesemann ("Die Bedeutung des Chester-Beatty Papyrus," 97) and Hoskier (*A Commentary*, 44) are surely correct when they point out that the scribe is simply taking αιωνια as modifying τα αγια, and not λυτρωσιν. Hoskier goes on to note that

> the Latin can be read both ways:
> in sancta eterna, redemptione inventâ (or: repertâ),
> in sancta, eternâ redemptione inventâ (" ");
> in fact, *d* says: in sanctis eternis, expiatione reperta.

Schäfer, *Untersuchungen*, 53 (writing before the discovery of $\mathfrak{P}^{46}$), had already observed that d's reading corresponds to Dionysius of Alexandria's αγια αιωνια (actually αγια και αιωνια). Schäfer (56) also calls attention to Heb 9:3, where αγια is interpreted by d as ἁγία, referring to σκηνή ("tabernaculum quod dixit sanctum sanctorum"), but is interpreted by vg as ἅγια ("tabernaculum quod dicitur sancta sanctorum").

Cf. also the discussion of Acts **13:46c** in $\mathfrak{P}^{45}$.

[846] Hoskier (*A Commentary*, 45) remarks: "This is not necessarily an 'error', for δια τουτου του Χριστου may be understood." But such an understanding would require that the μεσίτης *not* be Christ, and this would contradict Heb 12:24. Moreover, when we see that $\mathfrak{P}^{46}$ often makes simple vowel interchanges, then the most likely explanation is that $\mathfrak{P}^{46}$ has just erred again here.

[847] Hoskier (ibid., 54) suggests that $\mathfrak{P}^{46}$ is correct with this reading.

Heb **11:33**	βαcιλειc attracted to οι (taken as article) and verb then omitted.[848]
Heb **11:40b**	Nominative plural attracted to παντεc in vs. 39.[849]
Asterisked:	
1 Cor 7:10	καταλλαγητω in vs. 11.
Gal 5:6	-μενηc after αγαπηc.
Gal 5:14a	αγαπηcαι after εν τω.

Harmonizations to General Usage

Finally, there are 4 singular readings (and 3 asterisked) that should probably be viewed as harmonizations to general usage; these amount to only 0.9 % of the significant singulars. These are:[850]

1 Cor **7:40**	Only here does the comparative of μακαριοc occur in the New Testament, and the scribe of $\mathfrak{P}^{46}$ has thus followed the prevailing usage.
2 Cor **8:21**	ενωπιον is much more commonly followed by του θεου than by κυριου, and indeed (except here) always in the books found in $\mathfrak{P}^{46}$ (Rom 14:22; 1 Cor 1:29; 2 Cor 4:2, 7:12; Gal 1:20).
Eph **1:15**	The addition of ημων after κυριοc is very frequent.[851]
Eph **5:14**	In the New Testament we always find εκ νεκρων without the article except here, at Col 2:12 (*om.* των $\mathfrak{P}^{46}$ **א** A C K L P Ψ 075 69 81 104 365 424** 630 1175 1241^{s} 1505 1739 1881 2464 *pm*), and at 1 Thess 1:10 (*om.* των ς $\mathfrak{P}^{46vid\ pr.\ sp.}$ A C K 323 629 945 1881* 2464 *al*).[852] $\mathfrak{P}^{46}$ thus consistently omits the των.

[848] Hoskier (ibid., 55) notes: "There can be no question here of its [the omission of κατηγωνιcαντο] not being an error, but the ninefold verbal narrative in vv. 33–34 explains how one of the first two verbs ending in -το could be dropped, especially if the original was in the not unusual short lines." Hoskier continues by saying that βαcιλειc is "an easy mistake, if it be a mistake, for it is quite a possible reading." I believe that the much more likely explanation is that the scribe read οι as the article, changed βαcιλειαc to βαcιλειc in order to have a noun for οι, and then omitted the verb as unintelligible. Hoskier also notes that the verb has 13 letters, as does the phrase omitted at 2 Cor **11:25a**, while the numbers of letters in other omissions are multiples of 13, and 13 is "exactly the number which usually obtained in a short-lined document."

[849] Hoskier (ibid., 57) calls attention to the punctuation after του $\overline{\text{θυ}}$ (he says a "dash," but it is rather a high point), and he gives the meaning as: "'they themselves having contemplated some better thing concerning us', and not: 'God having provided *etc.*'."

[850] Perhaps we may mention here also the non-singular reading at Rom 10:9: εν τω cτοματι cου κυριον ιηcουν χριcτον for εν τω cτοματι cου κυριον ιηcουν. Ehrman cites this (*The Orthodox Corruption of Scripture*, 163) as one example of the tendency (see p. 162) "to create the full appellation 'Jesus Christ the Lord' or 'Jesus Christ our Lord' out of any of its components that happen to appear in the original text." The reading at Rom 10:9 is in fact found in $\mathfrak{P}^{46}$ A 056 t, although Ehrman has the evidence as "$\mathfrak{P}^{46}$ a t." Metzger says (*Textual Commentary*, 1st ed., 525 [the variation unit is not discussed in the second edition]): "The addition of Χριcτόν after Ἰηcοῦν ($\mathfrak{P}^{46vid}$ A) reflects scribal piety."

[851] And there is also του κυριου ημων in vs. 17.

[852] Cf. BDF, § 254(2); Turner, *Grammar* 3:180–181. At 1 Thess 1:10 $\mathfrak{P}^{46}$ reads: ηγει[ ]κρων. Of

Asterisked:

Rom 13:14b	Again we have the addition of ημων after κυριος, as at Eph 1:15.
Gal 2:5b	Our scribe and the scribe of 104 have apparently introduced the phrase αληθεια (του) θεου from Rom 1:25, 3:7, and 15:8, in place of αληθεια του ευαγγελιου, which occurs only at Gal 2:5 and 2:14. Both $\mathfrak{P}^{46}$ and 104 have it at the second occurrence, and so it seems that the scribes became convinced that the phrase was correct when they saw it for the second time at 2:14.[853]
Eph 5:5	Our scribe has introduced the fixed phrase βασιλεια του θεου, in place of the phrase βασιλεια του χριστου και θεου, which occurs only here within the New Testament.[854]

We see, then, that $\mathfrak{P}^{46}$ has a total of 122 singulars (plus 14 asterisked readings) that have arisen (or may well have arisen) through harmonization of one kind or another. The overall pattern of these readings is as follows:

	452 significant singulars	124 harmonizations
112 to context	24.8%	90.3%
4 to usage	0.9%	3.2%
8 to parallels	1.8%	6.5%
124 harmonizations	27.4%	

We thus find that the pattern is similar to that found for $\mathfrak{P}^{45}$, with the understandable difference that $\mathfrak{P}^{45}$ has a greater tendency toward

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the two fragments of this page shown in the facsimile, Sanders had only the right-hand one and first printed the article in his reconstruction. But Kenyon had both, from which one can see (as the NTP correctly observes and as Nestle-Aland cites) that the space is insufficient for the article. Nevertheless, Kenyon followed Sanders in printing the article in the lacuna, and Comfort and Barrett followed Kenyon.

[853] Again we have the eventual victory (see chapter 4, n. 358). On the other hand, Fascher, *Textgeschichte*, 91, cites this as "verschärfend," along with Gal 2:7 ειδοτες, which is supported in Tischendorf despite Fascher's assertion that $\mathfrak{P}^{46}$ is alone there.

[854] Metzger (*Textual Commentary*, 1st ed., 607 = 2d ed., 539) suggests that the reading of $\mathfrak{P}^{46}$ (and of 1245 2147, which he cites together with $\mathfrak{P}^{46}$ for θεου) arose either through "scribal oversight" or "through the influence of the stereotyped expression (βασιλεία τοῦ θεοῦ) in the Gospels." The latter explanation seems to me most likely, especially since I fail to see how, apart from just omission, the presumed "scribal oversight" would occur from the majority text. (Metzger cites TOY$\overline{\text{XY}}$KAI$\overline{\Theta\text{Y}}$, apparently as though a leap were involved. But if a scribe wrote του $\overline{\chi\upsilon}$, and then looked ahead to και $\overline{\theta\upsilon}$ and thought that he had just written that, he would have proceeded with μηδεις and thus have omitted και $\overline{\theta\upsilon}$. This is in fact the reading of 38* 90.)

Ehrman (*The Orthodox Corruption of Scripture*, 269) says that the "wording of this unusual phrase [τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ] may itself have led scribes, at least as early as the third century, to change it to the standard 'Kingdom of God' ($\mathfrak{P}^{46}$, Tertullian), or to the sequence more to be expected, the 'Kingdom of God and of Christ' (F G al)." Support from Tertullian is doubtful, by the way, although he is so cited in Nestle-Aland[26] and parenthesized in Kilpatrick. In fact, Tertullian (*Pud*. 17.16) cites Eph 5:5 ("libere" as Wordsworth and White say) as "hoc scientes, quod omnis fornicator aut immundus non habeat Dei regnum." It thus seems that Nestle-Aland[27] correctly does not cite Tertullian here.

harmonization to parallels. Obviously, the harmonizations created by the scribe of $\mathfrak{P}^{46}$ are influenced, to an overwhelming degree, by the immediate context. The other sorts of harmonizations are much less significant for the overall copying of this scribe.

Theological Changes

Already Hoskier, under "doctrinal matters," cited the singular 1Cor **1:8**; Eph **1:5**, **2:5a** (as well as Col 3:5 [*om.* κακην *cum* F G] and Col 3:22 [*om.* κατα παντα *cum* 075 0278 81 436 1241^{s} *pc*]).[855] Subsequently Eshbaugh has argued that some of the readings in $\mathfrak{P}^{46}$ may have been motivated by theological considerations.[856] As evidence for this assertion he cites six readings in Galatians:

1:6	εν χαριτι *tantum* $\mathfrak{P}^{46vid}$ *cum* F* G H^{vid} a b Tert Cyp Ambst Pel.
2:20	θεου και χριστου $\mathfrak{P}^{46}$ *cum* B D* F G (b) MVict.
3:17	*om.* εις χριστον $\mathfrak{P}^{46}$ *cum* ℵ A B C P Ψ 6 33 81 330 1175 1241^{s} 1739 1881 2464 *pc* r^{3} t vg co.
3:19	τι ουν ο νομος των πραξεων $\mathfrak{P}^{46}$ *solus*.[857]
4:6	αυτου $\mathfrak{P}^{46}$ *cum* 1734* 1738*.[858]
4:7	δια θεου $\mathfrak{P}^{46}$ *cum* ℵ* A B C* 33 1739*^{vid} lat bo Cl.

Only two of these are singular or sub-singular, **3:19** and the asterisked 4:6, and so it is to these readings that we must turn to isolate whatever theological tendencies are operating in $\mathfrak{P}^{46}$ itself, in contrast to an earlier tradition to which $\mathfrak{P}^{46}$ witnesses. Now it happens that in both of these examples $\mathfrak{P}^{46}$ simply has an omission. The overall frequency of omission of words of all sorts and of phrases of varying lengths by the scribe of $\mathfrak{P}^{46}$ should make us wary of attributing any particular motives to the scribe in a few specific examples of omission, and closer examination of the readings that Eshbaugh discusses will show that accidental omission is a perfectly plausible explanation of $\mathfrak{P}^{46}$'s singular readings.

At Gal **3:19** $\mathfrak{P}^{46}$ alone omits a verb, and Eshbaugh comments:

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[855] "A Study of the Chester-Beatty Codex," 158 and 161 (for 1Cor **1:8**). In his *Appendix*, 17 n. §, he calls the reading at Col 3:22: "Important doctrinal omission." And ibid., n. ‡, he likewise calls the omission at Col 3:5 "important, for without κακην, the killing of *all* desire is a tenet of Brahminism, and Paul would thus agree with it."

[856] Howard Eshbaugh, "Textual Variants and Theology: A Study of the Galatians Text of Papyrus 46," *JSNT* 3 (1979) 60–72.

[857] Unfortunately, the textual evidence presented by Eshbaugh, ibid., 62, is marred by, as it seems, a typographical error resulting in the confusion of "D F G" and "d f g."

[858] The support for $\mathfrak{P}^{46}$, found in Swanson, is late (eleventh century) and surely coincidental; the fact that in both the later manuscripts the omission has been corrected indicates that it was a mere slip.

> The lack of a verb in $\mathfrak{P}^{46}$ and the verb of the Western uncials, "was established," makes interpretation of the law as an insignificant, parenthetical afterthought less likely, if not impossible. Deletion of the verb "was added" also makes this passage more in harmony with 3:15 that states "no one annuls even a man's will, or *adds* to it.["] … While it is possible to interpret the UBS text as a disparagement of law, it is impossible to do so with the text of $\mathfrak{P}^{46}$ and its supporting manuscripts [i.e., D* F G *pc*, which support in not having προσετεθη]. The law in $\mathfrak{P}^{46}$ is either to contain and check evil deeds or to produce good deeds. This latter interpretation is supported by the Greek text of Claromontanus. This positive interpretation of the law is also found elsewhere in the Pauline corpus: "The law is good" (Rom. 7:12, 16b); and the law is one of the privileged possessions given to Israel by God (Rom. 9:5).[859]

The subtlety of this interpretation seems unnecessary as an explanation of $\mathfrak{P}^{46}$'s reading, since the omission here is just one of seven examples of singular omissions of verbs to be found in $\mathfrak{P}^{46}$.[860] It is always possible, of course, that the scribe was aware of problems of exegesis, and emended the text for his own theological purposes. But there appears to be no compelling reason to adopt this line of argument when we can fit what $\mathfrak{P}^{46}$ does here so easily into the pattern that he establishes elsewhere.

The sub-singular reading occurs at Gal 4:6, where $\mathfrak{P}^{46}$ omits του υιου. Eshbaugh remarks:

> This passage from the UBS text along with John 15:26 are the classical proof texts for the doctrine that the Spirit proceeds from the Father and the Son (*filioque*). … In contrast the text of $\mathfrak{P}^{46}$ states merely that God has sent his Spirit. If $\mathfrak{P}^{46}$ is a secondary text, its deletion may imply that this was done to show that the Spirit proceeds only from the Father. However, if it is original, it may imply: (1) The Spirit does not come from the Son; or (2) the origin of the Spirit has not yet been considered a theological problem.[861]

Again, though, we see that the reading in $\mathfrak{P}^{46}$ does not require such an explanation. For among its singular readings $\mathfrak{P}^{46}$ omits 7 nouns cited above, as well as five other nouns with their articles (1Cor **8:3**, **9:7**; Gal **2:5a**; Col **1:27**; Heb **2:8a**; plus asterisked Heb 9:20).

It is likely, of course, that the dropping of nouns and verbs will in general have consequences for the interpretation of the text, and it is thus not surprising that some examples of such omission within texts dealing with theological issues could be seen as having theological implications. But the clearly established pattern of omission by the scribe of $\mathfrak{P}^{46}$ makes

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859 "Textual Variants and Theology," 63.

860 There is also the reading at Heb **11:33**, where a verb is omitted and βασιλειας changed to βασιλεις, as well as other omissions of verbs along with additional words.

861 "Textual Variants and Theology," 64.

such theories needlessly sophisticated, and makes it easier to presume that accidental omission has operated in the creation of both these readings.[862]

The other four readings of $\mathfrak{P}^{46}$ considered by Eshbaugh have enough textual support that it is quite certain that the scribe of $\mathfrak{P}^{46}$ took over at least three, if not all four, of these readings from his *Vorlage*.[863] Interestingly, though, two of these (1:6 and 3:17) are also omissions, and so if a tendency of $\mathfrak{P}^{46}$ were to be required, accidental omission would again be relevant.[864] The other two (2:20 and 4:7) involve changes in *nomina sacra*, and we have already seen that $\mathfrak{P}^{46}$ frequently has difficulties with such words.[865] All in all, then, the readings cited by Eshbaugh do not seem adequate to sustain his thesis.

We may note briefly that the situation here is in contrast to what we find in $\mathfrak{P}^{72}$, where there are three readings (the singulars 2 Pet **1:2b** and Jude **5a**, and the asterisked 1 Pet 5:1a) that do seem to arise from theological considerations.[866] The first of these is an omission, and so it could be explained as due to $\mathfrak{P}^{72}$'s tendency to omit. But the other two do not appear to fall under any general pattern found in $\mathfrak{P}^{72}$'s singular readings, and so here something other than mere slips or accidents was probably involved. In $\mathfrak{P}^{46}$, though, we have only one singular reading and one subsingular reading (among the readings cited by Eshbaugh), and for both of them the general pattern of omission provides an adequate explanation.

Summary

The following appear to be the main features characterizing the copying activity of the scribe of $\mathfrak{P}^{46}$.

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[862] See the citation from Hort in chapter 2, n. 64.

[863] As seen above, at 3:17 and 4:7 $\mathfrak{P}^{46}$ has strong Alexandrian support, at 2:20 is supported by B D* F G, and at 1:6 is supported by F* G H^{vid}. Only in the last instance might one think that the support is not decisive evidence that $\mathfrak{P}^{46}$ is transmitting an existing reading.

[864] By the way, Eshbaugh (ibid., 61 and 69 n. 1) comments on the frequency of appeals to "accident" in Metzger's *Textual Commentary*, appeals that might be thought to rule out theological considerations from the beginning. Here, however, the appeal to accident (or to a striving for brevity) is based not on an a priori view of what influences scribes felt, but rather on the empirically established tendencies of the particular scribe involved.

[865] As a summary statement Eshbaugh ("Textual Variants and Theology," 68) says: "If $\mathfrak{P}^{46}$ is a secondary text, these variants suggest that $\mathfrak{P}^{46}$ has a subordinationist Christology." Eshbaugh is here referring to Gal 1:6, 2:20, 3:17, 4:6, and 4:7.

[866] If Eshbaugh were correct in his assertion that the scribe of $\mathfrak{P}^{46}$ "has a subordinationist Christology" (see the preceding note), then we would have an interesting contrast with the scribe of $\mathfrak{P}^{72}$, who, according to Marchant A. King ("Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," *BSac* 121 [1964] 57), shows "the fullest acceptance of the deity of Christ" and indeed seems to have "the highest possible Christology." For further details on $\mathfrak{P}^{72}$ see pp. 609–613 below, where indeed the scribe of $\mathfrak{P}^{72}$ is seen to make changes from theological motivations.

1. The scribe makes very many errors in spelling, demonstrating a great variety of confusions of similar sounds.
2. The scribe makes a number of errors that result in nonsense, despite frequent correction by him of his text. Many of these seem to arise from his faulty understanding of what he is copying, resulting in a high density of nonsense in context readings. In particular, he rather often errs when he encounters abbreviations of *nomina sacra*.
3. The scribe has a very marked tendency to omit portions of the text, most often only one word but longer phrases also. Some of these are due to scribal leaps, but most seem to have arisen from simple oversight or carelessness. The additions are not as frequent, and are often the results of harmonizations to the context, although there are three examples of conflation from readings found in different textual groups.
4. There are comparatively few transpositions, and these tend to be rather short, probably because the scribe cannot master the sense of what he is copying.
5. As we have seen throughout, our scribe makes many errors affecting the grammar of what he is trying to copy. Many of these are simple slips, often caused (as it seems) by the influence of the context. But some changes are more systematic or betray perhaps a deliberate attempt to improve on his *Vorlage*. Few, if any, of these have any claim to serious consideration as being older than $\mathfrak{P}^{46}$ itself, but they do indicate a certain awareness by the scribe of what he was writing, and a willingness to alter what he read.
6. Harmonizations of various kinds occur, and by far the most pervasive is harmonization to the immediate context. This influence of the context seems to be the major factor in the scribe's occasional attempts to make stylistic or grammatical improvements.

CHAPTER SIX

THE SCRIBE OF $\mathfrak{P}^{47}$

$\mathfrak{P}^{47}$ is a codex dating from the latter part of the third century,[1] which once contained the entire book of Revelation.[2] Fairly well preserved portions of ten folios have survived, and are now in Dublin as Chester Beatty Papyrus III.[3] The contents include most of Rev 9:10–17:2. On its provenance see the remarks in connection with $\mathfrak{P}^{45}$ in chapter 4.

There have been remarkably few studies devoted to $\mathfrak{P}^{47}$, and most of the attention given to it has concentrated on its textual relationships. Kenyon was able to say, in fact, only that $\mathfrak{P}^{47}$ sided with the majuscules ℵ A C P, being "closest to ℵ and C, with P next, and A rather further away."[4] On the basis of the comprehensive study by Schmid, however, a more precise characterization is possible. Schmid isolates four main branches of the textual tradition of Revelation: A C, $\mathfrak{P}^{47}$ ℵ, Av (the commentary

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[1] The datings in Aland's *Repertorium*, 277, are, besides Kenyon's, "III" and "III E." Kenyon's date is cited as "III E—IV," but this seems not quite accurate, since Kenyon says (*Pauline Epistles and Revelation, Text*, xii): "There is nothing in the hand to suggest a later date than the third century, but it is likely to be late in the century." Van Haelst, *Catalogue*, 198 (no. 565) cites the datings of Kenyon and Wilcken. See also Comfort and Barrett, 335, and Comfort, *Encountering the Manuscripts*, 67–68 and 176–177.

[2] The extant leaves cover almost exactly the middle third of Revelation. Kenyon suggests that we have either the middle part of a single-quire codex, or the second quire of a three-quire codex (*Pauline Epistles and Revelation, Text*, xi).

[3] Ibid., and Aland, *Repertorium*, 277.

[4] *Pauline Epistles and Revelation, Text*, xiii. In an early article, Henry A. Sanders, "The Beatty Papyrus of Revelation and Hoskier's Edition," *JBL* 53 (1934) 371–380, investigated the relationship of $\mathfrak{P}^{47}$ to various minuscules and groups cited by Hoskier. Incidentally, we may note some errors in his citations on p. 379. At 9:20 Sanders cites $\mathfrak{P}^{47}$ 2322 (Hoskier's 201) as alone among Greek manuscripts in reading χρυσεα for χρυσα; but ℵ reads χρυσαια (see Tischendorf, *Novum Testamentum Graece* 3:1300), which is just an itacistic variation of χρυσεα, and thus this reading does not occur in our list. At 10:4 Sanders seems to cite 1854 (Hoskier's 130) sa bo as supporting $\mathfrak{P}^{47}$'s addition of αυτα, although he notes that they add it in a different place. And at 14:19 Sanders follows Kenyon's text and apparatus in citing $\mathfrak{P}^{47}$ 680 (Hoskier's 104) as being alone in omitting ο before αγγελος; but the plate shows clearly that the article is there in $\mathfrak{P}^{47}$, as now cited also by Comfort and Barrett. Sanders also cites ten readings of $\mathfrak{P}^{47}$ with no Greek support but the support of one version; these are our **9:11**, **9:20a**, **10:4a**, **11:7b**, **11:16**, **11:17a**, **13:6b** (Sanders takes this as an omission of και τους), **13:11b**, **14:7**, **14:8**. And on p. 380 Sanders incorrectly takes $\mathfrak{P}^{47}$ as having ιδου before ηνοιγη at 15:5.

See also José M. Bover, "¿El códice 1841 (= 127) es el mejor representate del Apocalipsis?" *EstEcl* 18 (1944) 169–173, on the textual relations, using Kenyon's figures. At 174–177 he compares $\mathfrak{P}^{47}$ and minuscules in selected passages, finding the highest agreement with 1841 (his 127); see further 179–180 on the relation.

of Andreas), and *K* (the Koine).[5] Besides thus separating 𝔓47 and ℵ from the other manuscripts, Schmid also aligns these two with the testimony of Origen, thus speaking of "Der Text von 𝔓47 S und Origenes."[6] Indeed, Schmid provides a list of 36 readings where 𝔓47 and ℵ agree against the other three chief branches.[7] On the basis of the support from less important witnesses for readings in this list, Schmid also finds "Zeugen zweiten und dritten Ranges" for 𝔓47-ℵ, namely, family 1006 and 2344, as well as family 1678, 1611, 1854, and co.[8] Schmid does not devote much attention to the versional evidence,[9] but Coptic support for the text found in an Egyptian papyrus, Codex Sinaiticus, and Origen, seems reasonable enough.[10] Kurt Aland and Barbara Aland characterize it as having a "normal" text.[11]

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[5] Josef Schmid, *Studien, Die alten Stämme*, 146, #1. See also the earlier investigation by Schmid, "Der Apokalypsetext des Chester Beatty Papyrus 𝔓47," *Byzantinisch-Neugriechische Jahrbücher* 11 (1934) 86–108, as well as Kilpatrick, "Professor J. Schmid on the Greek Text of the Apocalypse," 1–13.

[6] *Studien, Die alten Stämme*, 109–110; "Der Apokalypsetext," 88–89. As cited by Schmid, Bousset had already noted the connection between ℵ (for which Schmid uses "S") and Origen; and Tasker, "The Chester Beatty Papyrus of the Apocalypse of John," *JTS* 50 (1949) 66–67, also comments on the relation between 𝔓47 and Origen.

[7] *Studien, Die alten Stämme*, 111–112. As Schmid notes, such readings would total about 100 if 𝔓47 were extant for the whole book.

[8] Ibid., 113. For the Coptic see "Der Apokalypsetext," 88, and the list on 89–93; for the agreements with minuscules see 107 n. 2: "An einigen Stellen trifft 𝔓47 mit bestimmten Minuskeln gegen alle Majuskeln zusammen. Doch sind diese Lesarten sowohl der Zahl wie dem Charakter nach nicht bedeutsam genug, um ein engeres Verwandtschaftsverhältnis dieser Minuskeln mit 𝔓47 wahrscheinlich zu machen."

[9] Cf. *Studien, Die alten Stämme*, X–XI.

[10] Tasker's earlier (and less comprehensive) study concluded ("The Chester Beatty Papyrus of the Apocalypse of John," 67) that "𝔓47 reflects an early revision of the original text of the Apocalypse, similar to that reflected in the text used by Origen, and less thorough than that which eventually became standardized and resulted finally in the *textus receptus*," and also (68) confirmed Kenyon's view that 𝔓47 stands close to ℵ. Tasker adds (68): "There seem to be no cases where the papyrus has claims to have preserved the original reading to the exclusion of all other manuscripts. …"

I note as a curiosity that at 9:16 𝔓47 has δυο μυριαδες μυριαδων, the reading of the Textus Receptus, which Tischendorf cites from only a few manuscripts (2015 2036 2814** and "al^{vi}"), and for which Nestle-Aland cites merely "𝔓47 bo." (See also BDF, § 63.) Yet Hoskier, citing only differences from the Textus Receptus, seems to imply that some dozen manuscripts support this reading. I confirmed from the manuscripts for 296, 2015, and 2047, and by microfilm for the others that 𝔓47 is indeed supported by 296 1668 2014 2015 2034 2036 2038 2047 2072 2074 2814^{c}. (Hoskier cites 2814* for διc, implying that 2814^{c} reads δυο, as Tischendorf reports; the microfilm of 2814 shows merely the original διc and that some correction has been made.) Hoskier's collation also implies that 699 (his 89) has this reading, since he does not cite 699 as omitting δυο. However, Hoskier (*Text of the Apocalypse* 1:281) refers to Scrivener's collation of this manuscript in *Adversaria critica sacra*, 143–162, where in fact Scrivener (149) does cite 699 (his δ) as omitting δυο, as I confirmed from the manuscript. Thus, one might expect that Nestle-Aland would cite "𝔓47 *pc* bo" (if not "𝔓47 *al* bo") for this reading.

[11] *The Text of the New Testament*, 99 (and see 93–95); see chapter 1, n. 52.

The writing of $\mathfrak{P}^{47}$ is, according to Kenyon, "rather rough in character, thick in formation, and with no pretensions to calligraphy."[12] There are few *lapsus* and comparatively few corrections, thus justifying Kenyon's comment: "The writing is generally correct."[13] Abbreviations for *nomina sacra* frequently occur, but there are no breathings or marks of punctuation.[14]

Again we have only Kenyon's apparatus as a "list" of singulars.[15] On the basis of the plates, $\mathfrak{P}^{47}$ was first collated against Tischendorf, and then against von Soden, followed by Hoskier. The large number of asterisked readings is due in part to the fairly limited textual basis utilized by Tischendorf, and in even larger part to the totally comprehensive textual basis utilized by Hoskier. Indeed, Hoskier collates all the manuscripts available to him, and records even the most trivial variations of spelling or punctuation. Some of the support thus forthcoming for the readings of $\mathfrak{P}^{47}$ may well be coincidental, of course, but it seems certain that virtually all of the (non-asterisked) singulars in our list really have no hidden support. A comparison was made with both Hoskier's edition and De Groote's edition of the commentary of Oecumenius, which revealed some discrepancies;[16] in the light of these I decided simply to follow Hoskier's large edition as the more authoritative work. A further collation of the readings was made against the apparatus of Schmid's edition of

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[12] *Pauline Epistles and Revelation, Text*, xii. Comfort, *Encountering the Manuscripts*, 39, says that "it was the work of one who did not normally produce literary manuscripts." By the way, on f. 4^{r} several letters are rewritten above the line: e.g., the τ of γαστρι in 12:2 and the ϰ of ϰαι later in the verse. Kenyon gives no explanation, and prints γαcᵀτρι but merely ϰαι. The added letters appear to be by the scribe, and I believe that they are probably just attempts at clarifying letters rather than actual additions, although Comfort and Barrett treat them as corrections. Quite a few of the letters have been traced over, apparently by the original scribe, although Kenyon does not refer to this phenomenon. But Comfort and Barrett report on some of these in the notes, asserting in some cases that corrections have occurred rather than darkening the original letter. I am inclined to think that they are correct in some instances, as discussed below under Corrections.

[13] *Pauline Epistles and Revelation*, xii. Bover, though, has a harsher judgment. After noting the importance of its age and relation to other major codices, he says ("¿El códice 1841," 174): "Este valor, no obstante, queda notablemente mermado por la incuria o poca fidelidad del copista, que dió lugar a frecuentes lecciones singulares, solitarias, erradas, evidentemente falsas. … En conclusión, el papiro es una copia mediana de un excelente tipo de texto."

[14] *Pauline Epistles and Revelation*, xii.

[15] Schmid, "Der Apokalpysetext," 81–86, cites many of the singulars, but does not claim to be complete. He also considers quite a few non-singular readings.

[16] Hoskier's edition of Oecumenius, *The Complete Commentary of Oecumenius on the Apocalypse* (University of Michigan Studies, Humanistic Series 23; Ann Arbor: University of Michigan, 1928), where the title page shows "1928," but the copyright page "1929," appeared simultaneously with Hoskier's major edition, and gives basically the text of 2053 (his 146), with extensive notes on 1678 (his 240) and 1778 (his 203). The edition by Marc De Groote, *Oecumenii Commentarius in Apocalypsin* (Traditio Exegetica Graeca 8. Leuven: Peeters, 1999) regularly cites the same three manuscripts (as *M, P*, and *B*, respectively) along with some additional evidence. See Supplementary Note 20 on some differences.

the Andreas commentary;[17] this permitted the citation of some additional support for 𝔓47's asterisked readings, and to note the support from 1773 (which was not used by Hoskier) on several occasions.[18] Finally, a collation was then made against Nestle-Aland, and this permitted the asterisking of 11:5.[19]

The list of singulars was, as usual, checked against Kenyon's apparatus, and the discrepancies were investigated further. Kenyon reports that 𝔓47 has "80 singular readings, and 27 which may be called sub-singular, in which it has support from a single minuscule or a very small group of them."[20] The figure of 80 is followed by later writers.[21] However, our list gives 76.[22]

Among the discrepancies are a few places where Kenyon indicates in his apparatus that a reading is singular, but I have not counted a singular. At 13:3 Kenyon prints "εθαυμαc η," while Nestle-Aland reports 𝔓47 as having εθαυμαcθη (*cum* A 2814 *pc*); perhaps εθαυμαc̣θη as Comfort and Barrett edit would be appropriate.[23] At 14:15 Kenyon edits 𝔓47 as omitting το, as do Comfort and Barrett; but 𝔓47 likely had το at the end of the line. At 16:7 Kenyon edits [αι] κριcιc (followed by Comfort and Barrett), and remarks: "sic, pro κριcειc (vel η κριcιc)"; however, 𝔓47 may have [η] κριcιc, which would agree with 1611 (which has η κριcιc), although the reading is more likely to be an itacism for [αι] κριcειc, as in ℵ A C 181.[24] And at 16:10 Kenyon edits γλωccαc without αυτων, but 𝔓47 clearly has

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[17] *Studien*, Part 1: *Der Apokalypse-Kommentar des Andreas von Kaisareia*, vol. 1: *Text*. Incidentally, at 14:19c the reading of 1773 is misreported in UBSGNT[3] as having του μεγαλου (the variant is not cited in UBSGNT[4]). Schmid cites it as having τον ληνον and τον μεγαν, and this is confirmed by the microfilm (although the first ν of τον μεγαν seems to be over an erasure, as though the scribe perhaps started to write του μεγαλου).

[18] In my dissertation I took 𝔓47's reading at 14:8 to be merely an orthographic variant of 1773's reading; but I now think it more likely that 𝔓47 and 1773 have independently altered the majority reading, since it seems improbable that 1773's reading could have been in 𝔓47's *Vorlage*.

[19] At 11:5 Hoskier cites 1841 (his 127) for θελει, but Nestle-Aland (which adds *pc* as well) explicitly cites it for θελησει, and I follow that report. Nestle-Aland cites 2344 as agreeing with 𝔓47 at 11:7b, and in my dissertation I accordingly asterisked that reading; however, see the discussion of that reading below.

[20] *Pauline Epistles and Revelation, Text*, xiii.

[21] E.g., Schmid, "Der Apokalypsetext," 86, who cites 80 and 27.

[22] Based on the plates in Kenyon, *The Chester Beatty Biblical Papyri* 3: *Revelation, Plates* (London: Emery Walker, 1936). I have not thought it useful to catalogue in detail the discrepancies, as I did in my dissertation, 362 n. 15 (–363). Most of these involve either differences in what one considers as a variation unit, or the citation of supporting Greek evidence. But let me note Kenyon's reading απαρχη at 14:4, which (as he says) would agree with ℵ (and *pc*). In fact, 𝔓47 has απ αρχης with most manuscripts, as is clear from the plate and is read by Comfort and Barrett. Cf. the similar variation at Rom 16:5, where 𝔓46 D* d* g m read απ αρχης for απαρχη; see chapter 5, n. 792.

[23] BDF, §78, takes 𝔓47 as having εθαυμαcη, and calls it "corrupt."

[24] Schmid ("Der Apokalypsetext," 82) thus interprets 𝔓47.

γλωσσαc αυτων, as Comfort and Barrett print.[25] A few other problems with Kenyon's edition are noted later in connection with specific readings.

Our method of citation here is slightly different than for the other papyri. Hoskier's apparatus is so complete (even including itacistic spellings or movable -ν) that at most places there are several, sometimes many, very minor variations cited. While I have attempted to be thorough, the results of incorporating all these readings into our lists have seemed to produce awkwardness. Accordingly, I have cited the following manuscripts systematically: 𝔓85 𝔓115 ℵ A C P 046 051 61 69 94 203 469 506 1006 1611 1678 1773 1778 1841 1854 2030 2050 2053 2062 2065 2073 2080 2329 2344 2351 2377 2429 2432. These are the manuscripts cited in Nestle-Aland, supplemented by the ones accorded some value by Schmid and by 1773.[26] Where these are extant, unless otherwise cited they agree with the reading marked with "*rell*" or "*pm*." The absence of "*rell*" at any place in the list indicates that there are further readings found in Hoskier, but judged to be irrelevant to the issue involved.

The final list of singulars, then, is given in Appendix A. The total number of singular readings in 𝔓47 is thus 76, of which 18 are orthographic singulars and 5 are nonsense readings.[27] There thus remain 53 significant singulars.

Corrections

In his introductory remarks on 𝔓47 Kenyon provides no information concerning corrections by anyone other than the scribe, and in fact all of the corrections appear to be by the scribe himself. Kenyon's treatment of the corrections is limited: he indicates seven of them in his text (9:20, 10:4, 11:10, 13:16, 14:11, 15:3, 16:15), and provides notes in his apparatus for six of them (10:4, 11:10, 13:16, 14:10, 15:3, 16:11). In total, then, he reports nine corrections: 9:20, 10:4, 11:10, 13:16, 14:10, 14:11, 15:3, 16:11, 16:15. In my dissertation I cited those nine and four others: 11:17,[28] 12:16, 13:3, and 16:14. But this list of thirteen corrections proves to be quite incomplete.

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[25] Also, at 11:18, where 𝔓47 has οϱγιcθη, I take there to be two variations: the οϱγ- is supported by 201 2015 2017 in Tischendorf, and the -ιcθη is supported by ℵ* in Tischendorf. Kenyon remarks: "οϱγιcθη cum ℵ (ωϱγ-)," while Nestle-Aland just cites 𝔓47 ℵ* for ωϱγιcθη.

[26] Nestle-Aland, 21*–22* = 63*, and Schmid, *Studien, Die alten Stämme*, 24–25. On 𝔓115 see Parker, "A New Oxyrhynchus Papyrus of Revelation: 𝔓115 (P.Oxy. 4499)," *NTS* 46 (2000) 159–174.

[27] There are also 44 asterisked readings. In my dissertation I counted 74 singulars, with 18 orthographic singulars and 5 nonsense singulars.

[28] Kenyon and Nestle-Aland[26] report 𝔓47 as just having ο κυϱιοc, with no indication that this is 𝔓47c. However, Nestle-Aland[27] and Comfort and Barrett cite the correction, as noted in my dissertation, 345.

Comfort and Barrett have a much more extensive list than the one found in my dissertation, and I believe that they are correct at several of these. They state: "A second corrector (c^2) made some additional corrections and darkened many letters."[29] Let us look first at the darkening. It is apparent that the darkness of the scribe's letters varies considerably. Sometimes this variation may be explained by the scribe's periodic re-inking. For example, at f. 2^v (10:2–8) we see some darker letters followed by lighter letters, and occasionally progressively lighter letters. Perhaps this is a fluctuation occasioned by the scribe's writing with more or less ink left in his pen. But at f. 4^r (11:19–12:6) we see an entire page with generally darker letters. Comfort and Barrett assert that the "entire page was overwritten to darken or to clarify the letters (c^2)," but this appears implausible to me; it is simply that the scribe has written many of the letters here with more force or a broader stroke. In fact, I would so explain most of Comfort and Barrett's references to darkening by their c^2.[30] In any case, such variation does not indicate correction.

A different sort of activity is the occasional re-writing of a letter above the line. Here the scribe seems to have wished to clarify his writing, for the supralinear letter is the same as the original one: 11:18 (ο of μεικρους), 12:2 (τ of γαστρι, the only example noted by Kenyon),[31] 12:4 (ο of τριτον), 12:4 (ω of των), 12:4 (γ of καταφαγη), 12:6 (μ of ερημον). It is evident that this tendency was operative for only a few lines, and it is certainly puzzling. One can perhaps see that the original letters are a bit unclear, and thus suppose that the scribe chose this method of clarifying them. Comfort and Barrett ascribe all but the first to their c^2, but the writing seems to me to be consistent with the scribe's.

And at two places in 11:11 the scribe writes a final ϲ above the line: τουᶜ and θεωρουνταᶜ. Kenyon so edits the text, although the final ϲ is actually above the preceding letter, but he makes no comment. Comfort and Barrett state at both places that the letter is so written "possibly to keep the margin even," and I think that this is certainly correct.

Moreover, among Comfort and Barrett's notes are ten corrections that have not been cited before. These are 9:14, 10:6 (which I interpret differently), 11:2, 11:6, 11:7 (which I interpret differently), 13:5, 14:3, 16:3, 16:4, and 16:8. On the other hand, they refer to a few supposed corrections that I find doubtful: At 10:1 they state that the "[s]econd υ was added in the right margin"; it is true that this final letter is squeezed in, but this is probably just the result of the scribe's desire to complete the word on this

[29] Comfort and Barrett, 335.

[30] I.e., their notes relating to 10:3, 10:7, 11:11, 11:12, 11:13, 11:19, 11:19–12:6 (the "entire page"), 14:15, and 16:3. In the last place they do not specify the corrector, but the others are ascribed to c^2.

[31] Here he simply edits γαcᵀτρι without comment.

line. At 12:2 they assert that παι was changed to και; I would see rather a clarification above a κ that was written badly. And at 13:6 they say that "ηλοιξεν was changed to ηνοιξεν"; but probably the ν is simply written imperfectly.

Finally, the correction at 10:10, which in fact is relatively clear, is first noted in Nestle-Aland[27].[32]

Consequently, the list given in Appendix B includes 24 corrections.[33] Besides the possibly ten corrections *in scribendo*, in four further places (9:20, 10:4, 11:17, 13:3) the writing seems definitely to be by the scribe, and in all the other corrections the writing seems to be consistent with the scribe's hand; so one may assume that no later corrector dealt with the papyrus.[34]

Corrections in scribendo[35]

Perhaps as many as ten of the corrections seem to have been made in the course of copying. At four of these (10:6, 10:10, 11:7, and 16:14) the scribe seems to have caught his error in the middle of writing a letter.

9:14 The scribe initially omitted ο and began to write εχων, but after writing ε caught his error, altered the ε into ο, and then proceeded with εχων κτλ.

10:6 It seems to me that the scribe began to write ο κρονος, but before completing the first ο caught his error, changed the letter into χ, and continued with χρονος.[36]

10:10 The scribe started to write βιβλιον. But he changed his mind while writing the N (more precisely, after writing the diagonal line), altered the O into Δ, retained the left upright of the N as I, changed the rest of the N into O, and wrote N to complete ΒΙΒΛΙΔΙΟΝ. Then he proceeded with εκ της χειρος κτλ. But the diversity of readings here creates much uncertainty about what stood in the scribe's *Vorlage*. If the scribe in fact saw the eventual reading βιβλιδιον before him, he could have begun βιβλιον by an internal leap (βιβλ̲ιδ̲ιον), or perhaps under the influence of the earlier occurrence of this word at 10:9 (the word at 10:8 is not extant in $\mathfrak{P}^{47}$). But βιβλιδιον has only very weak support, and it thus seems unlikely that the scribe saw that reading. Another possibility is that the scribe was attempting to copy βιβλαριδιον, which is strongly attested, but began βιβλιον by another

[32] Earlier editions of Nestle-Aland followed Kenyon in simply citing $\mathfrak{P}^{47}$ for βιβλιδιον, as do Comfort and Barrett.

[33] The list in my dissertation failed to cite: 9:14, 10:6, 10:10, 11:2, 11:6, 11:7, 13:5, 14:3, 16:3, 16:4, 16:8.

[34] At both 11:10 and 13:16 two letters are erased, and even here the ink seems to be that of the scribe; indeed, Kenyon explicitly assigns 13:16 to "man. pr."

[35] See chapter 4, n. 65.

[36] But Comfort and Barrett think that "ερονος was changed to χρονος."

internal leap (βιβλαριδιον, from Λ to the similar Δ), and then made a partial correction, restoring ιδ but omitting αρ. A third scenario, which seems more likely to me, is that the scribe's *Vorlage* contained βιβλιον in the text with some notation of a correction to βιβλαριδιον, both of which are strongly attested readings. The scribe began to copy the reading of the text and then noticed the correction, but misinterpreted its import and caught only the final -ιδιον; we would thus have an uncompleted shift to another *Vorlage*. What the scribe finally writes is an asterisked reading, and I would see the support as coincidental.

11:2 Comfort and Barrett report simply that "$\overline{\text{cβ}}$ was changed to $\overline{\mu\beta}$." It is true that the original c has been partially obscured by the larger and heavier μ. But it seems implausible that the scribe would have originally written $\overline{\text{cβ}}$, the numeral for 202. Rather, I suppose the following scenario. The scribe's *Vorlage* read μηνας τεσσερακοντα (και) δυο, and after writing μηνας the scribe made a leap from one c to another (μηνας τεσσερακοντα), and started to write σερακοντα. But after writing the c the scribe caught his incipient error, and then corrected by simply writing μ over the c and continuing. I am confident that this is at least a possible scenario, because in fact 2053 made exactly the same leap but failed to correct it.[37] And so that manuscript now reads: μηνας σαρακοντα δυο. Of course, this shows that the *Vorlage* of 2053 doubtless had the spelling τεσσαρακοντα, as do virtually all manuscripts, whereas ℵ A have τεσσερακοντα, which seems more likely for the *Vorlage* of 𝔓[47].[38]

11:7 In writing αυτων at the end of the line, the scribe wrote αυ and began with τ, when he changed his mind about how to divide the word. He then inked over the begun τ, and wrote των on the next line.[39] This is virtually the same scenario as at 16:14.

11:10 Instead of τους the scribe first wrote αυτους, viewing it as the pronominal object of εβασανισαν. But when he then proceeded to καιοικουντας, the combination αυτους κατοικουντας was so awkward that he caught his error and erased the earlier αυ.[40]

12:16 The scribe first wrote την (probably by some sound error before γ), but immediately caught his error, erased the ν and wrote γ above the line, and then proceeded with the rest of γυναικι.[41]

13:5 The scribe initially omitted the ϑ in εδοθη and wrote εδοη, wrote α of the following word, and at that point noticed his error. He then wrote ϑη over ηα to create εδοϑη, and proceeded with αυτω κτλ.

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[37] The reading is reported in Hoskier's *Text*, as well as in his and De Groote's editions of Oecumenius.

[38] See BDF, § 29 (1).

[39] Comfort and Barrett edit μαρτυριαν αυ|, and state: "One letter-sized mark follows, possibly to cover up an error or to keep the margin even." But it seems to me that a change in word division is more likely. The change here (αυτ|ων > αυ|των) results in the preferred division after a vowel; see Supplementary Note 10.

[40] Here only four minuscules, all of which belong to Hoskier's fam. 21 (= 2014), read αυτους κατοικουντας.

[41] That is, unless we were prepared to suppose that he first wrote την υναικι (by phonetic confusion), and returned to make the correction; since the γ is written above the erasure this

14:10 After writing του $\overline{\text{θυ}}$, the scribe at first made a backward leap to two words earlier (οινου του θυμου του $\overline{\text{θυ}}$ του), and thus began to write μου again. But at some point after writing μ and before continuing with του $\overline{\text{θυ}}$ again, he caught his error, changed μου to του by erasing μ and writing τ over the line, and then proceeded with κεκερασμενου κτλ.[42]

16:14 In writing αυτουc at the end of the line, the scribe wrote αυ and began with τ, when he changed his mind about how to divide the word. He then inked over the begun τ, and wrote τουc on the next line.[43] This is virtually the same scenario as at 11:7, although the τ at 16:14 seems clearer.

We may classify the initial errors here as follows (where the direction is toward the original reading):

Sound error (?):	12:16 (τηγ > την).
Omitted letter:	13:5 (omit θ).
Additions:	10:6 (ο).
Omissions:	9:14 (ο).
Dittography:	11:2 (cc).
Backward leap:	14:10 (οινου του θυμου του $\overline{\text{θυ}}$ του).
Substitution:	11:10 (τουc > αυτουc).
Word division:	11:7 (αυ|των > αυτ|ων), 16:14 (αυ|τουc > αυτ|ουc).
Shift of *Vorlage:*	10:10.

Corrections of Slips

Eight of the other corrections are of obvious slips; except for 16:15, the original reading at each place is singular.

Orthographic:

ει > ι:	16:15 (ιδου); the correction is to an orthography (ειδου) that is otherwise unreported here, but is preferred by the scribe.[44]
ου > ω:	14:3 (αδωcιν).
ε > α:	13:3 (εθαραπευθη), 14:11 (προcκυνουντας).
η > α:	11:6 (πασα).

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is a possibility. Indeed, Comfort and Barrett describe the correction in that way. And I cannot find any parallel to the error postulated above.

[42] Nine consecutive words ending with -ου would make such confusion plausible, and several different omissions have occurred here in the various manuscripts.

[43] Comfort and Barrett edit cυναγαγειν αυ|, and state: "An indistinguishable mark follows αυ." The change here (αυτ|ουc > αυ|τουc) results in the preferred division after a vowel; see Supplementary Note 10.

[44] Kenyon, *Pauline Epistles and Revelation, Text*, xii, notes that "ειδου for ιδου and ειδον for ιδον are regular." Schmid, "Der Apokalypsetext," 81, cites 9:12, 11:14, 14:1, and the correction at 16:15, as opposed to 12:3. Since this is just an itacism, the resulting ειδου is not considered singular. Elsewhere ειδου for ιδου is occasionally found, e.g., in D at Mark 10:28 and 10:33, in $\aleph^*$ at Luke 23:15, (as εἰδ'ὀύ [*sic*]) in 3 manuscripts at Rev 2:22, and at 1 Pet 2:6 in $\mathfrak{P}^{72}$.

Nonsense:
εξεχεεν > εχεχεεν (anticipation of χ): 16:3, 16:4, 16:8.[45]
(And 10:6 if this was not done *in scribendo*.)

Corrections of Significant Readings

At the remaining 6 corrections $\mathfrak{P}^{47*}$ has a significant reading. At 11:17 we have a correction to a singular reading, so it is classified below. But at the other 5 corrections there is more or less weighty support for the readings of both $\mathfrak{P}^{47*}$ and $\mathfrak{P}^{47c}$. Three of these (13:16, 15:3, 16:11) are considered to be more or less likely examples of a shift in *Vorlage*, and are thus placed in the next section. Here we consider 9:20 and 10:4.

The correction at 9:20 is interesting, since it gives three uncontracted forms of the adjectives in this verse.[46] The textual evidence is as follows:

χρυσα ς *rell*	χρυσεα $\mathfrak{P}^{47}$ 2351^{txt} = χρυσαια ℵ 2351^{com}
αργυρα ς *rell*	αργυρεα $\mathfrak{P}^{47}$ 2351^{com} = αργυραια 2351^{txt}
χαλκα ς *rell*	χαλκεα $\mathfrak{P}^{47c}$ ℵ = χαλκαια 2351^{com}

The agreements in reading the uncontracted forms may well be accidental, as several scribes tried to write what they viewed as "correct" Greek. It is, in fact, tempting to believe that the contracted forms stood in the exemplar of $\mathfrak{P}^{47}$, but our scribe nevertheless chose to write the uncontracted forms. However, he carried through his intention only partially as he copied, writing the contracted form of the third adjective. It is likely that he corrected himself immediately.

At 10:4 the support for $\mathfrak{P}^{47*}$ is merely C gig sa^{ms}, and it seems likely that $\mathfrak{P}^{47c}$ is simply restoring a word (or rather numeral) that was omitted by oversight.[47] $\mathfrak{P}^{47}$ has 2 singular omissions and 1 asterisked omission of a

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[45] All three of these are noted for the first time by Comfort and Barrett; at each place the scribe apparently anticipated the χ and wrote εχεχεεν. Or perhaps we have an internal leap (ε<u>ξεχ</u>εεν), corrected *in scribendo*. It is curious that the scribe had problems with this same word three times in a row. Moreover, at 16:2 the scribe, while apparently writing the ξ correctly, has the singular spelling εξεχεην. (Comfort and Barrett say that the final ε of εχεχεεν at 16:3 "was overwritten to darken it." It seems to me not impossible that an original η, as in 16:2, was here also corrected.) At 16:12 the scribe eventually wrote εξεχεεν correctly. (Although some abrasion of the surface of the papyrus has occurred and Comfort and Barrett edit εξεχεν, I believe that Kenyon is correct with εξεχεεν.) Similarly, at 16:6 he has εξεχεαν correctly, but of the occurrence of εξεχεεν at 16:10 only χεεν is visible.

[46] Cf. Moulton and Howard, *Grammar* 2:120–121; Robertson, *Grammar*, 274–275; BDF, § 45; Gignac, *Grammar* 2:116–120 (uncontracted forms of αργυρεος at 116–117, uncontracted forms of χαλκεος at 119, and uncontracted forms of χρυσεος at 120); and R.H. Charles, ed., *A Critical and Exegetical Commentary on the Revelation of St. John* (2 volumes; ICC; New York: Charles Scribner's Sons, 1920) 1:cxviii. These forms at 9:20 are cited by Schmid, "Der Apokalypsetext," 82, who notes that the contracted forms χρυσουν and χρυσας (*bis*) occur at 14:14 and 15:6–7 respectively. Moreover, χρυσεον is read at 14:14 by 1678 1778 2020 2080.

[47] Schmid, "Der Apokalypsetext," 103, cites this among four readings where $\mathfrak{P}^{47}$ goes with

numeral, and so the original reading at 10:4 probably is a further example of the scribe's tendency to omit numerals.

These two corrections are of the omission of a numeral at 10:4, and of the substitution of an adjective at 9:20. These are meager data from which to isolate any tendency, but the original errors are consistent with what we find in the scribe's singular readings.

Corrections to another Vorlage

There are 3 corrections where it seems most likely that the scribe shifted to the reading of a different *Vorlage*.[48] At each of 13:16 and 15:3 there is extensive support for both $\mathfrak{P}^{47*}$ and $\mathfrak{P}^{47c}$, and at 16:11 the Greek support for $\mathfrak{P}^{47c}$ is from 1678 1778 2080, which constitute an important group.[49] Indeed, at all three places the correction is toward the reading now found in 1678 and 1778. (At 13:16 and 16:11 the correction is also toward 2080, but at 15:3 it is from 2080.) It is thus likely that the scribe, instead of correcting deviations from his *Vorlage* or introducing his own preferences, is altering his text to agree with a second *Vorlage*, which was textually close to 1678 and 1778. Note that at 16:11 the resulting reading is an asterisked reading, although probably the support there is not coincidental. Also, while I have taken the correction at 15:3 to involve a second exemplar, the two spellings are common enough that one perhaps does not need to postulate a second exemplar.[50] But at 13:16 the witnesses divide fairly evenly, and this correction seems most certainly to involve a second exemplar; indeed, it is even possible that the erasure marks through the final two letters of χαραγματα were made by a later corrector.

All three of these readings are substitutions: of a noun (13:16), of a verb (16:11), and of a proper name (15:3).

C against **א**, but says that except for 14:18 (κραυγη *pro* φωνη) these "können kaum etwas beweisen."

[48] See chapter 3, n. 40.

[49] See Hoskier's discussions of these three manuscripts (his 240, 203, and 178, respectively) in his *Concerning the Text of the Apocalypse*, vol. 1, as well as Schmid, *Studien*, Part 1: *Der Apokalypse-Kommentar des Andreas von Kaisareia*, vol. 2: *Einleitung* (Munich: Karl Zink, 1956) 307–313.

[50] Cf., e.g., von Soden, *Die Schriften, Untersuchungen*, 2050.

Correction to a Singular Reading

Finally, at 11:17 there is a correction from a singular reading to a singular reading; here the scribe seems to have jumped ahead to write the later ο $\overline{\text{θc}}$, but then corrected himself to write, as the singular **11:17a**, "Lord," while retaining the case and article of the later word.[51] Note also that at 10:10 we have a correction *in scribendo* that results in an asterisked reading; there I take the support for $\mathfrak{P}^{47c}$ to be coincidental. On the other hand, at 16:11 the correction also results in an asterisked reading, but there I take the support to show a textual relationship.

Orthographic Singulars

Eighteen of the singulars of $\mathfrak{P}^{47}$ (23.7%) and 7 asterisked readings arise from variations in spelling occasioned by confusions of similar sounds.[52] This is the second highest percentage of orthographic singulars among our six papyri, surpassed only by the extraordinary $\mathfrak{P}^{72}$. Some of these readings could be considered to be different words, which would then be nonsense in context, but they in any case should not be treated as significant singulars.[53]

Omission of intervocalic γ:	**14:18a** (κραυη).[54]
ζ > δ:	**12:2b** (κραδ̲ει).[55]
τ > δ:	**9:10** (κενδ̲ρα).
κ > χ:	**10:3a** (μυχ̲ταιι).[56]
Omission of final -ν:	asterisked 13:18a (ο εχω̲ νουν [Hapl], or perhaps more meaningfully ο εχων ουν).[57]

[51] Moreover, the scribe also subsequently duplicated ο $\overline{\text{θc}}$, thus creating the singular **11:17b**.

[52] On the itacisms in $\mathfrak{P}^{47}$ see Kenyon, *Pauline Epistles and Revelation, Text*, xii, as well as Schmid, "Der Apokalypsetext," 81–82.

[53] See n. 141 for Schmid's view. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, observes: "Les lapsus sont assez nombreux, le plus souvent fautes d'orthographe évidentes qu'il est aisé d'éliminer du texte." He gives as his only example our asterisked 10:4e.

Mussies, *Morphology of Koine Greek*, 30–31, discusses the haplography found in A at 1:11, εις μυρναν (which has support from 16 minuscules in Hoskier), and refers to $\mathfrak{P}^{47}$'s ο εχων ουν (for ο εχων νουν) at our asterisked 13:18a and εμαccωντο (for εμαωντο) at 16:10. $\mathfrak{P}^{47}$'s reading at 16:10 is supported in Tischendorf; and on 13:18a see further Appendix C, nn. 21 and 24. Mussies, ibid., 36, also refers to some frequent orthographic confusions that do *not* occur in A or $\mathfrak{P}^{47}$.

[54] Mussies, *Morphology of Koine Greek*, 35, cites **12:2b** and **14:18a** as indicating "a spirantic pronunciation … for γ and δ."

[55] See the previous note.

[56] Mussies, *Morphology of Koine Greek*, 27–28, discusses the one such confusion in A: ηχμαcαν for ηκμαcαν at 14:18.

[57] See appendix C n. 21 on this sort of error. This reading, as ο εχων ουν, is cited from 69

Addition of final -ν:	**12:2a** (εχουσαν), **16:10b** (εσκωτωμενην).[58]
ζ > cζ:	**15:6a** (περιεczωμενοι).[59]
Omission of final -c:	asterisked 12:14b (καιρου).
Addition of final -c:	asterisked 10:4e (αυτας, perhaps influenced by the following γραψης).
Omission of medial c:	**14:9a** (προκυνει).[60]
Omission of medial c:	**15:6b** (περιεczωμενοι).[61]
Final -ν > final -c:	**10:11** (βασιλευσις, perhaps occasioned by the preceding γλωσσαις and the following πολλοις).
ε > η:	**16:2** (εξεχεην).[62]
ο > ω:	asterisked 16:10a (εσκωτωμενην).[63]
ε > α:	**12:14a** (πτερυγας),[64] as well as the four examples of the spelling δραπανον for δρεπανον: **14:15c**, **14:16**, **14:17b**, and **14:19a**. $\mathfrak{P}^{47}$ actually spells the word this

(his 14) by Tischendorf, who is followed by Kenyon, and in my dissertation I accordingly did not include this reading. But in fact Tischendorf must have confused the citation by Scrivener, who collated both 69 and 2015, but cites only 2015 for ο εχων ουν (*An Exact Transcript of the Codex Augiensis*, his "n"). Moreover, only 2015 is cited for this reading by Hoskier (his 28), and I verified by microfilm and the manuscript that 69 has εχων νουν. So I have now included the reading (since 69 was cited incorrectly by Tischendorf), but then asterisked it because of the support in Hoskier.

[58] Hoskier cites 2070^{com} as reading εσκοτωμενην here, and as a consequence Sanders, "The Beatty Papyrus of Revelation," 378, cites $\mathfrak{P}^{47}$ as being supported by Oecumenius alone here. However, this is not really an agreement with $\mathfrak{P}^{47}$, since the context of the commentary requires that the word be in the accusative; see Schmid, *Studien, Der Apokalypse-Kommentar, Text*, 170, lines 9–11. The point of Hoskier's citation is that 2070^{txt} reads εσκοτισμενη here, in contrast to 2070^{com}, which supports the -κοτωμ- of ς *pm*. According to Schmid's apparatus, all his manuscripts read -μενην here, most of them having εσκοτωμενην, but a few (2051 2064 2429) having εσκοτισμενην.

[59] I suppose that the support of the Complutensian edition here is coincidental (no manuscripts are cited for its reading).

[60] The verb προκυνέω is cited in LSJ, but would be nonsense here. Note the reverse substitution by $\mathfrak{P}^{72}$ at Jude 7c; but both of these are perhaps more likely to be confusions of the prefixes. Kenyon incorrectly prints προσκυνει.

[61] The effect of **15:6a** and **15:6b** is simply to transpose c (ζωc > cζω).

[62] This is cited by Schmid, "Der Apokalypsetext," 82. Clearly the cause here is that the two following words both end in -ην (and as well την γην occurs both before and after).

[63] Here the plate clearly shows εσκωτωμενην, although Kenyon edits εσκοτωμενην with a "sic."

[64] This is the opposite of the tendency to write the accusative plural with -ες: see Charles, *Commentary* 1:115 n. 1, who refers to Moulton, *Grammar* 1:46; Gignac, *Grammar* 2:46–47; and BDF, § 46(2), which cites γυναικας "as nom. pl." at Heb 11:35 in $\mathfrak{P}^{13}$ **א*** A D* as "an error." (The reading is also found in 33, but the support from $\mathfrak{P}^{13}$ is uncertain; it has γυνεκ̣α̣[, which may be completed, according to the NTP, as either γυνεκας or γυνεκαις, the latter of which represents γυναικες. $\mathfrak{P}^{46}$ is not extant there.) The reading γυναικας, of course, doubtless arose by being construed as the object of ελαβον, and more than one scribe could have been made this confusion independently. But Moulton and Howard, *Grammar* 2:69, think that "the mistake was very probably made in the autograph itself." At Rev **12:14a** the same kind of confusion perhaps occurred: the scribe, who omits the article αι with **א** and many other manuscripts,

way consistently,[65] but finds (surely coincidental) support at the asterisked 14:14c, 14:18b, and 14:18c.[66]

α > ι: **15:4a** (δοξ<u>ι</u>cει).[67]

α > ω: **13:11a** (ομοι<u>ω</u>, influence of the following αρνιω).[68]

With the frequency of this sort of error, 𝔓[47] is demonstrated to be even more erratic than 𝔓[46] in his spelling, and in fact is second only to 𝔓[72] in the percentage of singulars that are orthographic.

Nonsense Singulars

Five of the singular readings are nonsense. Once we have a confusion of letters, ϑ for χ:[69] **12:11b** (αϑρι, influence of the following <u>ϑ</u>ανατου).[70] In three other examples we have simple slips: **11:1** (in part a leap from -μο- to -μο-), **12:6** (where the scribe appears to have simply misread ΄A as P used as a numeral[71]), **12:16a** (the omission of αυ-). And at **15:2** there is a long

took the following words as an object rather than a subject. But since the nominative would be nonsense with the verb εδοϑη, as 𝔓[47] **א**[c] *pc* write, I have classified this as orthographic.

[65] As Kenyon says at the first occurrence at 14:14: "sic, et ita semper." Cf. BDF, §29(1), and Schmid, "Der Apokalypsetext," 82: "14,14–19 steht konsequent δραπανον für δρεπανον." Incidentally, to the other example of δράπανον cited in BDF (and also in LSJ) may be added one more (see LSJ, *Supplement*, s.v.). And the example of δραπανίδεc cited in BDF from Hesychius should be (according to LSJ) δραπενίδεc.

[66] See also Mussies, *Morphology of Koine Greek*, 32, who refers to 𝔓[47]'s δραπανον and to similar spellings in manuscripts of Revelation, as well as to 𝔓[47]'s spelling υελινην at 15:2 (which is supported in Tischendorf), as cited in BDF, §29(2).

[67] Although Kenyon's transcription appears correct (and is followed by Comfort and Barrett), Nestle-Aland explicitly cites 𝔓[47] as having -ξηcει.

[68] BDF, §182(4), calls this "reverse assimilation," and also cites Rev 9:10, where **א** A *pc* have ουραc ομοιοις cκορπιοιc. (But the latter is cited as a "Solözismus" in Blass-Debrunner-Rehkopf, §182 n. 6.)

[69] Gignac, *Grammar* 1:98–99, gives three examples of the interchange of χ and ϑ, and says: "Aspirates interchange rarely among themselves, probably through scribal error."

[70] Schmid, "Der Apokalypsetext," 82, cites this (along with **10:3a** and **12:2b**) as "Konsonentenvertäuschungen."

[71] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, thinks that this may have been deliberate, but doesn't explain what the intention might have been. Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 62, report that in the fourth century the method of representing thousands "with a surmounting curl or crest" over the letters was gradually "replaced by a simple slanting stroke to the left of the numeral." In order to explain 𝔓[47]'s confusion, we could posit that its *Vorlage* used such a stroke to the left, or in any case used some ambiguous mark. By the way, Kenyon edits $\overline{\text{ρcξ}}$ without a dot, but Comfort and Barrett edit ΄$\overline{\text{αcξ}}$. The plate does not seem to me to exclude absolutely this reading (i.e., ΄A), although I have followed Kenyon. Milne and Skeat say that the change to the use of the stroke occurred "about the years A.D. 338–360," and so it seems unlikely that

dittography caused by a backwards leap.[72] These 5 readings form 6.6% of the singulars, and thus $\mathfrak{P}^{47}$ is about average among our six papyri in the frequency of nonsense found among the singulars.

Accuracy and Copying Technique

$\mathfrak{P}^{47}$'s overall error rate of 4.8 is about the same as that of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{46}$, and I have noticed no variations in performance.[73] Of course, $\mathfrak{P}^{47}$ has the least text of any of our papyri (although $\mathfrak{P}^{72}$ has only about 20% more) and it covers the middle third of Rev, so we have little opportunity to observe whatever variations may have occurred.

$\mathfrak{P}^{47}$ would use this method. The difference, of course, is between the meaningful ,$\overline{\text{ac}\xi}$, i.e., 1000 + 200 + 60 = 1260, and the nonsensical $\overline{\text{oc}\xi}$, i.e., 100 + 200 + 60; 360 would be correctly written as $\overline{\tau\xi}$.

[72] Kenyon says of this reading: "Verba nonnulla repetita, fortasse a θαλαccαν priore." (In this he is followed by Schmid, "Der Apokalypsetext," 83.) Comfort and Barrett say that the scribe lost his place at επι την θαλαccαν, "went back to the beginning of 15:2 where the same two words (θαλαccαν ϋελινην) appear, and rewrote the entire verse." Their reconstruction accordingly reads:

τοc αυτο]υ εcτωτας επι την θαλας
[cαν ϋελινην μεμιγμενην πυρι και τουc]
[νεικων τας εκ του θηριου και της ει]
[κονος αυτου και εκ του αριθμου του]
[ονοματος α]υτου ε[cτ]ωτας [επι την θαλας
[cαν την ϋ]ελινην κτλ.

However, this would give 29 lines on f. 9^{r}, since the first line above (ending with επι την θαλας) clearly ends f. 8^{v}, and 26 lines are visible on the plate of f. 9^{r} (starting with the fifth line above containing α]υτου ε[cτ]ωτας). Comfort and Barrett (335) report "26–28 lines per page," although Kenyon (*Text*, xi) states that the "number of lines on a page varies between 25 and 30, 26–28 being the most usual amount." Now, in fact, it is clear that on f. 9^{v} two lines are missing at the top (besides the 25 visible lines). Accordingly it is probable that only two lines should be restored at the top of f. 9^{r}.

Thus, I believe that it is more likely that the scribe leaped back from εχοντας to νικωντας, thus writing:

τοc αυτο]υ εcτωτας επι την θαλας
[cαν την υελινην εχοντας εκ του θηριου και]
[της εικονος αυτου και εκ του αριθμου του]
ονοματος α]υτου ε[cτ]ωτας [επι την θαλας
[cαν την υ]ελινην κτλ.

In any case, though, it is clear that we have a long repetition, doubtless arising from a backwards leap, and it is likely that the resulting text was in fact nonsense. (Schmid contends that the dittography is "beim Übergang zu einer neuen Seite," although it seems that the scribe must have been already firmly on f. 9^{r} when the error occurred.) And it seems that the scribe did not notice the repetition, since he continues copying with no sign of correction.

[73] See the table in Appendix D.

The scribe's percentage of significant readings among the singulars (69.7%) is only slightly below the average of our six papyri, although his percentage of orthographic singulars (23.7%) ranks second highest, following only $\mathfrak{P}^{72}$. The scribe's spelling is thus very erratic, although he manages not to create much nonsense (only 6.6%).[74]

There remain 53 significant singulars, and we now turn to their analysis.[75]

Additions

Of the 53 significant singulars 6 or perhaps 7 (11.3% or 13.2%) are additions, and there are 5 asterisked additions.[76] The first percentage is the second lowest of our six papyri (only $\mathfrak{P}^{75}$ is lower). Except for **11:17b** (and probably the asterisked 14:2b) these are of one word only.

The 5 or possibly 6 singular additions (and the 4 or probably 5 asterisked additions) of one word may be classified as follows:

> Article (1 or possibly 2 exx. and 2 asterisked):
> **16:19** (αι before των εθνων, after αι πολεις, HarmCont), and possibly **17:1** (των before πολλων, after υδατων, Ditt).[77] Asterisked: 13:5 (τα before

[74] Schmid, "Der Apokalypsetext," 88 n. 1, estimates that in its frequency of singular readings $\mathfrak{P}^{47}$ stands between **א** (which is "bekanntlich an Fehlern und Willkürlichkeiten aller Art besonders reich") and A.

[75] Schmid, "Der Apokalypsetext," 86, states: "Es besteht kein Zweifel, dass $\mathfrak{P}^{47}$ in keiner dieser Sonderlesarten den Urtext erhalten hat." In his n. 2 Schmid refers to Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489 (idem, *Critique textuelle*, 588 [where 586–591 is a reprint of the discussion of $\mathfrak{P}^{47}$ in his slightly earlier article]), who finds a few of the readings "du moins séduisants": **10:4a**, **11:12a**, **11:17c**, **13:11b**, **14:7**, **14:15e**. Lagrange adds καταβηναι at 13:13, but this is not singular, being supported already by 172 and 2018 in Tischendorf, of which Kenyon cites the former in his apparatus.

Birdsall, "The Text of the Revelation of St. John," *EvQ* 33 (1961), summarizes the work of Schmid on the textual families in Revelation, but (234) misreports Schmid's statements by saying that $\mathfrak{P}^{47}$ has "thirty-six singular readings, most of which are corrections of the language although they do not show any signs of a systematic attempt to revise the Greek of the book." Birdsall is here evidently relying on Schmid, *Studien, Die alten Stämme*, 112, where he similarly characterizes 36 readings. But the readings involved are not singular readings of $\mathfrak{P}^{47}$, but rather readings in which $\mathfrak{P}^{47}$ and **א** agree against the other chief families. Indeed, Schmid (111) distinguishes these readings from the singular readings of $\mathfrak{P}^{47}$, which he had investigated earlier.

[76] Schmid, "Der Apokalypsetext," 84, cites as "Zusätze und Verdeutlichungen": 9:20 [= **א**], 11:19 [= M^K], **14:2a**, 14:2b (asterisked), 14:14a (asterisked), and **16:19**.

[77] I suppose that the reading of $\mathfrak{P}^{47}$ comes by omission from the reading of ς 046 *al*. However, it is quite possible that it arises by addition (dittography) from the reading of **א** A P *al*. (By the way, Hoskier cites "arm vid." here for the omission of των *sec*. But there is no equivalent of either article in Zohrab's edition. Cf. the remarks on the versions and Hoskier's citations in Schmid, *Studien, Die alten Stämme*, x–xi, and in Birdsall, "The Text of the Revelation of St. John," 229.)

μεγαλα),[78] 14:14a (ο before επι την νεφελην).[79]

Conjunction (1 ex. and 1 asterisked):
14:2a (ωc, HarmCont). Asterisked: 13:17 (η, HarmCont). The added conjunctions are: ωc (1 ex.); η (1 asterisked ex.).

Pronoun (1 ex.):
10:4c (αυτα, HarmCont).

Verb (1 ex.):
10:4a (ηκουcα, HarmCont).

Adverb (1 ex.):
11:7b (τοτε).[80]

Numeral (1 asterisked):
Asterisked: 11:12b (ιε, Ditt).[81]

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[78] Nestle-Aland cites here: "(*vl* λαλουντα Ir^{lat})." But (the Latin of) Irenaeus has simply "os loquens magna et blasphemiam," which seems to be a straightforward translation of στομα λαλουν (τα) μεγαλα και βλασφημιαν. Note that στομα λαλουν μεγαλα occurs at Dan 7:8 and 7:20 (where 106 has λαλουντος), and vgst prints "os loquens ingentia" and "os loquens grandia," respectively, but the Aramaic phrases are the same. See also n. 141 below.

[79] Perhaps related to the asterisked 14:14b.

[80] I take this to be an addition of τοτε (unknown to Revelation), which is supported by the Coptic and Armenian tradition, as well as partially by **א*** and by A (with its <u>το τε</u>ταρτον). (Von Soden cites **א*** as adding τε after το; τε is found in Revelation only at 19:18.) It is tempting to see all these readings as somehow related, and as perhaps connected with the mention of the τεccαρα θηρια in Dan 7:3 LXX. But it is difficult to interpret $\mathfrak{P}^{47}$'s reading as directly deriving from that of **א***.

Hoskier did not collate 2344, but Nestle-Aland reports that 2344 agrees with $\mathfrak{P}^{47}$ here, following as it seems Josef Schmid, "Unbeachtete Apokalypse-Handschriften," *TQ* 117 (1936) 172. (Schmid actually says of 2344: "om τοτε ante το θηριον cum $\mathfrak{P}^{47}$ (**א**)." But "om" must be a slip for "add," since the reading is "cum $\mathfrak{P}^{47}$." See also Schmid, 186, where 11:7 is cited as a reading showing the close relation that 2344 has with $\mathfrak{P}^{47}$ and **א**.) Unfortunately, as Schmid (155–156) observes, the folios of 2344 that contain Revelation have been damaged by moisture; the writing has often been virtually obliterated, and in some places ink from one page has been transferred to the opposing page. The result is that much of the text is illegible. Nevertheless, Schmid (158–184) presents a collation against the Textus Receptus, including the citation at 11:7.

Now, Schmid had access only to photographs (see 154). I was able to examine the manuscript itself in the Bibliothèque Nationale, and found the relevant page (f. 226^{r} col. B) extraordinarily difficult to read. Fortunately, however, enough of two lines is legible to make it virtually certain, I believe, that 2344 does *not* agree with $\mathfrak{P}^{47}$ in having τοτε at 11:7. At the end of one line, μαρτυριαν αυτων is visible, where αυτων is perfectly clear. Toward the beginning of the next line the ηρι of θηριον is again perfectly clear. The left margin of this column is sufficiently distinct so that one can see that there is no room for τοτε το θ before the legible ηρι. (It is of course theoretically possible that τοτε extended beyond the margin, or was added as a correction.) My transcript of this portion of the text reads: αυτων | τ̣ο̣ θ̣ηριο̣ν̣ τ̣ο̣ αναβαινων.

The INTTF possesses excellent photographs of 2344, which are not significantly inferior to the manuscript itself. Examination of the photograph of this page confirmed my reading of the manuscript itself, and my view that there is no room for τοτε. I have accordingly retained 11:7b as a singular reading, whereas in my dissertation I asterisked it on the basis of the report in Nestle-Aland[26].

[81] Here a dittography of ι and a dittography of ε have altered οι εχθροι into οι $\overline{\text{ιε}}$ εχθροι, a curious reading found also in 1611. See my "'Their Fifteen Enemies.'" I subsequently found that this reading is cited by Sanders, "The Beatty Papyrus of Revelation," 379, among those

Noun (1 asterisked [probably]):
Asterisked: 14:2b (φωνην, HarmCont).[82]

There is one singular addition of 2 words: **11:17b** (ο θεος, Ditt). And at the asterisked 14:2b, it is possible that 2 words were added: ως φωνην, HarmCont. There is also the long nonsensical addition at **15:2**, where 21 words appear to have been added.

One of the singular additions is a dittography, **11:17b**,[83] as is the asterisked 11:12b.[84] If **17:1** also belongs here, it is a dittography of των in the **א** A text. The other 4 additions have probably all arisen by harmonization to the context: **10:4a**, **10:4c**, **14:2a**, and **16:19**, as have the asterisked 13:17 and 14:2b.

The dittography is an addition of 2 words,[85] and the other 4 (or 5) additions are of 1 word each. So only 6 (or 7) words are added, for an average of 1.5 (or 1.4) words per addition.

Omissions

There are 15 or perhaps 16 singular omissions (28.3% or 30.2% of the significant singulars),[86] as well as 9 asterisked omissions. The percentage of omissions is just about average of our six papyri.

The 7 or perhaps 8 singular omissions (and 9 asterisked omissions) of one word may be classified as follows:

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readings of $\mathfrak{P}^{47}$ that "find but a single supporter," in this case from 1611 (Hoskier's 111). Sanders says merely: "XI, 12 οι[..] εχθροι, $\mathfrak{P}^{47}$ = οἱ ιε̄ ἐχθροί, 111." I can now confirm by the microfilm that 1611 reads οι ιε̄ εχθροι, just as Hoskier reports. Kenyon and Comfort and Barrett simply edit the text with a lacuna between οι and εχθροι.

[82] The external evidence suggests that $\mathfrak{P}^{47}$ derives from ηκουσα ως, thus adding only φωνην, rather than from ηκουσα, thus adding ως φωνην. By the way, although Nestle-Aland does not cite $\mathfrak{P}^{115}$ here, the space makes it virtually certain that it also had ηκουσα ως φωνην; besides the *editio princeps* see Parker, "A New Oxyrhynchus Papyrus of Revelation," 171.

[83] This could have been caused by a backwards leap from the ο before παντοκρατωρ to the ο before θc̄. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, thinks that the repetition may have been intentional.

[84] Schmid, "Der Apokalypsetext," 83, cites **11:17b** and the nonsense reading **15:2** as dittographies. The substitution at **11:10b** is actually a dittography of one letter.

[85] The nonsense dittography at **15:2** adds (in my reconstruction) 21 words.

[86] Schmid, "Der Apokalypsetext," 83, cites as "Auslassungen": 9:14b (asterisked), **9:18a**, **9:18b**, **9:20a**, 10:3b (asterisked), **10:4b** (as well as the corrected reading at 10:4), 11:10a (asterisked), **11:11**, **11:16**, 12:3 (asterisked), 12:8 (*cum* **א**^{c} *al*), **12:9a**, 12:9b (asterisked), 13:7 (*cum* 051 *al*), 16:8 (asterisked), and 16:10 (where he follows Kenyon's erroneous citation of $\mathfrak{P}^{47}$ as omitting αυτων). In my dissertation I included **13:15** as an omission, since it consists of the omission of 9 words, noting that there was a further change involved. But I have now considered it to be a substitution because of that further change. But $\mathfrak{P}^{47}$'s reading is much shorter than what it replaces.

Articles (1 or 2 exx. and 2 asterisked):[87]
11:18a (ο before καιρος), probably **17:1** (των before υδατων). Asterisked: 9:20c (τα before ξυλινα), 14:13a (οι before εν κυριω, after οι νεκροι, Leap).

Pronouns (2 exx. and 4 exx.):[88]
9:18a (τουτων, Leap), **9:18b** (αυτων, Leap). Asterisked: 11:10a (ουτοι, Leap), 12:3 (αυτου),[89] 12:9b (αυτου), 16:8 (αυτου);

Numerals (2 exx. and 1 asterisked):
10:3b (επτα),[90] **10:4b** (επτα).[91] Asterisked: 9:14b (τεσσαρας, Leap).

Conjunction (1 ex.):
11:11 (και).[92] The omitted conjunction is: και (1 ex.).

Noun (1 ex.):
15:7a (ζωων, Leap).

Prepositions (2 asterisked):
Asterisked: 12:11a (δια), 14:15b (εν, Leap).

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[87] There is also possibly the asterisked 10:8, although I take that to be a substitution. Cf. Schmid, "Der Apokalypsetext," 83, who cites as omissions of the article, besides 10:8 and **11:18a**, also 14:13a (with support noted) as well as 14:15 and 14:19. However, at 14:15 the article was no doubt present at the end of the line (see p. 362 above), and at 14:19 Schmid fails to note that the article is clearly present in the photograph. In both of these examples Kenyon's text is incorrect.

[88] Schmid, ibid., also includes 16:10, where Kenyon misread $\mathfrak{P}^{47}$ as omitting αυτων.

[89] The omission of αυτου is cited by Hoskier from 2053^{txt} but not 2053^{com}; I would expect that Nestle-Aland would also cite 2053 here, since it is a consistently cited witness of the second order, but in fact only $\mathfrak{P}^{47}$ is cited. Nevertheless, the microfilm confirms that 2053^{txt} does omit αυτου, and 2053^{com} has it, just as Hoskier says in both his major edition and in his edition of Oecumenius, and as now De Groote confirms in his edition of Oecumenius.

[90] Nestle-Aland appears to provide support for this reading, since both the 26th and 27th editions cite "$\mathfrak{P}^{47}$ *pc*" for the omission of επτα, while citing **א*** 1611 2344 *pc* for the omission of αι. However, the 25th edition cites "$\mathfrak{P}^{47}$ 1876" for the omission of επτα. Now, according to Hoskier, 1876 2043 2082 omit αι επτα here (and I confirmed by microfilm that 1876 indeed omits), but quite a few manuscripts (led by **א***) omit αι while retaining επτα. I suppose, therefore, that Hoskier is correct, and that Nestle-Aland is citing, in two different fashions, support for $\mathfrak{P}^{47}$'s omission here that is in fact support for omission of the entire phrase. Thus, $\mathfrak{P}^{47}$ appears to be the only manuscript that reads αι without επτα.

[91] Both of these are of επτα in the phrase αι επτα βρονται. This phrase occurs three times in Revelation (10:3, 10:4 *bis*), and at its third occurrence, later in vs. 4, C omits επτα, as did $\mathfrak{P}^{47}$ originally. But at this third occurrence the scribe himself, as it seems, added $\overline{\xi}$. Note that there seems to be considerably less variation as we progress:

	αι	επτα	*plane om.*
10:3	$\mathfrak{P}^{47}$	**א*** *et 25 mss*	1876 2043 2082
10:4 *prim.*	$\mathfrak{P}^{47}$	296 522* 2814	792 (αι επτα βρονται—εαυτων *om.*)
10:4 *sec.*	$\mathfrak{P}^{47*}$ C	–	–

This looks clearly like a sequence where some scribes were initially puzzled by the phrase αι επτα βρονται (or perhaps were confused by the use of a numeral αι $\overline{\xi}$ βρονται), but progressively adapted to it (another example of a reading's finally gaining the victory; see chapter 4, n. 358). $\mathfrak{P}^{47}$ adapted at the last moment, so that he could at least correct his third error. Naturally, one wonders why he did not look back a few lines and make the same correction at the earlier two occurrences.

[92] BDF, § 460(1), cites this reading as an example of asyndeton with "a mixed number."

The 8 longer omissions are, in order of length:

Two words (3 exx.):
11:2 (την αυλην, Leap), **12:9a** (ο αρχαιος, Leap), **13:6b** (τους *et* cκηνουντας).[93]

Three words (2 exx.):
9:20a (και τα ειδωλα, Leap), **16:1** (εις την γην).

Four words (1 ex.):
11:16 (επι τους θρονους αυτων, Leap).

Five words (1 ex.):
9:21 (ουτε εκ των κλεμματων αυτων, Leap).

Nine words (1 ex.):
13:4b (και προσεκυνησαν τω θηριω λεγοντες τις ομοιος τω θηριω, Leap).

Leaps

Nine of the omissions have perhaps arisen by a scribal leap.[94] Among them are all the omissions of more than one word except **13:6b**, where indeed the two words omitted are discontiguous, and **16:1**, which is unexplained.

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[93] Birdsall, "Rev. XIII. 6," *JTS*, N.S. 14 (1963) 399–400, discusses this reading in $\mathfrak{P}^{47}$, and says of the omission of τους and cκηνουντας:

> This is evidently an attempt at removing the phrase appositional to τὴν cκηνὴν αὐτοῦ which, with its mystical note, presents some exegetical difficulty. The addition of καὶ ante τοὺς found in many manuscripts and versions doubtless has its origin in a like attempt at a simplified text. The reading of $\mathfrak{P}^{47}$ cannot be original since it is unacceptable on grounds of the author's style, according to which, if a prepositional phrase follows an articular noun, the article is regularly repeated.

Birdsall also comments on the versional evidence supporting the reading of $\mathfrak{P}^{47}$, noting the support of aeth and two Armenian manuscripts cited by Conybeare, but rejecting the alleged support by gig as found in Kilpatrick's edition (and also now in UBSGNT[4]). Stanislas Lyonnet in Lagrange, *Critique textuelle*, 624–625 (see p. viii), contends that the reading of the Armenian "coïncide exactement avec celle de $\mathfrak{P}^{47}$: εν τω ουρανω, mais l'arm. ne semble pas présenter de rapport spécial avec le papyrus." But Zohrab's edition, at any rate, seems rather to represent at the end of the verse: και την cκηνην αυτου και την ουρανιον cκηνην.

See also Metzger, *Textual Commentary*, 1st ed., 748–749 = 2d ed., 674: "In view of occasional omissions in $\mathfrak{P}^{47}$ the Committee regarded its reading ἐν τῷ οὐρανῷ as a secondary modification, introduced probably because of the syntactical difficulty." Schmid, "Der Apokalypsetext," 85, says that the reading "ergibt eine neue Beziehung, zu την cκηνην αυτου." Furthermore, the reading is the basis for the NEB translation; see Tasker, "Notes on Variant Readings," 444, and Comfort, *Early Manuscripts*, 183–184. Incidentally, the correction by **א**^{c} of τους into του is not cited by Tischendorf in his edition of Sinaiticus or in his eighth edition, but is found only in UBSGNT; indeed, the plate shows a line through the C.

[94] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, cites two omissions by homoeoteleuton: **13:15** (he says 13:14, but this must be incorrect), which he alleges to be a leap from ινα to ινα, an impossible explanation (since this would produce του θηριου [*prim.*] ινα οσοι κτλ.); and 13:7, where $\mathfrak{P}^{47}$ omits with A C P 2053 *al*. Schmid, "Der Apokalypsetext," 83, cites **9:21**, **11:2**, **11:16**, **13:4b** (as 13:14), and the nonsense **11:1**. Schmid also cites **13:15**, apparently as a leap from του *prim.* to θηριου *sec.*, but this would fail to

9:18a (1 word) πληγων τουτων.
9:18b (1 word) στοματων αυτων.
9:20a (3 words) δαιμονια … ειδωλα, the least likely of the leaps.[95]
9:21 (5 words) αυτων … αυτων.[96]
11:2 (2 words) την … την.
11:16 (4 words) επι … επεσαν.
12:9a (2 words) οφις ο αρχαιος ο.[97]
13:4b (9 words) θηριω … θηριω.[98]
15:7a (1 word) τεσσαρων ζωων.

And 4 asterisked readings may have resulted from leaps.

9:14b (1 word) τους τεσσαρας.
11:10a (1 word) οτι ουτοι οι.
14:13a (1 word) νεκροι οι.
14:15b (1 word) κραζων εν.

$\mathfrak{P}^{47}$ omits more than twice as frequently as he adds. So, although the omissions are not often lengthy, the total here is 37 (or 38) words omitted, for an average of 2.5 (or 2.4) words per omission. Looking just at additions

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explain the absence of και; and he cites 13:18a (i.e., where $\mathfrak{P}^{47}$ agrees with 69) and **15:4b**, which will be discussed below. Finally, Schmid also notes the omission at 13:7, where $\mathfrak{P}^{47}$ agrees with A C P 2053 *al*, as going back to "eine ältere Grundlage." However, Colwell, "Method in Establishing the Nature of Text-Types," 51, seems to me to be on firmer ground in considering that omission to be "coincidental agreement in error … as the result of homoeoteleuton." Here the leap is perhaps closer to homoeoarcton, but in any case seems very tempting: σκηνουντας και εδοθη αυτω ποιησαι … αυτους και εδοθη αυτω εξουσια κτλ. $\mathfrak{P}^{47}$ omits σκηνουντας (our **13:6b**), but this would not affect what the scribe saw in his *Vorlage*.

[95] In his edition Hoskier, following Horner, cites aeth 1/2 as reading "adorantes deos et daemones aureos," and also aeth 1/2 as reading "daemones et deos." Accordingly, for the omission of και (τα) ειδωλα, Hoskier cites: *sah (aeth)*. But the presumed omission of this clause by aeth, and its replacement with "deos," are not found in the texts. Both editions of aeth have (but in different positions) the term **ኦማልክት፡**, which may indeed render θεοι, but is also used to translate ειδωλα; see Dillmann, *Lexicon linguae Aethiopicae*, 152. So the Ethiopic provides no support at all for the reading of $\mathfrak{P}^{47}$ here. Also, Schmid, "Der Apokalypsetext," 83 and 90, cites 1773 sa as agreeing with $\mathfrak{P}^{47}$, but in his edition of Andreas, which cites 1773 regularly, he does not cite 1773 there; the microfilm confirms that 1773 reads τα δαιμονια και τα ειδωλα, and thus does not support $\mathfrak{P}^{47}$.

[96] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 490 n. 1, notes that the phrase is "ajouté par tous. Mais n'est-ce par pour compléter les vices principaux?" The sequence εκ των … αυτων ουτε εκ των … αυτων ουτε εκ της … αυτων ουτε εκ των … αυτων in this verse has occasioned several other leaps; see the evidence in Hoskier. $\mathfrak{P}^{85}$ also has a long omission in this verse; see Jacques Schwartz, "Papyrus et tradition manuscrite," *ZPE* 4 (1969) 181–182. I would suggest that it perhaps agrees with 104 (Hoskier's 7).

[97] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 490, suggests that this is "assimilation au serpent de la Genèse peut-être ajoutée par les autres." But this is after his comment cited at p. 380 below.

[98] Kenyon says that the omission is "cum syr. pesh.," apparently following Tischendorf's reference to "syr." This would not, of course, be the Peshitta, which does not contain Revelation, and I have not traced Tischendorf's source here. But in any case Gwynn does not, as far as I can tell, refer to any such omission in his *The Apocalypse of St. John*.

and omissions, we see that there is a net loss of 30 or 32 words from the *Vorlage*, and so it is clear that our scribe's copying habits result in a shorter text.[99] All 9 of the asterisked omissions are of one word each.

Lagrange, on the basis of a less systematic survey of the readings, judged that $\mathfrak{P}^{47}$ "est un ms. court."[100] He goes on to note the nonsensical dittography at **15:2**, and then says:

> Mais dans l'ensemble pap. omet beaucoup de mots par rapport aux grands onciaux. Ces mots ne sont pas ordinairement nécessaires, et on serait tenté de lui donner raison, si l'omission ne s'expliquait très bien par un parti pris de sobriété qui est en grec de l'élégance.[101]

This brevity could indeed be caused by a striving for elegance; however, omission by accident is perhaps equally plausible, since more than half of the omissions may be due to scribal leaps.[102] The two omissions of pronouns, for example, could be a result of deliberate editing, but in fact both could easily have occurred by homoeoteleuton. However, in any case, there is no doubt that the tendency is toward omission.

Transpositions

There are only 2 examples (3.8 % of the significant singulars) of transposition, plus 1 asterisked transposition.[103] This is by far the lowest percentage of transposition among our six papyri. These readings are:

2 words (1 asterisked):	Asterisked: 11:6 (Leap, HarmPar).
3 words (1 ex.):	**15:1** (Leap, HarmPar).
5 words (1 ex.):	**14:12** (HarmPar).

All of these may be adequately explained as harmonizations to parallels within Revelation itself, as will be discussed below.

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[99] Of course, if we included the lapse at **15:2**, which added 21 words according to my reconstruction, the gap would be narrowed.

[100] "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489: "is a short manuscript."

[101] Ibid., 489–490: "But on the whole pap. [= $\mathfrak{P}^{47}$] omits many words in relation to the great uncials. These words are ordinarily not necessary, and one would be tempted to think that it is correct, if omission were not explained very well by a preference for restraint, which is elegance in Greek." Of course, if we considered only the "grands onciaux," the set of readings to be examined in $\mathfrak{P}^{47}$ would be increased considerably. See, for example, p. 46 above on the singulars of A in Revelation.

[102] As we have seen (n. 94 above) Lagrange does not give full weight to this possibility.

[103] Schmid, "Der Apokalypsetext," 84, cites these three along with four others that have support. There is also **14:4**, which I take to be a grammatical substitution, although it does involve shifting the position of the negative particle.

Transpositions as Corrected Leaps

But we may also have corrected leaps at the following places:[104]

15:1	εν αυταις ετελεσθη.
Asterisked:	
11:6	εξουσιαν εχουσιν (from εξουσιαν εχουσιν to εξουσιαν εχουσιν).[105]

No such explanation, however, seems possible with **14:12**, where five words are involved.

It is worth noting, by the way, that each of these transpositions moves the verb forward in the sentence.[106] Taken in isolation such a shift could be viewed as toward a more Semitic construction.[107] But it is clear in these examples that some alternative explanation must be (and can readily be) found, so that the "Semitizing" turns out to be an indirect consequence of some other tendency.

Although the number of examples here is too small to be very significant, we see that the scribe averages 4.0 words per transposition.

Substitutions

There are 27 singular substitutions (50.9% of the significant singulars), as well as 20 asterisked substitutions. The scribe has the highest percentage of substitutions of our six papyri. Besides a significant number of simple shifts from one word to another, our scribe also has some substantial reformulations of the text.

Simple replacement of a word in the same grammatical category:

Verb form (8 exx. and 5 asterisked):

11:7a	τελεσωσιν > τελωσιν (Leap [τελεσωσιν], HarmCont).
13:11b	ελαλει > λαλει (HarmCont).
13:14	εζησεν > ζησας.
14:8	ηκολουθησε > ηκολουθει.
15:3	αδουσιν > αδωσιν.[108]
15:4c	εφανερωθησαν > εφανερωθη.

[104] See the references cited on this topic at p. 157 above.

[105] The similarity of these words, although imperfect, was sufficient to cause the omission of εξουσιαν from εχουσιν εξουσιαν in D* (*corr.* D^c) 0243 d at Heb 13:10, as is observed by Schäfer, *Untersuchungen*, 17.

[106] These shifts also put the verb before its subject, which Charles, *Commentary* 1:clix, contends is generally the order in Rev (but not, I might note, at 13:18: ωδε η σοφια εστιν).

[107] BDF, § 472(1), and Black, *An Aramaic Approach to the Gospels and Acts*, 50–51.

[108] The same error was made at 14:3, but was corrected.

16:3	απεθανεν > απεθανον.[109]
16:20	ευρεθησαν > ευρεθη.

Asterisked:

11:5	θελη > θελησει.
12:4	εβαλεν > εβαλλεν.
13:4a	προσεκυνησαν > προσεκυνησεν (HarmCont).
15:7b	εδωκεν > εδωκαν (HarmCont).
16:11	εβλασφημησαν > εβλασφημουν.[110]

At **13:14** there is a change from finite verb to participle, and there are 4 singular shifts in the tenses or moods of verbs:[111]

Aorist to impf.:	**14:8**;[112] asterisked 12:4[113] and 16:11.[114]
Impf. to pres.:	**13:11b** (HarmCont).[115]
Fut. to pres. subj.:	**11:7a** (HarmCont).[116]
Ind. to subj.:	**15:3**.
Aorist subj. to fut. ind.:	asterisked 11:5.[117]

Three of these 4 changes result, though, from the dropping of a syllable: **11:7a** (Leap), **13:11b**, and **14:8** (and η > ει). There is some evidence elsewhere of such a tendency in $\mathfrak{P}^{47}$,[118] and so we have here perhaps another aspect of the trend toward brevity.

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[109] Kenyon incorrectly prints απεθανεν.

[110] The reading is the result of a correction, on which see the discussion above; with his correction the scribe is likely transmitting the reading of a second exemplar rather than creating a reading.

[111] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 492, sees no preference in the use of tenses and moods.

[112] The reading of $\mathfrak{P}^{47}$ (ηκολουθ<u>ει</u>) is just an orthographic variant of the reading found in 1773 (Gignac, *Grammar* 1:239–240: ει for η). In my dissertation (346) I thus took $\mathfrak{P}^{47}$'s reading as deriving from that of 1773; but it seems implausible that $\mathfrak{P}^{47}$'s *Vorlage* would have contained the reading now found in 1773 alone. Rather, I now suppose that both readings derive from the majority text. Also, at 12:16 1773 reads εβοηθει [*cum* 2078 2436] for εβοηθησεν.

[113] Schmid, "Der Apokalypsetext," 85, refers to $\mathfrak{P}^{47}$'s reading of εβαλλεν for εβαλεν here, where it is supported by 1006 *pc*. There is a mark, in the shape of an X, above the end of this word, but I cannot discern what its function may be. In my dissertation (337) I suggested that it may be meant as a correction to εβαλεν, but that now seems implausible to me (the corrector would have simply marked through the second λ). Perhaps the mark goes with the re-writing on the previous line.

[114] As noted earlier, the reading here is introduced as a correction, and so it may be the result of a comparison with another exemplar. But perhaps the scribe simply preferred the imperfect, and we have coincidental agreement.

[115] Schmid, "Der Apokalypsetext," 85, notes the influence of ποιει in vs. 12 (actually three times in vss. 12–13). Charles, *Commentary* 1:cxxiv, notes that the imperfect is "of infrequent occurrence" in Rev. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, remarks that "λαλει est plus apocalyptique que ελαλει."

[116] As Schmid, "Der Apokalypsetext," 85, notes, this is influenced by θελωσιν at the end of 11:6 (according to $\mathfrak{P}^{47}$ 2329 *pc*).

[117] BDF, §372(3), calls $\mathfrak{P}^{47}$'s reading "probably correct"; but Turner, *Grammar* 3:116, cites the reading θεληση there as an example of the encroaching use of εἰ instead of ἐάν with the subjunctive, as also cited in BDF.

[118] Cf. 10:8 (asterisked), **11:18a**, and **17:1** (the omissions of articles); **11:11** (the omission of

Two of our singulars (**15:4c** and **16:20**) arise from 𝔓47's following the rule, "most strictly followed in Attic," of using a singular verb with a neuter plural subject.[119] Schmid's analysis[120] indicates that the author of Revelation fluctuated between singular and plural verb (1:19 α εισιν και α μελλει is a good example[121]), and that scribes then fluctuated further, altering the text in *both* directions.[122] In fact, that 𝔓47 is at least consistent in its preference for the singular may be seen from the following readings:[123]

9:20	δυνανται | δυναται 𝔓47 ς 046 498 1611 1704 2058 2075 2077 2814 *al*.
11:18	ωργισθησαν | οργισθη 𝔓47 א* (ωργ-).[124]
12:14	εδοθησαν | εδοθη 𝔓47 א[a] 205 209 792 (εδωθη) 2029 2045.
14:13	ακολουθει 𝔓47 *cum mss rell* (-θη 046 051* *al*, -θειν 506*, -θων 1918).
15:4c	εφανερωθησαν | εφανερωθη 𝔓47 *solus*.
16:14	α εκπορευονται 046 104 336 680 792 2071 *pc* | α εκπορευεται A 1611 2329 *pm* | εκπορευεσθαι 𝔓47 ς א* 051 1006 1841 2814 *al*.
16:20	ευρεθησαν (ηυ- 051 *pc*) | ευρεθη 𝔓47 *solus*.

On the other hand, the reading of 𝔓47 at **16:3** is probably to be viewed as a *constructio ad sensum*,[125] with coincidental agreement from co aeth[ro],

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και); the nonsense omission of one syllable at **12:16a**; and **15:4c** and **16:20** (the results of the grammatical rule to be discussed soon).

[119] BDF, §133; cf. Robertson, *Grammar*, 403–404. See BDF, §133(2), where the majority reading at 15:4 is cited as an exception to the grammatical rule (and 𝔓47's reading **15:4c** is reported), and Turner, *Grammar* 3:313, where 𝔓47's reading at Rev **15:4c** is cited as an example of scribes' tendency "to atticize," i.e., to follow the grammatical rule. See pp. 167–168 above for the same tendency in 𝔓45.

[120] *Studien, Die alten Stämme*, 230–231.

[121] Cited ibid., 231. Note that μελλουσι is read by 2051 2064 2067. (Here א* 1828 (*pc*) have δει μελλειν, C *pc* have δει μελλει, and 2050 has δει. However, the presence of δει is to be explained by the influence of 1:1, 4:1, and 22:6, as noted by Schmid, ibid., 98.) Cf. also Charles, *Commentary* 1:cxli.

[122] Schmid, *Studien, Die alten Stämme*, 231: "Bemerkenswert ist aber, daß in der Textüberlieferung nach beiden Richtungen korrigiert wurde." Several examples of each type of "correction" are cited ibid., 230–231 and 231 n. 3.

[123] These are, I believe, all the relevant readings. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 491, point *a*, cites 11:18, **15:4c**, and **16:20** as illustrating the scribe's care to write correct Greek. Schmid ("Der Apokalypsetext," 83–84, and *Studien, Die alten Stämme*, 231 n. 3) cites 9:20, 11:18, **15:4c**, and **16:20**, and also cites 9:18 απεκτανθησαν \| -θη 𝔓47 *al* (already supported in Tischendorf) in this connection. But since the subject in the last example is το τριτον, this hardly comes under the rule now being discussed. Rather, the use of the plural verb is a *constructio ad sensum*, as Schmid himself notes at ibid., 231 (cf. also BDF, §134[1], and Turner, *Grammar* 3:312). See also Tasker, "The Chester Beatty Papyrus of the Apocalypse of John," 63.

[124] BDF, §67(2), cite this reading from 𝔓47 as an example of an omitted augment with a simple verb, and refer to §28, where the interchange of ω and ο is discussed. Tischendorf cites 201 2015 2017 "al[vi]" as having οργισθ- (with -ησαν), and Hoskier cites a couple of dozen more; so 𝔓47 is not singular either with its οργ- or with its -σθη.

[125] See Smyth, *Greek Grammar*, §950; BDF, §134; Turner, *Grammar* 3:311–312. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 491, states that our scribe has "un goût particulier" for this construction, citing three non-singular readings.

since πασα ψυχη ζωσα could be taken in the sense of "all living souls."[126] Such constructions are common in Revelation, although I have found no example there or elsewhere of πας with the plural.[127] There is also the asterisked 13:4a, where the plural verb προσεκυνησαν is a *constructio ad sensum*, but 𝔓[47] shifts to the singular προσεκυνησεν, thus strictly agreeing with the singular subject η γη.[128] Perhaps here we can appropriately cite the asterisked 15:7b, where 𝔓[47] shifts from εδωκεν to εδωκαν. 𝔓[47] has earlier omitted εν with **א*** *pm*, and thus produces the construction of a partitive genitive as subject to a plural verb.[129] Of course, without the preceding εν (i.e., ἕν) the shift to the plural verb is perhaps natural; 2031 and 2056, which also make the shift, are among the more than 50 manuscripts cited by Hoskier that omit εν at the beginning of the verse.[130]

Different verbs (2 exx. and 1 asterisked):
11:12a εθεωρησαν > εμετρησαν (HarmCont).
14:15a κραζων > ανακραζων (HarmPar).

Asterisked:
14:15d ηλθεν > εξηλθεν (HarmCont).

Noun form (1 ex. and 2 asterisked):
12:13b γυναικα > γυναικαν.

This spelling is paralleled by σαλπιγγαν at 9:14a, where 𝔓[47] picks up support from 1918, and by χειραν at 10:5, where 𝔓[47] is supported by five manuscripts.[131]

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[126] As is the case in h arm[1]. A clear example, by the way, of how coincidental agreements can arise in translations is given by comparing h ("animae quae erant viventes … mortui sunt") and Luther's version ("alle lebendige Wesen … starben"). Of course, neither of these really supports 𝔓[47], since they shift the verb *and* the subject.

[127] But there is Rev 1:7, οψονται … πας οφθαλμος, according to **א** 1611 2351 *al*. On the *constructio ad sensum* in Revelation see Schmid, *Studien, Die alten Stämme*, 231–232; Charles, *Commentary* 1:cxli–lii (where λαος [with εξελθατε] is at 18:4, not 18:14).

[128] Cited along with other *constructiones ad sensum* by Schmid, *Studien, Die alten Stämme*, 231.

[129] 𝔓[47]'s reading at 15:7b, the usual text at Rev 11:9, and a few other examples are cited by BDF, §164(2), and Turner, *Grammar* 3:208–209. Cf. Robertson, *Grammar*, 599.

[130] I note briefly 𝔓[47]'s reading at 13:11, αλλο θηριον αναβαινων, cited from 104 by Tischendorf and from eleven other manuscripts by Hoskier. This is classified as a solecism by BDF, §136(3), and Turner, *Grammar* 3:315. But this is perhaps also a *constructio ad sensum*, if the beast is being viewed as masculine. Cf. the discussion at chapter 4, n. 383, of 𝔓[45]'s non-singular readings at Luke 9:40 and 11:24–25.

[131] See Kenyon, *Pauline Epistles and Revelation, Text*, xii; Schmid, "Der Apokalypsetext," 82; and BDF, §46(1), where these three readings are cited, but there is some error with the following "(also A)." For A in Revelation see Mussies, *Morphology of Koine Greek*, 33. Gignac, *Grammar* 2:45, says: "The acc. sg. of consonant stems very frequently ends in -αν," citing examples of γυναικαν (45) and χειραν (46). Cf. the spelling σαρκαν at Eph **5:31** in 𝔓[46] and at John **6:52** and **6:53** in 𝔓[66], the corrected spelling μητεραν at the correction John 6:42c in 𝔓[66], and the spelling ελπιδαν at 1Pet **1:3c** in 𝔓[72]. I note also that at Rev 14:9 την χειραν is found

Asterisked:
9:14a καλπιγγα > καλπιγγαν.
10:5 χειρα > χειραν.

Different noun (1 ex. and 1 asterisked):
12:10 εξουσια > σωτηρια (HarmCont).

Asterisked:
10:10 βιβλιον > βιβλιδιον.[132]

Different case (1 ex.):
11:17a κυριε > ο κυριος (HarmCont).[133]

Different conjunction (1 asterisked):
14:13b ινα > οτι (HarmCont).[134]

Different pronoun (1 ex.):
11:13 εκεινη > αυτη.[135]

Different preposition (1 ex. and 3 asterisked):
14:20 αχρι > μεχρι.[136]

The only variation that Hoskier cites is C's αχρει. In the NT αχρι is considerably more frequent than μεχρι, and occurs in Revelation ten other times, while μεχρι does not occur at all; so the scribe's shift is striking. But within $\mathfrak{P}^{47}$ the word is in a lacuna at 15:8, and at 12:11 is written as αθρι (our **12:11b**).[137]

Asterisked:
12:15 εκ του στοματος > απο του στοματος (HarmCont).
12:16b εκ του στοματος > απο του στοματος (HarmCont).
14:19b εις την γην > επι την γην.[138]

Adjective form (1 asterisked):
Asterisked:
9:20b αργυρεα.

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in 620 1918. The reading εχουσαν at **12:2a** is perhaps another example of the same tendency, although I take that as orthographic, since εχουσαν is not an alternative form.

[132] This is the result of the correction 10:10, which was made *in scribendo*. On the form see BDF, §111(3), and Mussies, *Morphology of Koine Greek*, 115–117; cf. Moulton and Howard, *Grammar* 2:347; Robertson, *Grammar*, 155.

[133] This reading results from a correction, on which see above.

[134] $\mathfrak{P}^{47}$'s reading is mentioned by BDF, §369(2), and Turner, *Grammar* 3:100.

[135] $\mathfrak{P}^{47}$ goes against the parallel in Ezek 38:19.

[136] This is puzzling, since μεχρι doesn't occur in Rev or in the Johannine literature generally; see BDF, §216(3).

[137] On the presence or absence of -ς in αχρι and μεχρι, see Thackeray, *Grammar*, 136; Moulton and Howard, *Grammar* 2:113 and 329; BDF, §21; Gignac, *Grammar* 1:127–128; Elliott, "Moeris," 149–150; W. Gunion Rutherford, *The New Phrynichus* (London: Macmillan, 1881) 64–65.

[138] On this shift from εις with accusative to επι with accusative, see BDF, §234(2), and Turner, *Grammar* 3:271.

This was discussed earlier in connection with the correction at 9:20; the three uncontracted forms are read also by 2351[com], the first and third by **א**, and the first and second by 2351[txt].

Different numeral (1 ex.):
11:10b δυο > δωδεκα (Ditt).

Here the scribe has duplicated ι, writing it once at the end of the article οι and once as part of the numeral, thus changing οι $\overline{\beta}$ (= δυο) into οι $\overline{\iota\beta}$ (= δωδεκα).[139] This dittography of one letter as part of a numeral is remarkably similar to the dittographies of two letters to form a numeral two verses later at the asterisked 11:12b. Of course, the frequency of the number twelve in Revelation may have also played a role at **11:10b**.

Other (1 ex. and 1 asterisked):
11:17c την μεγαλην > την μενουσαν.[140]

Asterisked:
14:17a του ναου του > του ναου αυτου.

This is perhaps simply a visual confusion, or perhaps the scribe did not understand the construction of του with a prepositional phrase.

We thus have 17 singular substitutions and 15 asterisked that are a shift from one word. Two of our readings are additions of prefixes: **14:15a**, where ανα- is added from the parallel; and the asterisked 14:15d, where εξ- is added from the context.

Cases of Nouns[141]

At 1 singular reading (and 2 asterisked readings) the scribe shifts to the genitive case after επι.

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[139] Kenyon edits οι $\overline{\beta}$, and Nestle-Aland[26] cites 𝔓[47] as agreeing with **א** 2344 in having οι δυο; I followed them in my dissertation. However, Nestle-Aland[27] now cites 𝔓[47vid] for οι ιβ′, which indeed seems to be correct. Comfort and Barrett follow Kenyon with οι $\overline{\beta}$, and then comment: "A colon-shaped mark precedes $\overline{\beta}$." But this "colon" seems more likely to be the remains of an I, with the loss of ink in its center.

[140] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, says that "την μενουσαν est tellement plus expressif que την μεγαλην!"

[141] There are several readings that may be a shift from nominative to accusative (**12:2a**, **12:14a**, and **16:10b**), which I take to be orthographic, as well as the asterisked 14:14b (a conflation), and the original reading at 14:11. Schmid, "Der Apokalypsetext," 82, cites **12:2a**, **12:14a**, and **16:10b** as obvious errors, and also cites 14:11 (which is corrected), 13:5 (which has support from 2256), and 14:14b (which has support from 1955). He further asserts: "Der Schreiber (oder ev. schon seine Vorlage) scheint eine gewisse Schwäche dafür zu haben, statt des Nominativs den Akkusativ zu setzen." But the asterisked 13:5 hardly comes under this pattern, since λαλουντα (as Schmid has it) would be a masculine accusative after the neuter στομα, and should thus be more plausibly read as λαλοῦν τὰ (μεγάλα κτλ.).

9:14c τω ποταμω τω μεγαλω ευφρατη > του ποταμου του μεγαλου ευφρατου.[142]

Asterisked:
14:6 φυλην και γλωσσαν > φυλων και γλωσσων.

In this verse $\mathfrak{P}^{47}$ has επι with accusative, επι with genitive, and then επι with an accusative, two genitives (the two cited here), and an accusative.

14:9b την χειρα > της χειρος.

And at 1 asterisked example the scribe prefers the genitive after ηκουσα.

10:4d φωνην *et* λεγουσαν > φωνης *et* λεγουσης.[143]

More complex shifts (9 exx. and 2 asterisked):

9:19 η γαρ εξουσια > ην γαρ η εξουσια.[144]

I suspect that what happened here is that by a sound error the scribe first wrote ην and interpreted that as ἦν, but then needed an article for εξουσια and so added η (= ἡ). Although the resulting words are very awkward, one

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[142] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 491, refers (as point *b*) to the use of επι with the genitive at 10:1 (only A C 2075 (*pc*) have the accusative), 13:16 (μετωπων *cum* ς 046 051 1854 *pm*), our asterisked 14:9b (*cum* 1611 2329 *pc*), and 14:14 (*cum* ς א C P 046 *pm*). The example of 14:9b, for which Hoskier cites eleven manuscripts, is perhaps suggestive (and is cited by BDF, §233(1), and Turner, *Grammar* 3:272), but the other readings cited by Lagrange have too much support to be used safely as indicators of tendencies of our scribe. Charles, *Commentary* 1:cxxxi, reports that of the 143 uses of επι, 74 are with the accusative, 56 with the genitive, and 13 with the dative. Our scribe is thus shifting from a relatively unusual usage.

[143] This is cited by BDF, §173(2), among examples (including 11:12, where $\mathfrak{P}^{47}$ א C P *al* have the genitive) showing that the accusative and genitive are used in Revelation "indiscriminately." See also Charles, *Commentary* 1:cxl. $\mathfrak{P}^{47}$'s shift at 10:4d gives exactly the construction found at 14:13, although our scribe retains the accusative φωνην at 9:13, 12:10, and 14:2. I don't suppose that our scribe had in mind the subtle distinction between genitive and accusative after ἀκούω formulated by Robertson, *Grammar*, 506 (see also 448–449, 1042, 1422; cf. Moulton, *Grammar* 1:66). Indeed, according to that distinction, the genitive would seem inappropriate at Rev 10:4. (And see the slightly similar Heb **6:5** in $\mathfrak{P}^{46}$.)

I have followed Schmid in citing 2051 2064 for φωνης *et* λεγουσης, although Hoskier cites them for φωνην *et* λεγουσης. I was able to confirm by microfilm that 2051 indeed reads φωνης *et* λεγουσης, and assume that Schmid is correct for 2064 as well.

[144] In my dissertation (359) I tried to make sense of this by saying that it "has perhaps arisen from the addition of final -ν, with ην then taken as εαν." In support of this theory I observed (372 n. 109) that here we have the addition of -ν before a stop (see Gignac, *Grammar* 1:113), and that in this example the stop is γ, while in the two examples examined earlier (**12:2a** and **16:10b**) the stop was κ. And I cited (372 n. 110) Smyth (*Greek Grammar*, §2283) as saying with reference to ἐάν: "ἤν appears in Ionic and in the older Attic writers." Indeed, BDF, §107, comments that "ἐάν, not ἤν or ἄν, is the Hell. form for 'if.'" One finds at the same place references to manuscript variation with αν, but none with ην (and cf. Tischendorf, *Novum Testamentum Graece* 3:96; Moulton, *Grammar* 1:42–43; Robertson, *Grammar*, 190–191). I earlier concluded (372 n. 110) from all this: "Nevertheless, this way of construing the reading of $\mathfrak{P}^{47}$ seems to be the only one that makes sense." But it now appears to me extremely implausible that $\mathfrak{P}^{47}$ was writing an Ionic form. Furthermore, I don't see what sense the Ionic ην would have anyway.

could perhaps make a break after αυτων, and then take εστιν και εν ταις ουραις αυτων together with η εξουσια as the understood subject.

12:13a εδιωξεν > απηλθεν εκδιωξαι (HarmCont).

Although this is a shift from one word, it seems to be more than a straightforward replacement.

13:6a εις βλασφημιαν *vel* εις βλασφημιας > βλασφημησαι (HarmCont).
13:15 του θηριου ινα και λαληση η εικων του θηριου και ποιηση > του ποιησαι.[145]

It is tempting to think that this was originally an omission that was repaired by the shift to the infinitive.[146] Since the omission of these words has no evident cause,[147] perhaps the scribe omitted one line of his exemplar and was thus about to write του ποιηση, which he found puzzling, and so he replaced ποιηση with ποιησαι.[148]

13:18b και ο αριθμος αυτου εστιν > εστιν δε.

This reading seems to have arisen in order to avoid the repetition of αριθμος, and thus to give a smoother reading.

14:4 μετα γυναικων ουκ > μη μετα γυναικων.

This shift from ου to μη in the relative clause (with an accompanying transposition) seems to reflect Classical usage.[149]

14:7 δοτε αυτω δοξαν > δοξασατε αυτον δοξαν.

This use of a cognate accusative seems clear enough, and could reflect a Semitic background.[150] However, the author of Revelation appears to

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[145] I suppose with Kenyon that $\mathfrak{P}^{47}$ reads here ποιη[σαι], instead of, let us say, ποιη[σει]. This permits us to believe that the reading of $\mathfrak{P}^{47}$ was more or less meaningful, but postulates an additional change made by the scribe after the omission.

[146] Indeed, in my dissertation I classified it (imprecisely as I now think) as an omission.

[147] See n. 86 above.

[148] Schmid, however, uses the evidence of $\mathfrak{P}^{47}$ to conjecture that the original reading was εδοθη αυτω δουναι πνευμα … και ποιησαι; see his *Studien, Die alten Stämme*, 222 (cited by Metzger, *Textual Commentary*, 1st ed., 751 n. 1 [this note is not in the 2d ed.]).

[149] Cf. Smyth, *Greek Grammar*, § 2705, *d* and *g*; BDF, § 428 (and [4] ad fin.); Turner, *Grammar* 3:284.

[150] BDF, § 153 and § 156. In the latter and also in Turner, *Grammar* 3:246, $\mathfrak{P}^{47}$'s reading is cited as one of the "few examples" of an accusative of object and a cognate accusative. See also Conybeare and Stock, *Grammar of Septuagint Greek*, § 56; Robertson, *Grammar*, 477–479. The usage is known from Classical and Koine Greek, but is especially frequent in the New Testament. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, says that this reading is "bien plus dense," as he said of **14:15e**. Mussies, *Morphology of Koine Greek*, 99, does not refer to the reading of $\mathfrak{P}^{47}$, but cites comparable examples from Rev 16:9, 17:6, and 18:6, which he asserts to be "probably imitations of LXX-Greek or Masoretic Hebrew." See also Mussies, "The Greek of Revelation," 170, who cites 16:9 (as "16:19") and 17:6, and refers to 18:6 in his n. 15.

be alluding to Jer 13:16, where the LXX has δοτε τω κυριω θεω υμων δοξαν, which renders the MT's תְּנוּ לַיהוה אֱלֹהֵיכֶם כָּבוֹד. In fact, the construction δοξάζω δόξαν is not cited in the lexica, and is not found in the New Testament, the LXX, Philo, or Josephus. There thus seems to be no appropriate text that could have influenced the scribe of 𝔓47.[151]

We can, though, explain the reading as the result of the scribe's ingenious "correction" of an omission by a scribal leap. Let us suppose that the scribe's eye moved from δοτε to δοξαν, and that he thus wrote, say, τον θν και δοξα before he caught his error. It is clear that our scribe is reluctant to mar his copy by extensive corrections, and so here he would have attempted to continue his text without erasure and, of course, without producing nonsense. The use of cognate accusatives would be known to anyone familiar with the New Testament, and so the scribe could have discovered the solution to his problem by continuing with δοξασατε for δοτε, retaining δοξαν, and then making the appropriate shift from αυτω to αυτον. That the scribe may well have had the ability and interest to create a reading in such a way will be made more likely by our analysis of some additional readings and tendencies.

14:15e η ωρα θερισαι οτι εξηρανθη ο θερισμος της γης > ο θερισμος οτι εξηρανθη (HarmPar?).

Here I have disagreed with Kenyon's reconstruction, who edits ο θερισμος for η ωρα θερισαι, and believe that the space involved makes it more likely that 𝔓47 just read: οτι εξηλθεν ο θερισμος οτι εξηρανθη, and then continued with vs. 16.[152] Thus, there is only one missing line (on which was written και εβαλεν ο καθημενος επι της), not two as Kenyon indicates.[153] The addition of ο θερισμος της γης after εξηρανθη (as supposed, it seems, by Kenyon) would cause the lines to come out uneven. But how did this reading of 𝔓47 arise?

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151 The closest parallels are the occurrences of δοξάζω δόξη at 1 Macc 11:42, 14:29, and 14:39. By the way, in his edition Hoskier (before the discovery of 𝔓47) cites the Ethiopic as having δοξαζετε *pro* δοτε αυτω δοξαν. It is true that the Ethiopic here does not literally have the verb "give" with the noun "glory," as the other ancient versions do, but rather a single verb ሰብሐ፡. And it does sometimes give this literal rendering of δουναι δοξαν; see, e.g., John 9:24, 17:22; Rev 4:9, 19:7. But at other places it uses simply a verb meaning "to praise": see, e.g., Luke 17:18; Acts 12:23; Rom 4:20; Rev 16:9, where the verb ኣእኰተ፡ is used. At Rev 11:13 εδωκεν δοξαν is rendered by a doublet of both these verbs.

152 Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, says that "ο θερισμος est bien plus dense que η ωρα θερισαι." Schmid, "Der Apokalypsetext," 85, follows Kenyon in citing: "η ωρα θερισαι] ο θερισμος (Angleichung an das folgende ο θερισμος)." Schmid later (101) cites 14:15 as a place where **א** has conflated the reading of 𝔓47 with that of the other Greek manuscripts.

153 Comfort and Barrett reconstruct the text in yet another way. They postulate that 𝔓47 read as I suggest above (retained from my dissertation, 357–358), and that there was only one missing line, but they reconstruct that missing line as: ο θερισμος της γης και εβαλεν ο επι

I believe that the most likely explanation is that we have here a corrected leap. The scribe jumped from the first οτι to the second,[154] and continued on with εξη-. The scribe did not fully realize his error at this point; however, somehow he managed to return and write εξηλθεν, but then went on with ο θερισμος of the second clause. It looks as though the two phrases beginning with οτι would have stood one over the other in the *Vorlage* of $\mathfrak{P}^{47}$ if the lines in that manuscript were of the same length as in $\mathfrak{P}^{47}$, and also a line break occurs at the crucial place (θερισον οτι ε|ξη); the confusion would thus have been facilitated.

Perhaps such a scenario is unlikely, and we should simply appeal to a deliberate rewording of the text.[155] In this case, it is barely possible that the phrase ο θερισμος ερχεται in John 4:35 could have aided the scribe to write εξηλθεν ο θερισμος. But neither of these explanations is as straightforward as one would like.

15:4b μονος οσιος > μονος συ.

Here Kenyon (who is followed by Kilpatrick and Nestle-Aland) edits μονος ει. However, after MONOC the plate seems to show C and the left portion of Y.[156] The addition of συ or ει or συ ει would be natural,[157] and

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της. But this requires the omission of ο καθημενος, which seems to be unattested. I would thus reconstruct the relevant lines as:

f. 8^{r} l. 20: ξηλθεν ο θερισμος οτι ε[ξηρανθη
f. 8^{v} l. 1: [και εβαλεν ο καθημενος επι της]
f. 8^{v} l. 2: [νε]φε̣λ̣[ης] τα δραπαν[ον] α̣υ̣[του επι την γην

I should also note that I have taken the variation involving σου or σοι after (εξ)ηλθεν as belonging to a different variation unit; in any case, the absence of either pronoun in $\mathfrak{P}^{47}$ is supported by **א** A C P 046 *pm*.

[154] Hoskier reports that this leap has occurred (with the resulting omission) in sah$^{1/3}$ Tyc 3. Indeed, the leap is even more tempting in Sahidic: ⲛⲓ̅ⲱⲣⲥ̅ ⲭⲉ ⲁⲥⲉⲓ ⲛ̅ⲇⲓ ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲛⲓⲱⲣⲥ̅ ⲭⲉ ⲁⲩⲫⲟⲟⲩⲉ. Horner reports this from one of his three manuscripts, and calls it simply "homoeotel."

[155] It is curious that an even shorter text is found in 1611 sy^{ph}, for which there seems to be no cause, unless their ancestor(s) read και εξηρανθη with 2070^{txt} 2305 and there was a leap (θερισαι και εξηρανθη … και εβαλεν).

[156] Nestle-Aland's explicit citation of $\mathfrak{P}^{47}$ for ει is found in the 25th, 26th, and 27th editions. Yet, unless the plate is badly misleading at this text, the remains there can hardly be EI; rather the plate clearly shows C and the left (slightly damaged) portion of Y. (One may compare the Y in the line below and the EI in the third line below.) The C is shaped quite like the other examples of C, and shows no sign of a middle stroke; indeed the scribe regularly writes E larger than C. The following downward stroke appears to be the left-hand part of a Y; other examples (although not all) similarly extend slightly below the line (compare the Y of COY earlier in the same line). Note also that the scribe regularly writes EI with the top of the I beginning at the middle of the E. In their first edition Comfort and Barrett followed Kenyon with μονος ει, but I now see that in their revised edition they edit μονος συ, thus agreeing with the view expressed here, as found in my dissertation (358–359).

[157] See the ancient versions cited by Hoskier, as well as the various English versions. I note that sy^{ph} has ܗܘ ܕܠܐ ܚܕ ܫܢܝ, where ܗܘ ܕܠܐ would correspond to συ ει (following

it appears that a number of scribes made such additions independently at different positions. What has happened in $\mathfrak{P}^{47}$ is that the scribe has added cυ, but has also omitted ocιoc. This omission could have been by homoeoteleuton,[158] or perhaps $\mathfrak{P}^{47}$ managed to transform ocιoc into cυ by a misreading or a conjecture.

Incidentally, the textual variation here could be divided so that the addition of cυ would be treated separately from the presence of ocιoc or αγιoc. Under that way of viewing matters, $\mathfrak{P}^{47}$ would have a singular omission of ocιoc *vel* αγιoc. But it seems best to view these variations as parts of one larger variation. Nevertheless, $\mathfrak{P}^{47}$ has the shortest reading (seven letters) of the readings reported here.

Asterisked:
10:8 η φωνη ην > φωνην.

It may be that $\mathfrak{P}^{47}$ has here simply omitted the article and reads φωνη ην alone.[159] However, what is preserved of the line here is in fact ΠΡΟΦΗ-ΤΑC ΚΑΙ ΦΩΝΗ, where only the left half of the last H is visible. This is the last line on the page, and (as usual) two lines are missing from the top of the next page. Hence, no inference from space can be made. There are, therefore, two possible reconstructions of the text of $\mathfrak{P}^{47}$: και φωνη ην ηκουcα κτλ., thus omitting (alone) the article before φωνη, or και φωνην ηκουcα κτλ., thus agreeing with 1006 1841 2053^{txt} 2329 2344 *al* a (gig) vg^{cl} Tyc Prim. So, rather than postulating a singular reading, I have taken $\mathfrak{P}^{47}$ as having the supported reading, and then that reading is asterisked here (neither of the two possibilities is cited in Tischendorf). That reading also gives a smoother sentence and a construction parallel to 10:4. Note though that the words λαλουcα(ν) and λεγουcα(ν) are in a lacuna.

14:19c την μεγαλην > του μεγαλου (HarmCont).

Here $\mathfrak{P}^{47}$'s *Vorlage* evidently had την ληνον του θυμου του θεου τον μεγαν, which is cited by Kilpatrick as an example of the Semitic order of noun plus dependent genitive followed by an adjective modifying the first noun.[160] The scribe obviously misunderstood the syntactical relation, and made the adjective agree with του θεου.

Gwynn, *Apocalypse*, 19 [Syriac], 30 [Greek]), although Nestle-Aland cites sy^{ph} for μονοc ocιoc without cυ or ει.

[158] Schmid, "Der Apokalypsetext," 83, refers to the omission of ocιoc by homoeoteleuton after μονοc. One could thus explain Kenyon's text as arising by a leap from the reading of 1773 2019 *pc*. But, unfortunately, no manuscript has μονοc ocιoc cυ.

[159] Indeed, Kenyon takes $\mathfrak{P}^{47}$ as omitting η before φωνη, and I followed him in my dissertation, as did Schmid, "Der Apokalypsetext," 83, who cites this as one of $\mathfrak{P}^{47}$'s omissions of an article. Comfort and Barrett also follow Kenyon.

[160] "The Order of Some Noun and Adjective Phrases in the New Testament," *NovT* 5 (1962) 111 (= *Principles and Practice*, 163). See also Mussies, "The Greek of Revelation." in *L'Apocalypse*

It will be noted that a large proportion (11 of 26) of these substitutions involve considerable rewording of the text. The scribe makes substantial changes to what lay before him, sometimes perhaps carelessly as he repairs his own errors, but sometimes as it seems in order to give what appears to him to be a preferable meaning.

We thus see that there are sufficient data among our singulars to support the view that the scribe of $\mathfrak{P}^{47}$ is concerned with grammar and style. Besides the substitutions, there are also the uncontracted adjectives found in 9:20, and the tendency toward brevity, which may be a tendency toward elegance. Lagrange indeed catalogued several more features in his attempt to show that:

> Le souci de pap. d'écrire un grec correct, moins sémitisant, paraît tout à fait incontestable et même ensuite d'un dessein préconçu.[161]

Unfortunately, most of his examples are not of singular readings,[162] and so Lagrange may be appealing there to the efforts of even earlier scribes to "correct" the Greek of Revelation. Nevertheless, there are still enough singulars to justify Lagrange's assertion:

> Le pap. est incontestablement un texte poli, qui a voulu écrire un grec correct et plus coulant.[163]

Such a judgment must, however, be tempered by the recognition that the scribe was not fully able to carry out his intentions, as is shown by the substantial number (given the brevity of the extant papyrus) of orthographic errors and nonsense readings.

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johannique et l'Apocalyptique dans le Nouveau Testament, ed. J. Lambrecht (BETL 53; Gembloux: Duculot; Leuven: Leuven University Press, 1980) 169.

[161] "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 491 ("The care of the papyrus to write correct, less Semitizing, Greek, appears completely undebatable and even a result of a preconceived design"); his evidence is on pp. 491–492. Steven Thompson, *The Apocalypse and Semitic Syntax* (SNTSMS 52; Cambridge: Cambridge University Press, 1985) 103, says: "Of the Semitic constructions discussed in this study, which are preserved in fewer than five extant witnesses, the third-century $\mathfrak{P}^{47}$ gives the more Semitised form in five places, but in four places the Semitism has been smoothed over." Thompson does not list these places, and I have noted only three times that $\mathfrak{P}^{47}$ is cited in his study, all for non-singular readings: 22 (10:11), 23 (14:6), and 44 (16:6).

[162] For some instances see n. 142 above.

[163] "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 490: "The papyrus is undebatably a polished text, who wanted to write a correct and more flowing Greek."

Proper Names

Only one of our singulars involves the spelling of a proper name: **9:11**, where 𝔓47's βαττων is supported by a Sahidic manuscript.[164] This spelling probably arose from the ς א A P *al* reading by a shift from -δδ- to -ττ- and the loss of the initial ἀ-.[165] Both these phenomena are well attested,[166] and the confusion of δ and τ is, as the Sahidic readings confirm, to be attributed to Coptic influence.[167]

Conflations

The only singular example of a conflation in 𝔓47 is **16:18**, which combines the ανθρωποc of A 254 (*pc*) with the εγενοντο of most of the other manuscripts. This could have arisen from either the reading of A or the reading of א by an incomplete or misunderstood correction to the other reading. The sense required here is, of course, "men" ("man" taken collectively), whichever text is adopted. Thus, the shift from the singular verb of A 254 (*pc*) to the plural verb of 𝔓47 could be seen as clarifying the sense.[168] That is, we have another example of a *constructio ad sensum*.

In contrast, Metzger says that the reading of A is preserved "partially" in 𝔓47,[169] and Schmid says that A receives "nur eine halbe neue Stütze" from 𝔓47.[170] It is, however, unclear from such comments why 𝔓47 should be taken as supporting the reading of A any more than the reading of א

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164 Horner cites only two manuscripts at this text. By the way, von Soden (writing before the discovery of 𝔓47, of course) cites the variety of spellings of this name as showing how the writing of proper names generally does not follow textual relationships (*Die Schriften, Untersuchungen* 2100). Mussies, *Morphology of Koine Greek*, 62, instances αβαδδων as "strange by its geminate δδ, which is seldom in Classical and Koine Greek orthography," but does not refer to the many manuscript variations.

165 At least this seems a more reasonable explanation than that the reading now found only in 2053 (a thirteenth century manuscript) actually stood in the *Vorlage* of 𝔓47 a thousand years earlier.

166 On the interchange of δ and τ, see Gignac, *Grammar* 1:80–83. Gignac gives no example of the interchange of δδ and ττ, but the frequent simplification of doubled consonants and gemination of single consonants (ibid. 1:154–162) would suggest that these interchanges would not greatly differ. On the aphaeresis of ἀ- (here after εβραιστι), see ibid. 1:320–321. Cf. also the variation at Rev 16:16 between αρμαγεδ(δ)ων and μεγεδ(δ)ων.

167 Ibid. 1:63, point 5.

168 Metzger, *Textual Commentary*, 1st ed., 757–758 (not in 2d ed.), says: "The plural number, with or without οἱ, appears to have been introduced in order to avoid the repetition of ἐγένετο (just as 046 and 120 minuscules omit the first ἐγένετο for the same reason)." This is of course possible, although it seems to me more likely that 046 *pm* omitted εγενετο *prim.* because they (or their common ancestor) construed σεισμος μεγας as one of the subjects of εγενοντο *prim.*

169 *Textual Commentary*, 1st ed., 757 (not in 2d ed.).

170 *Studien, Die alten Stämme*, 92.

046 051 1611 *al*.[171] But the origin of the reading of 𝔓47 from the reading of A is (more or less) understandable if we view 𝔓47 as writing a plural verb with ανθρωποc taken collectively.[172] The majority of manuscripts then continue this understanding of ανθρωποc, but also adjust the number of both subject and verb in order to produce proper syntax. There would, on the other hand, seem to be no explanation of the A reading from the majority text, nor of the 𝔓47 reading from the majority text, save by scribal "oversight."[173]

And there are possibly two asterisked conflations in 𝔓47. At 11:18b 𝔓47 and 2351 have perhaps combined τοιc αγιοιc of most manuscripts with τουc φοβουμενουc of A *pc*.[174] And at 14:14b 𝔓47 and 1955 have perhaps combined the καθημενοc of ς 2429 *al* with the ομοιον of **א** A C P 046 *pm* (1854 *pc* have similarly conflated the other two members of those two readings).[175]

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[171] Cf. the remark of Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 492: "Enfin voici un cas bizarre: XVI, 18 ανθρωποc εγενοντο, fusion de ανθρωποι εγενοντο de **א** et -οc -ετο de A. Le pap. a donc déjà une leçon composée?" In my dissertation (370 n. 88) I took this final suggestion as being "very improbable," but on further reflection have agreed with Lagrange.

[172] The closest parallel to this construction that I have seen is Judg 15:10, καὶ εἶπαν ἀνὴρ Ἰούδα, which is cited by Conybeare and Stock, *Grammar of Septuagint Greek*, § 48. This Greek is a literal translation of the MT וַיֹּאמְרוּ אִישׁ יְהוּדָה; a few minuscules shift to εἶπεν, as does the Armenian.

[173] It is conceivable that 𝔓47 could just have misread ΑΝΘΡΩΠΟΙ as ΑΝΘΡΩΠΟC, and indeed the letters of 𝔓47 are closer to the reading of **א** *al* than to that of A 254 (*pc*): the first requires simply the shift from I to C, while the second requires the shift from E to ON. But, especially in the light of **16:3**, I believe that the origin suggested above is more likely.

[174] Regarding this, however, Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, observes that 𝔓47's reading "est proprement intolérable. A a mis tout à l'accusatif, les autres tout au datif. On peut penser—et le ms. lui-même nous y invite dans ce cas,—que les accusatifs suivaient: διαφθειροντας την γην, et ont été remontés à côté de ceux qui recevaient la récompense." Indeed, Lagrange seems to favor this reading, since he introduces it by saying that "il est des fautes de grec évidentes, qu'un copiste n'aurait pas introduites, et qui sont l'indice honnête d'une leçon ancienne, tandis que d'autres ont mis l'harmonie en corrigeant." Lagrange thus overlooks the possibility of a conflation. But it is also possible that more than one scribe was influenced by the following accusatives, τουc μικρουc και τουc μεγαλουc, which stand in 𝔓47 **א*** A C 2351 *pc*; thus, perhaps 𝔓47 extended the accusative to τουc φοβουμενουc, and A *pc* extended it farther to τουc αγιουc. See Schmid, "Der Apokalypsetext," 98: "Es liegt wohl nur mechanische Angleichung an den folgenden Akkusativ vor. Die Übereinstimmung zwischen 𝔓47 und A ist aber auch keine vollständige und weist deshalb auf kein engeres Verwandtschaftsverhältnis zwischen den beiden zurück."

[175] Here, though, Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, continues his discussion by saying: "De même dans XIV, 14 ομοιον après καθημενοc est une faute lourde, mais qui nous indique que le copiste aurait dû lire καθημενον avec **א**ACP 046." Lagrange thus supposes that 𝔓47 created καθημενοc ομοιον as a mere slip from καθημενον ομοιον; but this would be an extraordinary coincidence given the substantial support for καθημενοc. Note also that the addition of ο at 14:14a seems to presuppose that καθημενοc follows. All the same, 𝔓47's ο επι την νεφελην καθημενοc ομοιον υιω ανθρωπου εχοντα κτλ. is a striking solecism, even within Revelation; cf. BDF, § 182(4).

Harmonizations to Parallels

In Revelation it is difficult to make the division—natural enough in the Gospels—between harmonization to parallels and harmonization to the context, since the parallels to texts in Revelation are often part of the same context, taken in a wider sense. In fact, in many examples we probably have the influence of similar phrases elsewhere in Revelation.[176] But there seems to be one example of assimilation to a passage outside Revelation itself, namely **14:15a**. The scribe shifts from κραζων to ανακραζων and also omits εν (ast. 14:15b), and the resulting phrase, ανακραζων φωνη μεγαλη, is very close to Luke 4:33, ανεκραξεν φωνη μεγαλη. Indeed, within the New Testament ἀνακράζω occurs only in Mark and Luke, and so the only explanation that I can offer here is that the scribe was influenced by such a passage. (And it is barely possible that John 4:35 played a role in **14:15e**, as discussed earlier under Substitutions.)

Two readings (both transpositions) are influenced by parallel passages within Revelation itself:

14:12 The order conforms to what we find at 13:10: ωδε εστιν η υπομονη και η πιστις των αγιων).

15:1 The position of ετελεσθη might have been influenced by the construction, albeit not a close parallel, at 10:7: και ετελεσθη το μυστηριον του θεου[177]).

Asterisked:

11:6 Although this could be explained as a leap (και εξουσιαν εχουσιν), the order of ἔχω and ἐξουσία is what one also finds elsewhere in Rev (i.e., at 9:3, 11:6a, 14:18, 16:9, 18:1, and 20:6).[178]

So we have at least three (possibly four) examples of harmonization to parallels, as well as one asterisked reading; these amount to 5.7% of the significant singulars.

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[176] Cf. Hoskier's comment in *The Complete Commentary of Oecumenius on the Apocalypse*, 3:

> What has not been appreciated so far, perhaps, is the fact that the Apocalypse is especially exposed to the same kind of textual troubles which are so prevalent in the synoptic gospels, owing to the fact that phrases occur in repetition very frequently, so much so that ancient scribes or redactors accommodated and tried to harmonize the language throughout the book.

See also the long remark by Hoskier to the same effect in *Text of the Apocalypse* 1:xiii.

[177] Cf. also 15:8 and 17:17.

[178] Charles, *Commentary* 1:272 (and cf. 285), cites the unique order at 11:6 as part of the evidence that this section is from an earlier source.

Harmonizations to the Context

Harmonization to the context is, as we might expect, much more frequent, with the following 11 examples (and 9 asterisked); no examples of omission or transposition occur. The harmonizations to the context may be classified as follows:

Addition (2 exx. and 2 asterisked):
10:4a ηκουcα later in vs. 4.[179]
10:4c αυτα later in vs. 4, for which $\mathfrak{P}^{47}$ has αυτας.[180]

Asterisked:
13:17 Gives η … η.
14:2b ωc φωνην earlier in vs. 2.

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (5 exx. and 3 asterisked):
11:12a μετρεω in 11:1–2.[181]
12:13a απηλθεν ποιηcαι in vs. 17.
13:6a βλαcφημηcαι in vs. 6b.[182]
14:2a ωc occurs three times later in verse 2.[183]
16:19 αι before πολειc earlier in vs. 19.[184]

Asterisked:
12:15 απο in vs. 14.[185]
12:16b απο in vs. 14.
14:15d εξηλθεν earlier in vs. 15 and εξηρανθη later in vs. 15.

Grammatical attraction (4 exx. and 5 asterisked):
11:7a τελωcιν under the influence of θελωcιν in vs. 6 ($\mathfrak{P}^{47}$ 2329 *pc*).
11:17a ο $\overline{\text{θc}}$ in the nominative and with the article,[186] as well as three further occurrences of ο in vs. 17.

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[179] Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489, says that this "se recommande dans une apocalypse."

[180] $\mathfrak{P}^{47}$ reads αυτας with 1849 for this αυτα (other manuscripts vary also), but it is nevertheless plausible (if not certain) that αυτα stood in $\mathfrak{P}^{47}$'s exemplar (or in the scribe's memory).

[181] Lagrange, overlooking the influence of the context here, suggested ("Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489) that $\mathfrak{P}^{47}$'s reading might have "le sens de suivre des yeux," and cited Sophocles, *Ajax* 5, for this meaning. Schmid, "Der Apokalypsetext," 85, says of **11:12a**: "Einfluss von 11,1 f?"

[182] As noted by Schmid, "Der Apokalypsetext," 85.

[183] See Schmid, *Studien, Die alten Stämme*, 225–226, on Revelation's use of ωc.

[184] I suppose that this could also be seen as an attempt at a stylistic improvement.

[185] The New Testament uniformly uses εκ του cτοματοc except for Luke 22:71, where we find απο του cτοματοc (but f^1 has εκ).

[186] On the use of the nominative for the vocative see Moulton, *Grammar* 1:70–71; Robertson,

12:10 cωτηρια earlier in vs. 10.[187]
13:11b Present tense λαλει, like ποιει *ter* in vss. 12–13.

Asterisked:
13:4a Singular verb agrees with εθαυμαcθη in vs. 3.
14:13b After λεγει the scribe wrote οτι *recitativum*.[188]
14:19c του μεγαλου agrees with preceding του θεου.
15:7b Plural after εκ των τεccαρων ζωων.

I have found no harmonizations to general usage. Thus, we have a total of 14 instances of harmonization, which constitute 26.4% of the significant singulars. Of these 11 are harmonizations to the context. The pattern here is:

	53 significant singulars	14 harmonizations
11 to context	20.8%	78.6%
3 to parallels	5.7%	21.4%
14 harmonizations	26.4%	100.0%

Summary

The copying by the scribe of $\mathfrak{P}^{47}$ is characterized by the following main features.

1. Although the amount of text preserved is rather limited, the scribe produces a high percentage of orthographic singulars and a fairly large percentage of nonsense singulars. Some errors were corrected by the scribe himself, perhaps in a few places by means of a second exemplar.
2. Omissions are quite frequent, and as many as half the examples arise from a scribal leap.
3. Harmonization to the immediate context is quite frequent, and harmonization to parallels within Revelation accounts for the two transpositions in $\mathfrak{P}^{47}$.

Grammar, 264 and 461; BDF, §147; Turner, *Grammar* 3:34–35. Schmid, *Studien, Die alten Stämme*, 205, says that the vocative is rare in Revelation, but is met "besonders in der Wendung κυριε ο θεοc (11,17; 15,3; 16,7)." At 15:3 296 2200 replace κυριε by κυριοc.

[187] Noted by Schmid, "Der Apokalypsetext," 85. Lagrange, "Les papyrus Chester Beatty pour les Épîtres de S. Paul et l'Apocalypse," 489 n. 2, confuses the two occurrences in this verse, saying of Kenyon's reference to a singular reading: "Mais c'est bien la leçon commune." Kenyon's note is indeed ambiguous, but his text is not. Notice that 1854 substitutes cωτηρια for βαcιλεια earlier in the verse.

[188] Evidently the scribe was misled by the preceding λεγει το πνευμα; $\mathfrak{P}^{47}$ **א*** *pc* omit ναι (called a "gloss" by BDF, §12(3)), so that the parenthetic nature of λεγει το πνευμα is obscured.

4. The scribe is concerned with grammatical and stylistic improvements, and consistently (in two examples with no support) prefers a singular verb with a neuter plural subject.

CHAPTER SEVEN

THE SCRIBE OF $\mathfrak{P}^{66}$

$\mathfrak{P}^{66}$ is a codex that originally contained the entire Gospel of John,[1] and is usually dated to about 200.[2] However, Herbert Hunger assigned $\mathfrak{P}^{66}$ an earlier date, contending in fact that it belongs if not in the first half, then at least in the middle of the second century.[3] It may, though, be noted that Hunger had access to $\mathfrak{P}^{66}$ only through the three photographs published with the *editio princeps*, although he later confirmed his dating.[4] In any case, Turner criticized Hunger's dating, stating:

> his dated documentary parallels are not cogent; the broad forms of ϑ … and δ, the ε with finial at end of cross-bar, the narrow α in a single sequence are hardly of ii A.D.; apostrophe between double nasals (αγ'γελουc) is not normally written in documents till iii A.D.[5]

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[1] The original contents occupied, as it seems, 156 pages (78 folios); see Victor Martin, ed., *Papyrus Bodmer II, Supplément* (Cologny-Geneva: Bibliotheca Bodmeriana, 1958) 5. Information on the provenance may be found above in chapter 1, and to those references may be added the following comment by Zimmermann, *Neutestamentliche Methodenlehre*, 78, concerning $\mathfrak{P}^{66}$: "Über den Fundort erfährt man in der Einleitung Martins nichts. Wie jedoch ein Sohn des Herrn Bodmer mir mitteilte, konnte sein Vater bei einem Aufenthalt in Ägypten im Jahre 1955 die Handschrift von einer ihm befreundeten koptischen Familie erwerben."

[2] This is the date assigned by the editor; see Victor Martin, ed., *Papyrus Bodmer II* (Cologny-Geneva: Bibliotheca Bodmeriana, 1956) 17: "au début du III^{e} siècle ou si l'on préfère à environ l'an 200 de notre ère." This dating is followed by most later scholars; see Aland, *Repertorium*, 296, and van Haelst, *Catalogue*, 156 (no. 426). It may be noted that Bernhard Brinkmann, "Eine Papyrus-Handschrift des Johannesevangeliums aus dem 2. Jahrhundert?" *Schol* 32 (1957) 405, using only the *editio princeps*, inclined towards a date "in der 2. Hälfte oder gegen Ende des 3. Jahrh.," but concedes that it could be earlier.

[3] "Zur Datierung des Papyrus Bodmer II (P 66)," AÖAW, philosophisch-historische Klasse, 1960, 12–23, especially 23. Hunger repeats this dating in his "Antikes und mittelalterliches Buch- und Schriftwesen," in Herbert Hunger et al., *Die Textüberlieferung der antiken Literatur und der Bibel* (Zurich: Atlantis, 1961) 82. Van Haelst notes that Hunger's dating ("vers 150") is supported by Cavallo, *Richerche sulla maiuscola biblica*, 23–24, where Cavallo indeed says (23) that $\mathfrak{P}^{66}$ is "databile alla metà del II secolo."

[4] "Zur Datierung," 14 n. 5; that Hunger had only this limited evidence seems not to be remarked upon by later scholars. However, Johannes B. Bauer, "Zur Datierung des Papyrus Bodmer II (P 66)," *BZ*, N.F. 12 (1968) 121–122, summarizes Hunger's points, and reports: "An dieser, wie mir scheint, gut fundierten Datierung hält Hunger, wie er mir eben brieflich mitteilte, nach wie vor fest." Bauer's article is dated June 1, 1967, thus after complete photographs were published. (Note also that Roberts is cited for the date "um 200" by Aland, "Das Neue Testament auf Papyrus," 106, but Aland adds (n. 2): "nach Lektüre des ganzen Faksimile Gesamteindruck "eher etwas später."" The same comment is in Aland's "Neue neutestamentliche Papyri II," 308 n. 1. This change is pointed out by Duplacy, "Les formes," 116 n. 25.)

[5] *Greek Manuscripts of the Ancient World*, 108 (in both editions). However, see the earlier examples of this use of the apostrophe cited by Comfort, *Encountering the Manuscripts*, 109.

Later Turner argued that the format of $\mathfrak{P}^{66}$ (his group 9) supports his dating "that P. Bodmer II = **P 66** should be assigned to c. A.D. 200–250, not to c. ii."[6] Comfort refers to Hunger's dating, but without noting Turner's criticism, and settles on the assignment of $\mathfrak{P}^{66}$ to 150–175.[7] More recently, Comfort and Barrett discuss the datings by Martin, Hunger, and Turner, making some detailed criticisms of the latter's dating, and then point out parallels from which the conclusion is drawn that "comparative paleography strongly suggests a second-century date for $\mathfrak{P}^{66}$, and probably in the middle of that century."[8]

The papyrus, which was paginated, is well preserved from John 1:1 to 14:26 (pages 1–108), except for a lacuna of two folios (pages 35–38) containing John 6:11 to 6:35.[9] More or less well preserved portions of pages 109–154 (John 14:29–21:9) are also extant.[10] There are also 39 "fragments non placés" included in the edition, of which 13 have subsequently been located.[11] And there is a portion of one double sheet, containing part of John 19, that has been published as *P.Köln* inv. 4274/4298.[12] Those fragments permit a more precise description of the corrections at 19:13b and 19:14b, provide the singulars at **19:9**, **19:13a**, and **19:23**, and also cause a revision of the singular at **19:13b**.

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[6] *Typology of the Early Codex*, 95; cf. also 4.

[7] *The Quest for the Original Text*, 32 and 92.

[8] Comfort and Barrett, 376–379, quotation from 379; see also 23: "Hunger's dating of $\mathfrak{P}^{66}$ to around A.D. 150 seems quite plausible." See now *Comfort, Encountering the Manuscripts*, 69–71, 143, and 146–147, where he reaffirms a date in the middle of the second century.

[9] Aland's list of the contents (*Repertorium*, 296–297) cites the *page* numbers as "fol," and also numbers only the extant pages, thus citing p. 34 as "fol 34" and p. 39 (after the lacuna) as "fol 35." I follow the pagination of the codex and the edition. Aland, "Das Johannesevangelium auf Papyrus: Zum neu veröffentlichten Papyrus Bodmer II," *FF* 31 (1957) 51, says that $\mathfrak{P}^{66}$ "den besterhaltenen großen neutestamentlichen Papyrus darstellt."

[10] Actually, the legible text breaks off at 21:9 on p. 152. Only a few remnants are preserved of pp. 153–154.

[11] These are published on pp. 151–152 of the photographs in Victor Martin and J.W.B. Barns, eds., *Papyrus Bodmer II, Supplément, Nouvelle édition augmentée et corrigée* (Cologny-Geneva: Bibliotheca Bodmeriana, 1962). Six fragments are identified by Kurt Aland, "Neue neutestamentliche Papyri III," *NTS* 20 (1973–1974) 376–381; the same results are also reported in his "Über die Möglichkeit der Identifikation kleiner Fragmente neutestamentlicher Handschriften mit Hilfe des Computers," in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 33–37, reprinted in Aland, *Supplementa*, 136–140. (No notice of Aland's identifications seems to be taken in the IGNTP.) These six fragments result in our asterisked readings 16:19 and 20:15. (In fact, ηλθαν at **19:32** in one of these fragments is already fairly clear in the plate of that folio, and Martin and Barns read ηλθαν.) Seven further fragments are identified by Comfort, "New Reconstructions," 227–230, as found also in Comfort and Barrett. These seven fragments provide the correction at 17:13. (Note also that the IGNTP volume includes Plate 43 of p. 3, John 1:21–30.)

[12] Michael Gronewald, ed., "Johannesevangelium Kap. 19,8–11;13–15;18–20;23–24," in *Kölner Papyri (P.Köln)* 5, ed. Michael Gronewald, Klaus Maresch, and Wolfgang Schäfer (Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, Papyrologica Coloniensia, Sonderreihe 7; Opladen: Westdeutscher Verlag, 1985) 73–76, and plate 7.

Apart from that sheet and one folio (pages 139–140, i.e., John 19:25–28, 31–32) in the Chester Beatty Collection at Dublin, the remains of $\mathfrak{P}^{66}$ are in the Bibliotheca Bodmeriana at Cologny-Geneva, and are known as Papyrus Bodmer II.

Studies of the textual affinities of $\mathfrak{P}^{66}$ have shown that it is a "mixed text," with Alexandrian readings, Western readings, and Byzantine readings.[13] The careful analysis by Fee produced the conclusion that $\mathfrak{P}^{66}$ contains a basically Alexandrian text, but with "a profusion of readings from the Western tradition and other, chiefly secondary, readings of the type found later in the Byzantine tradition."[14] This mixture and an examination of the support found in von Soden made it reasonable to collate our preliminary list of singulars against W, Θ, 892, and 1241, as well as against the overlapping portions of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$. This check enabled us to remove five readings,[15] and (as usual) to correct a few citations. A further check against Nestle-Aland removed 18:31, and support for 17:18 was found in Aland's *Synopsis*. Finally, 12:2a and 20:18 found support in Swanson.[16] It

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[13] An early analysis was by Klijn, "Papyrus Bodmer II," who concluded (333) that "$\mathfrak{P}^{66}$ may be called neutral, in a 'non-pure' way"; this description is said to be "altogether fitting" by Fee, *Papyrus Bodmer II ($\mathfrak{P}^{66}$): Its Textual Relationships and Scribal Characteristics* (SD 34; Salt Lake City: University of Utah Press, 1968) 35.

[14] Fee, *Papyrus Bodmer II*, 35. See Fee's survey of earlier work, ibid., chapter 1 (1–7); Fee's own presentation and analysis of evidence, ibid., chapter 2 (9–35); the comments of Aland, "Papyrus Bodmer II," 176–180; and the table of textual relationships in John 11 as found by Colwell and Tune, "Method in Establishing Quantitative Relationships Between Text-Types of New Testament Manuscripts," in Colwell, *Studies*, 60 (using the *editio princeps* of $\mathfrak{P}^{66}$; see 61). On the frequent agreement with **א** and its frequent attestation of Western readings, see the comments and literature cited by Rudolf Schnackenburg, "Johannes 14:7," in *Studies in New Testament Language and Text*, ed. J.K. Elliott, 346, and nn. 1 and 2 (–347). See also already Colwell, "Method in Locating a Newly-Discovered Manuscript," in idem, *Studies*, 29–31 (and especially 30 n. 1), and 35. Of course, the Western nature of Codex Sinaiticus in the first part of John (actually 1:1–8:38) has been established by Fee, "Codex Sinaiticus in the Gospel of John," *NTS* 15 (1968–1969) 22–44 = Epp and Fee, *Studies*, 221–243.

Moreover, Birdsall, *The Bodmer Papyrus*, 9, compares the texts of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{45}$, and states that "the common affinities of the manuscript [*sic*] are with D and W, and somewhat less closely with B: they never agree in Byzantine or Caesarean readings." He goes on (9–10) to point out how both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{45}$ do not fit neatly into the textual types as determined by the early majuscules, but (10) derive from "a time when manuscripts—from our standpoint—presented dazzling and kaleidoscopic permutations and combinations of readings." Elliott, "Codex Bezae," 177–178, notes agreements with D alone or almost alone, and remarks on the frequency of their agreement (in four examples $\mathfrak{P}^{66*}$ only). But he cites our **9:10**, where $\mathfrak{P}^{46}$ and D diverge slightly. See also Klijn, *A Survey*, Part 2, 38–40.

[15] Support from W (or W^s) was found at 3:31, 4:23, 9:34, and 13:16. Support from Θ was found at 3:21. (Von Soden's apparatus reports that Θ has ηργαcαμενα, but Beermann and Gregory have ηργαcμενα, which is confirmed by microfilm.)

It may be worth noting that the reading επι (*pro* εν) at 11:30 was not cited in Tischendorf, but was cited from Θ f^{13} by von Soden, and is now known to be found in $\mathfrak{P}^{45}$ $\mathfrak{P}^{66}$ Θ f^{13} *pc*, a striking example of the evidence found (or at least made known) in the twentieth century.

[16] At 12:2a 579 agrees with the singular verb (but has an itacistic variation of ει for η, as confirmed by microfilm); Alfred Schmidtke, ed., *Die Evangelien eines alten Unzialcodex (*B

has also been noted that 𝔓66 has some striking relationships with Codex Sinaiticus.[17] Among our singulars one sees also a few agreements with the Latin[18] or with the Coptic tradition.[19] Kurt Aland and Barbara Aland characterize it as having a "free" text.[20]

א-*Text) nach einer Abschrift des dreizehnten Jahrhunderts* (Leipzig: J.C. Hinrichs, 1903) xx, cites 579's writing ε for α among the "greifbare Irrtümer."

At 20:18 Nestle-Aland cites both N and 892s as having εωρακα, but the reading of 𝔓66 is also said to be εωρακα. In my dissertation (427 n. 14 [from 426]) I said that it was possible, therefore, that 892s may agree with 𝔓66's εορακα, although I was unable to determine whether this may be true. (Harris's collation does not cover 892s.) Consequently, I considered 20:18 to be singular, and that 892s has εωρακα is now confirmed by microfilm. However, N is cited by Swanson as having εορακα, as is confirmed by Cronin's collation and by microfilm, and so this reading is now asterisked.

17 Already Martin, *Papyrus Bodmer II*, 152, had said that "là où la tradition se diversifie, il [𝔓66] s'accorde avec א sauf dans un cas où celui-ci est absolument isolé." See also Zimmermann, "Papyrus Bodmer II und seine Bedeutung für die Textgeschichte des Johannes-Evangeliums," *BZ*, N.F. 2 (1958) 219–222, and tables 2 and 3 at 227–230.

18 Zimmermann, "Papyrus Bodmer II," 220–222, 225, and tables 6 and 7 at 234–236. At 221 he cites **9:30** (= e), **9:37** (= latt), **10:31** (= a e), **12:22** (where "autem" = δε is read by b ff2 c l r1, but with other discrepancies), **13:24** (= e "dixisset," although Zimmermann cites b c q for "dixit," which renders the *first* occurrence of λεγει), **14:19** (= a). He also cites **11:33**, taking 𝔓66's συν αυτη as being supported by "cum ea" in Latin (read by all except a e, which have "cum illa"); but "uenerant cum ea" could as well render τους συνελθοντας αυτη, by using the equivalent of συν as a preposition after the verb. (D has συνεληλυθοτας μετ αυτης, while d has "simul uenerant cum ea.") And Zimmermann also cites 4:14 *om.* εγω *cum* c ff2 j q r vgmss, but this omission is also found in ς 𝔓75 A B Cc (C* *om.* ου μη—αυτω) L Γ Δ Θ Λ Ω *f*1 157 *pm*. In his table 7 at 235–236 we also find **8:26** (= e), **13:1b** (= lat), and **14:19** (= a). We also find there **13:35a**, where Zimmermann contends that 𝔓66's εμου (he has μου) is supported by the Latin ("mei discipuli"). But, as far as I can tell, all the versions translate εμοι μαθηται by "my disciples"; the Latin is not supporting 𝔓66 any more than the AV or Luther is. Zimmermann (225) speculates that these agreements are the result of the influence of a Latin translation that existed about 200 in North Africa.

19 Zimmermann, ibid., 235–236, cites Coptic support for **6:69** (= samss bo). Weigandt, "Zum Text von Joh. X 7: Ein Beitrag zum Problem der koptischen Bibelübersetzung," *NovT* 9 (1967) 48, cites 11 readings of 𝔓66 with Coptic support ("𝔓66" is also erroneously cited later on the page for readings that in fact are in 𝔓75). But these readings are of varying nature. At 16:32 𝔓66 does not omit ιδου, but rather substitutes ιδε; see the discussion of **16:32** below. (Weigandt cites "bopt" as agreeing with the alleged omission by 𝔓66, but this is in fact only one Bohairic manuscript; other examples of such use of "pt" can also be found.) At 6:69 Weigandt cites in parentheses the support by sapt ac2 bopt, even though they seem to agree quite well with 𝔓66; on the other hand, mf (Weigandt's "fa") has only the initial letter of "Christ." At 8:42b Weigandt cites support for 𝔓66's εξεληλυθα, citing ac2 against this although it has a merely orthographic variant of what the other witnesses have. While the Coptic form is a "perfect," I am doubtful that the distinction between aorist and perfect is reflected in the Coptic. See, e.g., John 8:14, where ηλθον (ηλθα in 486, ερχομαι in 1071) is rendered in sa ac2 pbo bo by the same perfect form as at 8:42, as well as the remarks by Plumley at Metzger, *Early Versions*, 150. At 13:33–34 Weigandt cites ac2 "vid" for πλην αρτι. But the entire phrase occurs within a lacuna in that manuscript; Thompson edits "[†ⲛⲟⲩ ⲡⲗⲏⲛ ††]," but this could of course equally well be [ⲡⲗⲏⲛ †ⲛⲟⲩ ††]. (See further n. 642 below.) Finally, Weigandt fails to distinguish between corrected and uncorrected readings; 7:37a, 8:40, 16:25, 19:14a are before correction, 3:33 is after correction, and the others do not involve corrections.

20 *The Text of the New Testament*, 100 (and also 93–95); see chapter 1, n. 52.

Studies of $\mathfrak{P}^{66}$ have been hampered by certain problems in the *editio princeps*. The editor, Victor Martin, published the material from John 1:1 to 14:26 rather quickly, and, apparently as a consequence of this speed, the edition suffers from numerous errors, particularly in the treatment of scribal corrections.[21] Since the first reports on $\mathfrak{P}^{66}$ were dependent on Martin's transcription, such work is necessarily incorrect in various details. The subsequent publication by Martin of the remaining material, and then a revised publication by Martin and John W.B. Barns of this material with some additions, seem to have been of higher quality. The publication of photographs with this latter revision finally made it possible to control in detail the editions.[22]

Also to be regretted is the inadequacy of the apparatus attached to the *editio princeps*. Presumably singular readings are underlined by Martin in the apparatus,[23] but in fact Martin relied, as we find, solely upon Souter's second edition.[24] The occasional slips that were noted in Kenyon's

[21] See the treatment of the correction at 11:7; the original citation of this misled Birdsall, *The Bodmer Papyrus*, 13, and even Nestle-Aland[25]. The proper citation was made by Aland, "Neue neutestamentliche Papyri II," 64; M.-É. Boismard, review of *Papyrus Bodmer II, Supplément, Nouvelle édition*, ed. Victor Martin and J.W.B. Barns, *RB* 70 (1963) 128; Rhodes, "The Corrections of Papyrus Bodmer II," 277; and Fee, *Papyrus Bodmer II*, 94. Further, the *editio princeps* transcribed the correction at 4:15 as διψω⟦cω⟧. Boismard, "Le papyrus Bodmer II," *RB* 64 (1957) 389, accordingly cites the original reading as διψωcω, and says of it, "Cote mal taillée entre la leçon courante, διψω, et celle de D, διψηcω," and uses it as a place where the "soudure" between the two exemplars used by $\mathfrak{P}^{66}$ is visible. He then adds (n. 3): "La dernière syllabe a été rayée ultérieurement; mais il n'existe aucune trace d'un changement de *èta* en *omega*." Birdsall, *The Bodmer Papyrus*, 16, accepts Boismard's description, and says: "To be sure, the form is impossible as future of διψάω, and I cannot trace any similar error. Perhaps we may accept Boismard's explanation here, if not his textual theories!" However, the plate shows fairly clearly that the scribe originally wrote διψηcω, as noted by Fee, *Papyrus Bodmer II*, 87, and Rhodes, "Corrections," 276, and thus simply reproduced the reading of D, which must have stood in his *Vorlage*. The correct readings at both these places are now found as well in the IGNTP and in Comfort and Barrett.

[22] See also Barns, "Papyrus Bodmer II: Some Corrections and Remarks," *Mus* 75 (1962) 327–329. Barns proposes to complete a few lacunae with readings that would be singular, but I have not included these.

[23] *Papyrus Bodmer II*, 7: "Lorsqu'elle [la leçon] est soulignée, il s'agit d'une leçon nouvelle différente de celle ou celles de la tradition."

[24] Ibid.: "L'apparat critique représente la collation du papyrus avec le texte de l'édition du Nouveau Testament grec due à Alex. Souter, 2^{e} éd., Oxford, 1947." Among the many criticisms of this procedure may be mentioned that of Kurt Aland, "Papyrus Bodmer II: Ein erster Bericht," *TLZ* 82 (1957) 164–167; idem, "Neue neutestamentliche Papyri," *NTS* 3 (1956–1957) 283; Smothers, "Papyrus Bodmer II: An Early Codex of St. John," *TS* 18 (1957) 438–440; Treu, review of *Papyrus Bodmer II*, ed. Victor Martin, *Deutsche Literaturzeitung* 78 (1957) 293; and Zimmermann, "Papyrus Bodmer II," 216, who (see 219) criticizes Aland as making the same error as Martin by using Nestle-Aland. Some early reports of $\mathfrak{P}^{66}$ characterized it from the evidence in Martin alone; see, for example, E. Vogt, "Papyrus Bodmer $\mathfrak{P}^{66}$: Jo 1–14 ca. 200 p. Chr.," *Bib* 38 (1957) 109, who alleges that there are more than 80 "novas variantes" regarding word order; compare the list in Fee, *Papyrus Bodmer II*, 98–103, who first gives 79 transpositions where $\mathfrak{P}^{66}$ reads against the Neutral tradition, and then 23 transpositions where $\mathfrak{P}^{66}$ has a singular or sub-singular reading.

apparatus critici for the three Chester Beatty papyri are thus of much less significance than the inadequacies of the apparatus of $\mathfrak{P}^{66}$. In short, this apparatus is of little value for understanding the textual relationships of $\mathfrak{P}^{66}$.

In the later publication of the rest of $\mathfrak{P}^{66}$, Martin alters his method so as to utilize the twenty-third edition of Nestle-Aland (1957) and Tischendorf's eighth edition.[25] However, the indications of singulars must still be handled with care.[26] And in the revised edition of this material, the underlining for singulars has disappeared; what remains is merely an indication of divergence from the text of the twenty-fourth edition of Nestle-Aland (1960).[27]

The result is that our list of singulars cannot rely on the textual notes in the edition.[28] Fortunately, however, several scholars have made corrections to the edited readings, and all of these have been collected (and augmented) by Fee.[29] Moreover, Aland has given a very useful collation of the manuscript in two parts, first the part originally published (1:1–14:26),[30] and second the supplementary part.[31] A few additional corrections are presumed in the present list of singulars.

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[25] *Papyrus Bodmer II, Supplément*, p. 6: "Pour tenir compte des objections qu'a rencontrées notre choix de l'édition Souter comme terme de comparaison, nous nous sommes servi pour cette dernière partie du papyrus de la vingt-troisième édition Nestle-Aland (1957), complétée au moyen de l'édition de Tischendorf de 1869."

[26] Note, for example, that $\mathfrak{P}^{66}$'s αυτον απολυσαι at 19:12 is underlined as being singular, although Tischendorf cites M 33 Cyr for this reading (and von Soden adds W 1170 1242). Moreover, $\mathfrak{P}^{66}$'s omission of ει at 18:17 is alleged to be singular, although in fact only $\mathfrak{P}^{66*}$ omits, as noted in the revised edition. Further, although the omission is said to be supported by 579 in Nestle-Aland, this is very misleading; for 579 in fact simply transposes the verb to after τουτου, as von Soden and Aland's *Synopsis* report (but writes it as η, as found in Swanson, and confirmed by microfilm).

[27] *Papyrus Bodmer II, Supplément, Nouvelle édition*, 7: "L'apparat critique est rédigé conformément aux principes adoptés pour le P. Bodmer XIV–XV, c'est-à-dire qu'il se réduit à une comparaison du texte du papyrus avec celui de la vingt-quatrième édition du N.T. grec de Nestle-Aland (1960) qui est suive également lorsqui'il s'agit de combler des lacunes." Such an apparatus seems to be of minimal value for any textual study of the manuscript concerned.

[28] Martin provides classifications of the singular readings as he notes them: *Papyrus Bodmer II*, 144–145, and *Papyrus Bodmer II, Supplément*, 51. These overlap considerably with my list, of course, but have significant differences because of the limited basis of Martin's comparison.

[29] Fee, *Papyrus Bodmer II*, Appendix A, 85–97. Fee utilizes the earlier work by: Howard M. Teeple and F. Allyn Walker, "Notes on the Plates in Papyrus Bodmer II," *JBL* 78 (1959) 148–152; Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 120–133 (with a set of corrections due to Georges Roux at 130–133); Aland, "Neue neutestamentliche Papyri II," *NTS* 10 (1963–1964) 62–64; and Fee, "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," *JBL* 84 (1965) 66–72. Elliott, "An Examination of the Twenty-Sixth Edition of Nestle-Aland *Novum Testamentum Graece*," *JTS* 32 (1981) 27, observes that Nestle-Aland[26] took into account the suggestions of Fee in the last article. See also, Fee, review of Metzger, *Textual Commentary*, 455.

[30] "Papyrus Bodmer II," 168–175.

[31] "Neue neutestamentliche Papyri II," 64–72.

Perhaps here is an appropriate place to mention Boismard's list of forty-nine readings of $\mathfrak{P}^{66}$ with support only from the versions or the Fathers (and especially the Diatessaron).[32] Of these, three in fact now find Greek support (3:28, 8:36, 9:29, 11:32), and twenty-six have been corrected (our corrections 2:20, 2:25b, 3:21, 3:31c, 3:36, 4:9d, 5:22 [supported by 1241], 5:36c, 6:60b, 6:64b, 7:30 [supported by **א**], 7:37a, 7:52b, 8:46, 9:8, 10:6a, 10:6b, 10:7, 11:34a, 11:34b, 11:54b, 12:2b, 12:37, 12:45, 13:16, 14:12d), although Boismard considers the text prior to corrections.[33] The remaining twenty readings still constitute interesting material for analysis; these are our singulars: **1:21**, **4:14**, **4:36**, **7:28**, **8:26**, **8:42a**, **9:28b**, **9:30**, **9:37**, **10:3**, **10:16**, **10:31**, **11:31**, **11:39**, **11:54b**, **12:11a**, **13:1b**, **13:33–34**, **14:19** (cited as 19:19). However, while much valuable information is assembled there (in part through Boismard's own collations of manuscripts), some of the citations seem to me dubious.[34] And in many (but perhaps not all) of the examples where agreement does exist, coincidence seems likely to have occurred.[35] However, I have at least confirmed and cited in my list the support cited by Boismard from the Latin, Syriac, Coptic, and Armenian versions (and silently corrected a few minor discrepancies).

The most reliable list of singular readings of $\mathfrak{P}^{66}$ appears to consist of the combination of the several lists compiled by Fee in the course of his study. These include 16 uncorrected "simple scribal errors,"[36] and 7 corrections "where $\mathfrak{P}^{66c}$ reads alone against the rest," although one of these is supported.[37] So we have 22 singular readings here. Moreover, in his Appendix D ("Some Notations on Orthography") Fee assembles

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[32] "Le papyrus Bodmer II," 391–393.

[33] Ibid., 365 n. 1.

[34] See the remarks below on **11:31**, **13:1b**, the asterisked 11:32, and the correction 7:30.

[35] Metzger, "Patristic Evidence," 394–395: "The significance of these statistics [Boismard's 49 readings], however, seems to be considerably diminished when it is observed that not a few of the instances involve merely a difference of tense or the omission of a connecting word—that is, variations which might well occur independently in more than one witness, or might be occasioned, in the case of versional testimony, by the freedom of the translator." Fee, *Papyrus Bodmer II*, 58, refers to the frequency of omissions in $\mathfrak{P}^{66}$, and with reference to Boismard's list also notes that many of the readings cited from $\mathfrak{P}^{66}$ have been corrected. Fee concludes: "Finding textual relationships in such readings seems to be a doubtful procedure."

[36] Fee, *Papyrus Bodmer II*, 58 n. 5. However, 2 of his 18 are non-singular, since W^s agrees with $\mathfrak{P}^{66}$ at 4:23, and **א** agrees with $\mathfrak{P}^{66}$ at 18:30 (**א** has παρεδωκειμεν). At **9:4** Fee has δυνηται, whereas I read δυνηcεται (see the discussion below), and Fee's 9:17 (cχμα) is our **9:16b**. So we have 16 singulars here.

Rhodes, "Corrections," 281 n. 2, cites 14 readings as "Slips overlooked in antiquity." But he also includes 4:23, and moreover takes $\mathfrak{P}^{66}$ as omitting ω after κοcμω at 9:5. But the space appears (barely) adequate for κο[cμω]|ω; the next line must be completed as ταυτ[αει], and the following as ε[ποι]. Comfort and Barrett edit κοcμ|ω φωc, while the IGNTP leaves it open with their κο[2–3 /]ω φωc.

[37] Fee, *Papyrus Bodmer II*, 67. These are all singular except for 14:14, where Fee erroneously cites $\mathfrak{P}^{66c}$ 1241 as reading εγω τουτο. (He makes the same error at p. 32, but has the correct reading at p. 26; in his "The Corrections of Papyrus Bodmer II and Early Textual Transmission,"

valuable data on orthographic variations within $\mathfrak{P}^{66}$.[38] The readings cited there involving confusions of ι / ει and αι / ε have been ignored in our collation, and the two examples of η for ει are both supported.[39] However, of Fee's 6 examples of ο for ω only one is singular.[40] And in his discussion of the writing of second aorists, Fee includes 9 readings that are singular.[41] So we have 10 more singular readings.

Moreover, in his Appendix B ("370 Variants where $\mathfrak{P}^{66}$ Differs from the Neutral Tradition") Fee notes, under seven categories, variations of $\mathfrak{P}^{66}$ from the Neutral manuscripts, with the singular or sub-singular readings of $\mathfrak{P}^{66}$ listed at the end of each category.[42] Fee there cites 77 readings without continuous-text Greek manuscript support, but 9 of these in fact have support, so we have 68 singular readings here.[43] On the other

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NovT 7 [1965] 250, he correctly cites $\mathfrak{P}^{66c}$ for τουτο εγω, but misses the support from 1241.) So there are 6 singulars here.

[38] *Papyrus Bodmer II*, 128–138. Although Caragounis is aware of Fee's work, he seems not to have noticed this appendix, and so he produces very similar lists "according to the corrected and enlarged edition by Comfort and Barrett" (*The Development of Greek*, 502; lists at 502–514). Fee's lists and Caragounis's lists are, of course, basically the same, although Caragounis includes a few more categories (υ > ι, ι > υ, οι > ι, υ > η, ει > οι) . But I noted a few discrepancies. For example, in the discussion of the shift from ω to ο, Caragounis includes ανοθεν at 19:23, which is from the new fragments and thus not cited by Fee. But Fee includes the following that are not cited by Caragounis: ανοθεν at 3:31(incorrectly cited by Comfort and Barrett as ανωθεν), εορακας at 9:37 (incorrectly cited by Comfort and Barrett as εωρακας), and εορακασιν at 15:24 (cited correctly by Comfort and Barrett). On the other hand, in the discussion of the shift from ο to ω, Caragounis correctly includes 5:29a, where the scribe originally wrote εκπορευσωνται but then corrected to εκπορευσονται. Fee, *Papyrus Bodmer II*, 88, cites this correction, but does not cite the ο > ω shift in his Appendix D. Further, some readings in Caragounis's additional categories are dubious. His one example of ι > υ is 10:32, on which see p. 411 below. His one example of ει > οι is 5:14, on which see n. 205 below. His one example of οι > ι is 7:19, where $\mathfrak{P}^{66}$ has πιει instead of ποιει; on the alleged correction here see n. 489 below. Remarkably enough, Caragounis has the "Correct Reading" as πιεῖ, thus making the same orthographic error that the scribe of $\mathfrak{P}^{66}$ did. One of his two examples of υ > ι is 12:23, on which see n. 162 below. Finally, it is quite uncertain if the two examples of υ > η, ημων at 8:54 and υπερ at 12:43, should really be considered orthographic errors rather than substantive variants; see the discussions by Metzger, *Textual Commentary*, 1st ed., 226 and 239 = 2d ed., 193 and 203.

[39] *Papyrus Bodmer II*, 131. Tischendorf cites support for 11:44, and Θ supports 3:21.

[40] Tischendorf cites support for 3 of the examples given by Fee, ibid., 136: 8:57 (Fee has 8:58), 9:37, and 15:24. 3:31 is supported by W^s, and 20:18 is supported by N. So we are left with **7:3b**. Fee does not mention 13:16 here, although it too is supported by W. One further example, **19:23**, is supplied by Gronewald's text.

[41] Ibid., 137–138. These are **7:3a**, **7:35**, **7:45**, **9:10**, **9:35**, **12:13**, **13:2a**, **18:25**, and **19:32**. The other readings cited by Fee find support in Tischendorf, except for 9:34 (εξεβαλαν *cum* W).

[42] Ibid., 98–122.

[43] Fee actually cites 98 singular and sub-singular readings of $\mathfrak{P}^{66}$, including 12:47 twice (on 112 and 121). (I assume that the citation of 17:14 on p. 103 is simply out of place; it should appear on p. 101.) Of these 97 distinct readings Fee cites support for 21. Fee counts 2768 (Fee has 053; see Sigla, n. 7) as agreeing with $\mathfrak{P}^{66}$ at **11:20** (p. 120), but I do not. Von Soden notes support for 1:27b (ibid., 102), 8:51 (ibid., 120), 8:55 (ibid., 102), 9:28a (ibid., 106), and 12:11b (ibid., 110). Nestle-Aland[26] adds support for 9:29 (ibid., 106), and also for **12:2b** (ibid., 113),

hand, Fee does not have 28 singulars that we include.[44] So we have our list of 128 singulars.[45]

There are a few other places where our reading of $\mathfrak{P}^{66}$ disagrees with Fee's, and these will be noted later in the discussion of specific singulars. By the way, Aland had earlier given a list of 78 singular readings.[46]

A very useful listing of the readings of $\mathfrak{P}^{66}$ is provided in the IGNTP volume on the papyri in John. This work does not give a separate listing of the singular readings of $\mathfrak{P}^{66}$, but collates the papyrus against the Textus Receptus and also cites the corrections in the papyrus. The latter are, of course, readily identifiable in the apparatus. However, extracting the singular readings from the collation requires comparing these in turn with Tischendorf's apparatus. A comparison with earlier work reveals the

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although Nestle-Aland[27] retracts that support (see the discussion below). And Nestle-Aland[27] cites support for 18:31 (ibid., 107). Finally, Swanson cites support for 8:36 (ibid., 110), and 12:2a (ibid., 110). So we are left with 68 singular readings.

[44] The 28 readings are: **1:8**, **1:17**, **3:6**, **3:27**, **4:36** (see below for the lack of support from Θ), **5:2**, **5:43** (see n. 465 below), **6:65**, **7:19**, **9:16a** (see n. 603 below), **9:31**, **11:54b**, **13:19a** (but see Fee, ibid., 59), **15:18**, **17:9**, **17:11**, **17:26**, **18:16a** (see n. 690 below), **18:16b**, **18:17**, **18:34**, **19:6**, **19:9**, **19:13a**, **19:23**, **19:38**, **21:2** (see n. 681 below), and **21:6b**. See also the asterisked 9:40 and 17:18 (the editors [*Papyrus Bodmer II, Supplément*, 23, and *Papyrus Bodmer II, Supplément, Nouvelle édition*, 23] say of these omitted words: "fortasse in marg. inf. supplentur"; this is possible, but there is no reason to believe that the correction was in fact made). Some of these are minor matters that Fee evidently just ignored. At **1:17** Fee, *Papyrus Bodmer II*, 16 and 103, takes W as supporting $\mathfrak{P}^{66}$, but see his own distinction with respect to 7:27 on 102. Moreover, at **21:6b** $\mathfrak{P}^{66}$ has a reading that is not found in the continuous-text Greek manuscripts that have the addition there, even though Fee (ibid., 122) just cites $\aleph^{ca}$ as having the same addition as $\mathfrak{P}^{66}$, but does not go as far as ρηματι.

[45] In my dissertation I also included 12:12, which I cited as an orthographic singular: ο οχλος ο πολ·λυς Θ | ο οχλος ο πολυς $\mathfrak{P}^{66c}$ | ο οχλος πολυς $\mathfrak{P}^{66*}$ B L f^{13} 660 1216 1219 *al* | οχλος πολυς ς $\mathfrak{P}^{2}$ א A D W Ψ f^{1} 892^{s} (πολλυς) 1006 1342 *rell* | οχλος 33 2768 b. And in my discussion I cited Gignac, *Grammar* 1:155–156 on writing λ for λλ, and said (p. 435 n. 68): "Although this is listed as if $\mathfrak{P}^{66}$ had an orthographic variation from Θ, in fact of course $\mathfrak{P}^{66}$ presents the usual spelling. But it is clear that $\mathfrak{P}^{66}$ and Θ vary only by this orthographic difference." This now seems to me to be a peculiar way of viewing what has happened here. I would prefer to see the reading of $\mathfrak{P}^{66c}$ as resulting from the addition of the article ο before πολυς, an addition that is supported by Θ. This is how Fee, *Papyrus Bodmer II*, 69, treats the reading, who notes this as being consistent with $\mathfrak{P}^{66c}$'s tendency to add articles (73). The support of Θ saves $\mathfrak{P}^{66}$ from being singular at 12:12, of course, and Θ just introduces its own erratic spelling (confirmed by microfilm) of πολ·λυς for πολυς. By the way, Nestle-Aland[26] cites 892^{s} for ο οχλος πολυς, although not von Soden, Aland's *Synopsis*, or Nestle-Aland[27]. In fact (as confirmed by microfilm) it reads οχλος πολλυς (without the article at either position).

In my dissertation I combined the two readings at 12:11 into one substitution, and noted (428 n. 24) the discrepancy with Fee's citation (*Papyrus Bodmer II*, 110 and 121). But I now see the cause of **12:11a**, which is completely distinct from that of 12:11b, and so have followed Fee in separating them.

[46] "Papyrus Bodmer II," 179. Subsequently Aland, "Der Text des Johannes-Evangeliums im 2. Jahrhundert," in *Studien zum Text und zur Ethik des Neuen Testaments*, ed. Shrage, 1–10, reprinted in Aland, *Supplementa*, 62–71, compared the overlapping portions of the second-century $\mathfrak{P}^{52}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{90}$, and (p. 67) provided a list of $\mathfrak{P}^{66}$'s discrepancies with Nestle-Aland[26] in John 18:31–19:7. He does not cite the support from 892^{s} at our asterisked 18:31.

following. The IGNTP misses the following readings that have no support in Tischendorf: **1:8**, 16:19 (asterisked), **18:16a**, 20:15 (asterisked), **21:2**, 21:6a (asterisked). On the other hand, the IGNTP seems to imply one reading at 18:37, υ[κο]υν, that would be singular, but that I do not include.[47] We will turn later to the IGNTP's treatment of $\mathfrak{P}^{66}$'s corrections.

Therefore, our 128 readings consist of 16 "slips," 6 corrections, 1 example of writing ο for ω, 9 forms of aorists, plus 68 singulars noted by Fee in Appendix B (77 minus the 9 with support), plus 28 further singulars. Among these 28 singulars are 3 additional readings cited in Gronewald: **19:9**, **19:13a**, **19:23**.

The asterisked readings all found support in von Soden, except for the following: 3:21 (Θ collation), 3:31 (W collation), 4:23 (W collation), 8:36 (Swanson), 9:29 (Nestle-Aland), 9:34 (W collation), 9:40 (Swanson), 11:14 (Nestle-Aland), 11:22 (W collation, and $\mathfrak{P}^{45}$, and *pc* in Nestle-Aland), 11:32 ($\mathfrak{P}^{45}$), 12:2a (Swanson), 13:16 (W collation), 14:14 (Nestle-Aland), 15:19a (Nestle-Aland), 17:18 (Aland's *Synopsis*), 18:31 (Nestle-Aland). There is also the puzzling example of 18:38b (omission of ο before πιλατος), where Nestle-Aland[26] cites support from 28*, but Nestle-Aland[27] cites $\mathfrak{P}^{66}$ alone; the microfilm shows that the omission in 28 is very dubious, and I suppose that the silence of Nestle-Aland[27] is in effect a retraction of the

[47] Martin and Barns read here [πειλα]|τος· ο̣[υκο]υν, and they are followed by Comfort and Barrett. Presumably these editors thought that they saw to the right of πειλα]τος a high point and then the left portion of an ο before the lacuna. After the lacuna we see the right half of an υ followed by the final ν. What is missing therefore would be the right portion of the ο, all of υκο, and the left half of υ. The IGNTP, on the other hand, edits υ[ ]υν. The editors presumably thought that they saw most of an υ before the lacuna. Indeed, the remains do bear a resemblance to an υ, where the vertical line and the upper left portion are relatively intact, and the ink on the right-hand edge is the right tip of the Y. However, there seem to me to be three points in favor of ο̣[υκο]υν. First, the ink immediately after |τος does look more like a high point, since it is closer to a dot than to what we typically find at the left end of the scribe's υ. Second, the υ suggested by the ink marks seems narrower than the scribe's υ typically is; that is, the upper arms of the letter would be more vertical with less flattening than happens with other examples of this letter (as with the υ in the line immediately above). And third, the space covered by the missing piece of papyrus would seem to fit better with ο̣[υκο]υν than with υ[κο]υν; on the latter reading the letters κου would lie more or less precisely above ριθηις, whereas on the reading of Martin and Barns we would have the letters ουκου, which would be a better fit. (But the IGNTP does not commit itself as to the missing letters, and so we might imagine, for example, that $\mathfrak{P}^{66}$ wrote υ[οκο]υν, although υ[κο]υν would be a simple sound shift.) In any case, I have not included this reading, preferring to follow the original editors.

Incidentally, the spacing makes it likely that, rather than ο $\overline{\text{ις}}$, $\mathfrak{P}^{66}$ wrote $\overline{\text{ις}}$ with $\mathfrak{P}^{60}$ L W *pm*, as edited by Martin and Barns and by Comfort and Barrett, although the IGNTP does not cite $\mathfrak{P}^{66}$ for that omission. Indeed, Nestle-Aland[26] and Aland's *Synopsis* cite $\mathfrak{P}^{66vid}$ for the omission of the article, but Nestle-Aland[27] omits reference to $\mathfrak{P}^{66}$. (Nestle-Aland[27] also shifts from $\mathfrak{P}^{60}$ to $\mathfrak{P}^{60vid}$ for the omission. The plate [Plate 38(a)] in the IGNTP is not quite clear to me, but the IGNTP edits]πεκριθη τ̣[, and then cites $\mathfrak{P}^{60}$ for the omission of ο, as would indeed by certain on that transcription.)

earlier citation of 28*.[48] Similarly, Nestle-Aland[26] and Aland's *Synopsis* cite 0218[vid] as agreeing with $\mathfrak{P}^{66}$ in omitting η (and not transposing as D Θ do) at **12:2b**. But Nestle-Aland[27] does not cite 0218 here, even though it is among the witnesses included, and I suppose that this silence again in effect retracts the earlier citation.

As a result, we have 128 singular readings in $\mathfrak{P}^{66}$, and they are listed in Appendix A. Of these 128 singulars, 14 are orthographic singulars and 5 are nonsense singulars.[49] Thus, we are left with 109 significant singulars.

Corrections

The most striking feature of $\mathfrak{P}^{66}$ is the quantity of corrections.[50] I have counted 462 separate places where corrections have been made, and at 3 of those I count two distinct corrections, thus having a total of 465 corrections.[51] But it is sometimes uncertain whether a correction has been made at all. Martin calls attention to the frequency of erasure, and says: "Ce recours au grattoir est assez fréquent, encore qu'on ne puisse pas toujours distinguer une surface grattée d'une défectuosité locale préexistante du papyrus que le scribe a été obligé d'enjamber."[52] Martin

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[48] The microfilm gives little support for a correction here. The scribe often leaves ample space between words, and it appears that the space around the ο is perhaps slightly less than one finds elsewhere. But this is hardly a decisive indication of a correction, and the ο is written cleanly on the line with the other words. By the way, Aland's *Synopsis* has simply $\mathfrak{P}^{66}$ *pc* for the omission, which I take to be an allusion to 28* as well rather than to yet further evidence.

[49] There are also 51 asterisked readings. Colwell, "Scribal Habits," 111, says that $\mathfrak{P}^{66}$ has 482 singulars after removal of itacisms. But, apart from all the other differences, Colwell is considering readings prior to correction; see below for further discussion of this issue. In my dissertation I counted 129 singulars, with 14 orthographic singulars and 8 nonsense singulars.

[50] See already Martin, *Papyrus Bodmer II*, 30–34, 141–152.

[51] Metzger and Ehrman, *The Text of the New Testament*, 57, say that there are "about 440 alterations." Fee, *Papyrus Bodmer II*, 57, states that there are "approximately 450," and elsewhere ("The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249) says that there are "appoximately 440." Rhodes, who considers only the text of John 1:1–14:26, says that "there are well over three hundred" corrections ("Corrections," 271).

In my dissertation I counted 440 separate places. There I failed to include 16 corrections: 1:27c, 5:10, 5:14, 5:39b, 5:42, 6:10b, 7:31, 8:14a, 9:26a, 10:15, 12:42, 15:13, 16:19b, 16:22, 17:26, 19:14b. And in 5 places I have divided what I took to be one correction into two: 4:10, 7:52, 9:10a, 9:30, 9:41. Moreover, I had two stages at 13:10c. Of course, I have also revised my readings here and there.

At two places Barns, "Papyrus Bodmer II," proposes that corrections have occurred within lacunae: p. 29 l. 12 (18:21) and p. 39 l. 11 (19:27). But it seems impossible to judge whether there was a correction or an uncorrected singular reading. In any case, I have not included either of these.

[52] *Papyrus Bodmer II*, 32: "This recourse to the scraper is rather frequent, although one cannot always distinguish a scraped surface from a pre-existing local defect of the papyrus which the scribe was obliged to skip over."

goes on to cite six examples of this difficulty,[53] and in two of them I do not count a correction: 4:49 and 7:16 (Martin's 24.18 and 46.7). However, in two other places I believe that it is at least possible that a correction has occurred, 4:23a and 5:36d (Martin's 20.19 and 31.16), and at 3:16 and 5:9 (Martin's 14.5 and 26.16) we seem to have places where the scribe made corrections *in scribendo*. Fee also discusses the difficulty of obtaining an accurate count of the corrections, and remarks: "At other places one cannot tell whether a blank space is the result of the crossing out of a letter, or simply a rough spot on the papyrus (e.g. 2:12 μ[ ]αθηται)."[54] However, I have also counted this as a correction: 2:12b. At 9:26a the *editio princeps* reads ηνεω|ξεν, although the added ω of the correction is now hidden by a strip of papyrus, and the ξ is missing from the left edge. But this correction is accepted by the IGNTP and by Comfort and Barrett, and so I cite it also.

More recently, the IGNTP has cited yet more corrections where there is considerable difficulty in judging what has occurred. Reliance on the photographs, excellent as they are, often results in uncertainty. Most of the further examples listed in the IGNTP are perhaps possible, but I have decided not to include the following: 4:42 (εστιν), 7:28 (οιδατε *sec.*), 7:33 (με), 8:34 (δουλος), 8:42 (απεσταλκεν), 8:44 (απ αρχης), 10:5 (απ αυτου), 10:33 (βλασφημειας, where the ι seems worn rather than the ε, which the IGNTP reports as deleted), 11:21 (ει ης), 11:37 (αποθανη), 14:11 (εν *sec.*), 18:17 ([1]οις [2]θητοις, where I see no sign of this change). On the other hand, I include the following corrections that are not cited in the IGNTP: 1:22b, 1:27b, 1:33, 1:35a, 1:35b, 2:10, 2:12b, 2:15a, 2:22, 3:2a, 3:2b, 3:19, 4:5, 5:11a, 5:39b, 5:43b, 6:5a, 6:11, 6:51, 6:63a, 7:22, 7:28a, 7:37b, 10:12, 11:41a, 12:44, 14:10b, 15:10b, 15:10d, 15:13, 16:19a, 17:26, 19:38.[55] A few of these are more or less doubtful, but I will leave it to the reader to confirm that most of them are certain.

My list also differs from that derivable from Comfort and Barrett. I do not include the following corrections that they cite:

2:5 They state that the first ι of ποιησαται is corrected from an ς. The letter seems to me rather a bit awkward.

3:22 I cannot discern an unknown letter between τ and ι of βαπτιζεν, but see simply general damage to this area.

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[53] Ibid., 32 n. 1, and 33.

[54] *Papyrus Bodmer II*, 57 n. 2.

[55] Some of these are discussed in detail below. The editors of the IGNTP appear to have exacerbated the extreme difficulties presented by this material by not utilizing Rhodes's article (which is not mentioned in their bibliography); in fact, Rhodes, "Corrections," lists several corrections that are neglected in the IGNTP: 1:22b (p. 274), 1:27b (p. 274 n. 6), 2:15a (p. 275), 3:2a (p. 274 n. 6), 3:2b (p. 274), 3:19 (p. 275), 4:5 (p. 272), 5:11a (p. 275), 5:43b (p. 276), 6:63a (p. 273), 7:22 (p. 276), 7:28a (p. 279), 7:37b (p. 279), 12:44 (p. 279), 14:10b (p. 273). Fee, *Papyrus Bodmer II*,

6:41 The οι added and then erased above ιουδαιοι seem to be rather imperfections in the papyrus or stray marks.
10:8 Some imperfection or damage running vertically for several lines seems to account for the awkward shape of the c of εισιν.
10:32 There seems to be a splotch of ink at the top of the ι of υμιν, which does not have the shape of the scribe's υ.
11:4 The marks around αυτη η seem to be a comma after ειπεν and a rough breathing on η; the scribe indicates transpositions otherwise.
16:24 The mark above the last letter of χαρα is puzzling, but I don't see that it indicates a correction.
19:15 They edit λεγει]⟦μ⟧, and say that "μ was added superlinearly, then erased." What is present there does not seem to me to be more than some stray marks.
19:15 They print ⟦ε⟧ within the compendium for σταυρωσω. But what they apparently take as the ε seems to be too high on the line to be a subsequent letter; rather it seems to be nothing more than the left part of the compendium along with perhaps some smudge on the papyrus.

On the other hand I have the following that they do not cite: 1:27c, 5:36d, 5:39b, 6:11, 6:47, 6:51, 6:68, 7:28a, 7:31, 7:37b, 8:14a, 8:28b, 11:41a, 12:44, 15:10b, 17:26, 19:14b.[56]

For the sake of comparison, it may be observed that Rhodes adds 19 instances of correction to the material found in the editions as revised by Fee.[57] These 19 corrections are: 1:15a, 3:16, 4:29, 5:39a, 5:43b, 6:5c, 6:41, 6:63a, 7:22, 7:28a, 7:37b, 9:19, 10:38b, 11:54a, 12:23, 12:44, 13:19b, 13:21c, and 14:10b. By the way, Rhodes's reading of 7:37b is found in Nestle-Aland, but Nestle-Aland does not indicate textual variation at the other two examples of correction of εκραζεν into εκραξεν.[58] Two examples that Rhodes cites as doubtful, 2:19 and 12:7, I consider too uncertain to cite here.[59]

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includes the following corrections not found in the IGNTP: 1:35b (p. 86), 2:15a (p. 123), 3:2a (p. 87), 3:19 (p. 123), 15:10b (p. 126), 16:19a (p. 126).

[56] They do refer to Rhodes's "Corrections," which includes the following corrections (presented hesitantly on p. 279) that are not in Comfort and Barrett: 7:28a, 7:37b, 12:44. Fee (*Papyrus Bodmer II*, 126) includes one correction not found in Comfort and Barrett: 15:10b.

[57] Rhodes, "Corrections," and Fee, *Papyrus Bodmer II*, 85–97.

[58] See "Corrections," 279.

[59] Ibid. Neither of these is cited by the *editio princeps*, Swanson, the IGNTP, or Comfort and Barrett. At 2:19 I believe that the surface has simply been slightly abraded; the omission of εν is found in B alone. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 126, suggests that ο has been added at 12:7, and Fee, *Papyrus Bodmer II*, 53, 73, 125, cites $\mathfrak{P}^{66*}$ as having omitted the article there, but does not discuss the reading; no support is known for the omission. It is true that the final ο at the end of page 85 is a bit narrower than usual and appears unusually close to the preceding ν. But there was clearly no lack of space there (we are at the end of the line, which ends with a *diple*), and the letter is not much different from the ο at the end of line 8 on page 86 (in αλλ ινα και τ$\overline{\text{ο}}$ of 12:9). Returning to 12:7, we see moreover that without the article the final line on page 85 would end unusually soon. And so the position of the article would seem to be the result of the scribe's habit of spacing letters irregularly, rather than the result of squeezing in a letter that was originally omitted.

Also included in our list are 14 readings not included in Fee's or Rhodes's (as far as 14:26) lists: 2:12b, 4:23a, 5:16a, 5:33b, 5:36d, 6:7b, 6:47, 6:51, 6:68, 9:27, 11:41a, 13:10b, 17:26, and 19:38. Some of these are very doubtful and have been noted as such by earlier writers. But the following seem clear: 5:16a, 11:41a, 13:10b, 17:26, and 19:38. And I have also compared my list with Swanson's collation.[60] In the above comparisons of my list with others' lists, I have considered simply whether a correction is indicated, but not whether the interpretation of the correction is the same as mine. It is of course also often uncertain what the original reading was, and some of the differences in interpretation will be discussed in detail as we examine particular corrections below.[61] Naturally, despite such discrepancies the earlier studies of these corrections have been of great value in my own attempt to present a complete and accurate list.

In fact, disagreements about these corrections are comparatively few in number, and it is certain that there are around 470 corrections in the extant papyrus, and of course there were many more in the missing portions of the codex.[62] These corrections are made in a variety of manners:[63] erasure (e.g., 1:9) erasure and subsequent rewriting (e.g., 1:15a),

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[60] He does not cite: 1:19a, 1:27c, 1:35b, 2:3, 2:12b, 3:2a, 3:2b, 3:16, 3:36, 4:1, 4:5, 4:21, 4:23a, 4:29, 4:39a, 4:42, 4:47, 5:5, 5:9, 5:14, 5:16a, 5:16b, 5:28a, 5:28b, 5:33b, 5:36b, 5:36d, 5:39a, 5:39b, 5:42, 5:43b, 6:5c, 6:7b, 6:10b, 6:11, 6:41, 6:44, 6:47, 6:51, 6:60a, 6:63a, 7:8, 7:22, 7:28a, 7:31, 7:34, 7:37b, 7:44b, 8:14a, 8:28b, 8:34, 8:38, 8:42a, 8:44, 8:49b, 8:50, 8:54b, 8:55, 9:10a, 9:15b, 9:19, 9:26a, 9:27, 10:12, 10:15, 10:16, 10:21, 10:37b, 10:41, 11:1a, 11:1b, 11:17, 11:21, 11:35, 11:41a, 12:3b, 12:15, 12:16d, 12:23, 12:35, 12:39, 12:44, 13:10b, 13:10c, 13:21b, 13:21c, 13:32, 14:10b, 14:23a, 15:10d, 15:13, 15:16a, 15:16c, 15:22, 17:11a, 17:12b, 17:26, 19:14b, 19:38, 20:14. Moreover, he cites quite a few readings incorrectly, beginning with 1:9, where he reports $\mathfrak{P}^{66*}$ as having παντων. It appears that Swanson's work was done independently of the studies by Fee and Rhodes.

[61] In my dissertation (430 n. 27) I cited a few errors in Nestle-Aland, i.e., in Nestle-Aland[26], and these have been altered in later versions. At 4:1 $\mathfrak{P}^{66c}$ (for κυριοc) was cited simply as $\mathfrak{P}^{66}$, and in the 2001 printing of Nestle-Aland[27] this is corrected. At 5:36c ταυτα is cited as from $\mathfrak{P}^{66}$ (instead of $\mathfrak{P}^{66*}$) in Nestle-Aland[26] but correctly in Nestle-Aland[27]. And at 11:2–3 Nestle-Aland[26] supposes that $\mathfrak{P}^{66*}$ read (ηcθενει) και εστειλεν. However, as I noted, what Nestle-Aland thus took as the original κ appears in fact to be the second ν of the original αcθενων, and thus I believe that Fee (*Papyrus Bodmer II*, 94) is correct in seeing the original reading as αcθενων απεστιλεν. In Nestle-Aland[27] απεστειλεν is cited for $\mathfrak{P}^{66*vid}$, but αcθενων is now cited for $\mathfrak{P}^{66vid}$, which would seem to be an error for $\mathfrak{P}^{66*vid}$, since the corrected papyrus surely reads ηcθενει.

I may note further that Aland's *Synopsis* (at least the 1995 printing) is incorrect at all three places. At 4:1 it cites $\mathfrak{P}^{66}$ for κυριοc, although this is the corrected reading. At 5:36c it cites $\mathfrak{P}^{66}$ for ταυτα, although this is the original reading. And at 11:2–3 we find the same citation as in Nestle-Aland[26].

[62] If we take the surviving portion as being about two-thirds of the original, and assume a uniform rate of correction, then there would have been about 698 corrections in the entire codex.

[63] Martin, *Papyrus Bodmer II*, 30–34. On the methods of correction in $\mathfrak{P}^{66}$ and elsewhere see Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 17–18 = 2d ed., 15–16, where his **63** = $\mathfrak{P}^{66}$. I here cite the first example under each heading.

supralinear addition (e.g., 1:15b), marginal addition (e.g., 1:19a),[64] omission by supralinear dots (e.g., 1:27b), omission by enclosure in parentheses and supralinear dots (e.g., 1:36), omission by diagonal line (e.g., 4:11a), and transposition by means of one and two slashes (e.g., 2:11b).[65] It is remarkable that many of the corrections involve minor orthographic shifts (e.g., χϱιαν > χϱειαν at 2:25a and λεγι > λεγει at 3:4 and 11:40, and the shift from ε to αι at 4:29 and 6:5c, two corrections made *in scribendo*), indicating that the scribe was concerned about proper spelling, even though the mass of itacistic spellings show that his spelling was quite erratic.[66] The scribe was even concerned about word division (see the corrections at 4:48b, 5:16a, and perhaps 7:44a) and perhaps about starting a new sentence on a new page (see the corrections at 3:2a and 13:32).

The Corrector(s)

Whatever may be the doubts about specific places, there is no doubt that the text was subjected to very frequent correction, and that in at least most places the scribe himself was the corrector. Martin says:

> la réparation de ces très nombreuses omissions était selon toute probabilité due au scribe original. En tout cas rien n'oblige à les attribuer à une autre main.[67]

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[64] The place of insertion in the text is marked with a "./." symbol (Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 17 = 2d ed., 14, notes that this sign is frequent in $\mathfrak{P}^{66}$ and **א**). In the *editio princeps* Martin calls attention to the presence of this mark at 1:19 (p. 2, l. 18), and says "quid significet dubium." Robert W. Funk, "Papyrus Bodmer II ($\mathfrak{P}^{66}$) and John 8,25," *HTR* 51 (1958) 97 n. 10, after listing 19 places where such marginal additions are made, also mentions 1:19 (but as "1,14") as occurring "with nothing corresponding in the margin, nor is anything missing." But in fact it is certain that this mark refers to προος αυτον, which was in the missing portion of the left margin. This is pointed out by Fee, *Papyrus Bodmer II*, 86–87, by the IGNTP, and by Comfort and Barrett (who think the addition is in the lower margin); and "$\mathfrak{P}^{66c\ vid}$" is cited for the addition in Nestle-Aland. References to the upper or lower margin are further marked with arrows; see Martin, *Papyrus Bodmer II*, 31.

[65] And the scribe resorts to some unusual forms in order to make his corrections: at 6:54 and 12:26d he writes μου with the ο above the μ and the υ below it, i.e., "vertically," as Comfort and Barrett, call it at both places (and see Fee, *Papyrus Bodmer II*, 89). O'Callaghan, "Les abreviatures en els papirs grecs del N.T.," in *Miscellània Papirològica Ramon Roca-Puig*, ed. Sebastià Janeras, 243 n. 17, cites the latter example, but fails to note that it is a correction since he is following the *editio princeps*.

[66] See Martin, *Papyrus Bodmer II*, 27, and Rhodes, "Corrections," 274, item (a). The corrections sometimes result in non-standard spellings, e.g., ιδεται at 4:29.

[67] *Papyrus Bodmer II*, 31: "The correction of these very numerous omissions was according to all probability due to the original scribe. In any case nothing requires us to attribute them to another hand."

Similar comments have been made by Aland,[68] and by Fee.[69] However, in the case of some corrections—particularly those that are simply deletions effected by scraping or marking with dots—a judgment is virtually impossible to make, and Martin leaves open the possibility of another hand's being involved.[70] And in fact Rhodes says: "Indeed, while it may be true that several hands have been at work here, it seems equally possible that the whole (corrections as well as the original transcription) is the work of a single scribe."[71]

Subsequently, though, Fee called attention to one correction that "seems clearly to be the work of a second hand": 13:19a.[72] Here απ αρτι λεγω υμιν προ is added between the lines, and Fee correctly notes the quite different υ and μ, saying that they "simply demand a second hand."[73] This appears to be the only place in the papyrus where a second hand is clearly at work, and it is certainly not accidental that this correction is of a rather lengthy omission that produces nonsense (i.e., our singular **13:19a**). It is also interesting that the omission is of 17 letters, and since there is no evident cause of the omission,[74] one might well think that the scribe has skipped one line of his *Vorlage*.[75]

More recently, Elliott and Parker contend that the correction at 14:22 is also by another hand.[76] But it seems to me doubtful that the addition of ϰ, (= ϰαι) at 14:22 can be assigned to a second hand. Note the examples of this compendium in corrections at 6:54, 6:64b, and 9:15a. All of these are assigned by the IGNTP to $\mathfrak{P}^{66*c}$, i.e., to the first hand, and especially the last one looks very similar to the correction at 14:22.[77] In any case,

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[68] "Papyrus Bodmer II," 181; cf. also "Der Text des Johannes-Evangeliums im 2. Jahrhundert," 63.

[69] "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 248.

[70] *Papyrus Bodmer II*, 32: "Ce genre de correction dont on ne peut déterminer qui est l'auteur . …" Klijn, *A Survey*, Part 2, 37, goes so far as to say that the "second correction [after the manuscript was first copied] may have been done by an other person who apparently made use of a manuscript different from the copy from which the scribe originally took the text." As far as I can tell, the only justification for postulating a second person is Klijn's earlier assertion ("Papyrus Bodmer II," 333): "It cannot of course be said who is responsible for the deletions." But it would seem implausible that a corrector would have made very many corrections and confined himself to deleting text. In any case, many of the corrections that indicate the use of a different *Vorlage* are additions and substitutions, where a different hand would be evident.

[71] "Corrections," 271.

[72] *Papyrus Bodmer II*, 59. Rhodes did not know of Fee's work, and just cites 13:19a without comment on the hand ("Corrections," 274 n. 4).

[73] *Papyrus Bodmer II*, 59. Note the difference in the form of the M if nothing else.

[74] Rhodes, "Corrections," 274 n. 4, explains the omission as from homoeoteleuton: αυτου … προ του. But if this leap had occurred, the scribe would have omitted απ αρτι λεγω υμιν προ του.

[75] As suggested in my dissertation, 441 n. 142.

[76] Elliott and Parker, *The Papyri*, 6: "In fact, only two second hand corrections that consist of letters have been identified in $\mathfrak{P}^{66}$. One is at 13:19; the other, hitherto unnoticed, is at 14:22."

[77] Comfort and Barrett assign 6:54 and 6:64b to their c^2, and 9:15a and 14:22 to their c^1.

the infrequency of corrections by anyone other than the scribe seems well established, and I have supposed in the lists of corrections and of singulars that only 13:19a is by a second hand.[78]

There are, though, 7 examples in the papyrus of a two-stage correction, and we might well think that in such corrections someone other than the scribe is likely to have been involved.[79] These 7 corrections are: 3:33,

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[78] On the other hand, the editors of the IGNTP are perhaps sometimes too confident that a correction was made by the first hand. They use "^{*c}" for a "correction by scribe," and "^{c}" for a "correction by another hand" (*The Papyri*, 6), and then say (ibid.):

> ^{*c} has been used more sparingly than ^{c}, because we have not used it unless there is clear evidence for it. An erasure without any text supplied we always treat as ^{c}, even in $\mathfrak{P}^{66}$, where one would be justified in attributing it to the first hand.

But we find that in fact erasures are sometimes assigned to "^{*c}" (e.g., 1:9), but elsewhere to "^{c}" (e.g., 9:17). A similar fluctuation occurs with deletion by dots, some of which are assigned to "^{*c}" (e.g., 1:36), and some to "^{c}" (e.g., 9:8). In general, of course, there is no way to tell who made an erasure, and (at least from a photograph) dots can hardly be individualized. Similarly, the IGNTP assigns the correction at 1:19a to "^{*c}," even though the restored words are in the lost lower margin and all that is visible is the insertion mark. However, I would not, of course, dispute any of their assignments to the first hand.

One should note that this distinction between ^{*c} and ^{c} is, while useful, not usually made in the presentation of evidence. Nestle-Aland, for example, explicitly states (13* and 54*) that corrections by the first hand as well as by a later hand are denoted by ^{c}. Thus, for example, at 7:39 αγιον is deleted by dots in $\mathfrak{P}^{66}$, and the omission is cited by the IGNTP as $\mathfrak{P}^{66*c}$, but it is duly cited as $\mathfrak{P}^{66c}$ by Nestle-Aland, and also by Metzger and Ehrman, *The Text of the New Testament*, 4th ed., 321. Nevertheless, this latter citation is then criticized as a "slip" by Parker in his review of Metzger and Ehrman, *The Text of the New Testament*, 566.

[79] These seven as well as 13:10c were cited in my dissertation, but not analyzed as fully as here. The interpretation of such places in the codex is often controversial. In the *editio princeps* Martin notes 13:7, but not quite clearly. Rhodes ("Corrections," 280) cites 4:47, 5:39a, 7:41, 13:7, 13:10c, and 14:12a, and Fee (*Papyrus Bodmer II*, 91 and 96) notes 7:41 and 14:12a. And at 4:47 Fee believes (ibid., 88) that the correction was simply of an original article. However, I believe that Rhodes is correct is thinking that the article was added in a narrow space, and then erased; see further n. 89 below. For 13:10c see n. 82 below.

Fee's work appeared quite soon after Rhodes's article (see Fee, *Papyrus Bodmer II*, 57 n. 1), and thus Fee was unable to use fully what Rhodes presents (despite Fee's assertion that "all of the data" are included in his work). In fact, Fee overlooks the two-stage correction at 5:39a. On the other hand, Rhodes surely errs in his reading of 3:33, where he takes the correction to be simply to μαρτυριαν αυτος ("Corrections," 275). Fee, *Papyrus Bodmer II*, 67 and 87, gives the correct sequence.

Neither Fee nor Rhodes notes the two-stage correction at 5:28a. (The editor had already cited the addition of οι.) What appears to have occurred is that the scribe first wrote παντες, and then wrote παντες σοι by a dittography of the σ, a fault to which the scribe is subject. (Cf. 2:11c, 4:48b, and 6:9a, as cited by Rhodes, "Corrections," 274 n. 5.) Then, the σ of σοι was erased, although its remains are clear in the left margin. (This analysis, unchanged from my dissertation [431 n. 34], is confirmed by the IGNTP's citation, and by Comfort and Barrett. But Swanson simply cites $\mathfrak{P}^{66}$ for παντες οι.)

The IGNTP, which does not cite Rhodes's article, gives 5:28a, 13:7 (interpeting it differently), and 14:12a, but misses 3:33, 4:47, 5:39a, and 7:41.

4:47, 5:28a, 5:39a,[80] 7:41, 13:7,[81] and 14:12a. Rhodes cites all but the first and third of these (as well as 13:10c),[82] and says that these "are the instances of correction where more than one hand may be detected."[83] Rhodes believes that these corrections occurred in a sequence that suggests (at least) that different tendencies were involved in the first corrections and in the later corrections of these corrections. He deduces from the evidence that two reviews of the manuscript were undertaken. The first was "a preliminary check" to remove orthographic irregularities and to make the text "read sensibly." The second utilized another exemplar to ensure "transcriptional accuracy."[84] These two reviews can perhaps still be seen in

[80] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 122, states that one or two letters have been erased after και, and a similar report is found in the IGNTP and in Comfort and Barrett. Rhodes, "Corrections," 280, offers this "with little confidence," but I followed him in my dissertation and do so again here, although with much hesitation. Whatever the readings were, though, a two-stage correction seems, as Rhodes says, "obvious," since there were additional letters, then a superlinear addition, and then an erasure that "adjusted the text to the common manuscript tradition."

[81] As Rhodes, "Corrections," 272, notes, Nestle-Aland[25] "distinguishes the presence of no less than three correctors": αϱ 𝔓[66*] : γαϱ [c1] : γαϱ τι [c2] : τι [c3] W. The second edition of Aland's *Synopsis* (1964) provides yet another sequence: αϱ 𝔓[66*] : γαϱ 𝔓[66c1] : τι 𝔓[66c2] W. But later editions of Nestle-Aland and of the *Synopsis* present the sequence found in Rhodes and adopted here. Furthermore, the IGNTP comments: "αϱ super rasuram 𝔓[66*]; γαϱ τι 𝔓[66*c]; γ postea del." But the marks that the IGNTP apparently takes as evidence of erasure at αϱ are rather marks of deletion through αϱ. It is, though, possible that γ and τι were added at the same time so as to produce γαϱ τι. Finally, Comfort and Barrett have another sequence: "αγ was first changed to γαϱ by changing γ to ϱ and adding γ superlinearly; then γαϱ was changed to αϱτι by erasing γ and adding τι superlinearly." But it seems unnecessary to postulate an original αγ here.

[82] What has happened there is obscure. The *editio princeps* and Swanson do not indicate any correction at all. Rhodes ("Corrections," 280) interprets the sequence as: ολοc 𝔓[66*] | ολ⟦oc⟧ωc 𝔓[66c1] | ολοc⟦ωc⟧ 𝔓[66c2], saying: "the adjectival suffix of ολοc was deleted by diagonal lines, and the adverbial suffix was added; this was later erased, and the original form heavily retraced." I followed this analysis in my dissertation. However, Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 126, tentatively suggests that the original reading was πιcτοc, and (128) includes this among the readings due "à une fantaisie du scribe." Fee, *Papyrus Bodmer II*, 95, refers to Boismard's suggestion and says: "If so, then it is a meaningless scribal error." The IGNTP ("forsan") and Comfort and Barrett also think that πιcτοc has been changed to ολοc, and further examination has led me to accept very hesitantly Boismard's view and thus not to have a two-stage correction here.

[83] "Corrections," 280.

[84] Ibid., 281; Rhodes's conclusions are cited in full at pp. 498–499 below. The nature of this second exemplar will be discussed below. (Although Rhodes says merely "[a]n exemplar," I believe that he means that this was an exemplar other than the one from which the scribe copied. In any case, the textual relationships of the corrections indicate that readings from more than one manuscript were involved.) On the use of a second exemplar for correction of manuscripts see also chapter 3, n. 40.

The two reviews would explain what happened at 13:7. (This was misinterpreted in the *editio princeps*; see also Birdsall, *The Bodmer Papyrus*, 16–17. The sequence adopted here was given by Rhodes, "Corrections," 280, and now followed in Nestle-Aland. Nestle-Aland[25] had given the sequence as: αϱ 𝔓[66*] | γαϱ [c1] | γαϱ τι [c2] | τι [c3].) The original error was simply the dropping of the τι from αϱτι, one of many omissions of letters. The first review completed the

these two-stage corrections, and it is significant that in all six of Rhodes' examples (as well as 5:28a) the eventual reading is the majority reading.[85] It happens, though, that in none of these two-stage corrections do we find any discernible differences in the handwriting,[86] and so it remains doubtful, as Rhodes points out, whether we have here the results of two (or more) checks by the scribe himself, or of the scribe and a corrector, or of one or more correctors.[87] I believe that it is plausible that here, as everywhere except 13:19a, we have only the work of the scribe.

At four of these (3:33, 5:28a, 5:39a, and 13:7) the first stage seems to be an especially evanescent reading, which existed only briefly as the scribe struggled to change the original reading into the reading finally presented to posterity. At 3:33 we have the perplexing sequence of starting with the otherwise attested reading (in Greek at least), and then correcting to an otherwise unknown (and hardly intelligible) reading, and then correcting that yet again to a reading otherwise known only in the Bohairic.[88] This entire process can hardly be a lapse, and indicates that the scribe was relying on some tradition of adding a pronoun here. But at the other three the original reading is obviously a lapse, which was first corrected badly, and then corrected adequately.

At 14:12a the scribe was originally going to write αμην αμην, but corrected *in scribendo* to αμην (a meaningful reading), and then later corrected again to αμην αμην. Here again the scribe eventually produces the reading that is otherwise attested in all or nearly all witnesses, and there can be little doubt that the scribe is eventually reproducing what stood in his *Vorlage*, but in an inefficient fashion.

In the two remaining places we appear to have the use of more than one exemplar. At 4:47 the scribe corrects and then returns to the original reading, and we have significant evidence for each reading.[89] Here the

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resulting αϱ in an obvious way by prefixing γ (creatng a word, although not making sense in the context), but the second review made the needed correction from an exemplar.

[85] At 3:33 both the first and the second corrections are singular readings. And at 5:28a the second correction is of an obvious slip.

[86] That is, other than those differences that would occur naturally when letters are inserted between lines, between letters, in the margin, and so on. See Fee's comment cited at p. 421 below.

[87] "Corrections," 271 and 281. See also the citation on p. 414 above.

[88] The IGNTP here cites the correction as simply the addition of ουτος. The support from bo is reported in Aland's *Synopsis*, but not in Nestle-Aland. Horner reports that one Bohairic manuscript omits the word (ⲫⲁⲓ), and accordingly Weigandt, "Zum Text von Joh. X 7," 48 cites bo^{pt} for the word and also against the word.

[89] Rhodes, "Corrections," 280, states: "At iv. 47 a cramped article appears to have been added and then erased. This conforms with the scribe's tendency to drop the article, one corrector's tendency to insert it, and another corrector's tendency to follow the exemplar." In his n. 1 Rhodes refers to "n. 1, p. 310," which must be 279 n. 1, but the evidence cited there does not refer to two correctors. Fee, *Papyrus Bodmer II*, 62 and 88, states that $\mathfrak{P}^{66*}$ did not have the

scribe originally reproduced one reading, shifted to another, and finally shifted again to the original reading. And at 7:41 the scribe was copying from an exemplar with the reading αλλοι ελεγον, but by a lapse omitted ελε. The scribe first corrected the nonsensical γον to ελεγον by writing ελε over the line, and then subsequently shifted from αλλοι to οι δε. And while making the second change the scribe moved the ελε to the line, and erased the supralinear addition.[90] The first correction was of a simple lapse, and reproduces what was in his *Vorlage*, while the second is more likely a change to a second exemplar. The first correction has Western support and indeed is found in most manuscripts; the second correction is solidly Alexandrian, with some other scattered support.

It is difficult to find here any evidence for correction by two hands; rather, the phenomena are adequately explained by our scribe's occasional vacillation as he wrote and the correction to a second exemplar.[91] In my counts of corrections, I have taken the two stages at 4:47, 7:41, and 14:12a to be two distinct corrections; but at the other four places I have combined the two stages into one complex correction, thus considering simply the change from the original reading to the final reading.

Moreover, Fee has suggested that a second hand may have made a series of deletions by supralinear dots in John 7.[92] Naturally, such deletions are difficult if not impossible to assign to a hand, but Fee notes that this group "has a homogeneity of superior dots, unlike most of the others" in $\mathfrak{P}^{66}$, and that the corrections move the text "into conformity with the text of $\mathfrak{P}^{75}$ B."[93] He cites as examples: 7:12, 7:14a, 7:30, 7:37b, 7:37c, 7:39 (not, though, identical to B), 7:40a (which is singular), 7:40b, 7:41, 7:46a,

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article and $\mathfrak{P}^{66c}$ added it, i.e., there is a one-stage correction. But the IGNTP as well as Comfort and Barrett assert that $\mathfrak{P}^{66*}$ had the article and $\mathfrak{P}^{66c}$ deleted it. And Swanson does not note a correction at all, simply citing $\mathfrak{P}^{66}$ for the anarthrous ιησους. Such diversity of opinion should make us cautious, but I continue to think that Rhodes's interpretation is most likely, as I did in my dissertation (431 n. 34); however, as Rhodes himself thinks, there were not two people here, but simply two stages of the scribe's correcting. By the way, Swanson reports that $\aleph^{*}$ has the article, but $\aleph^{c}$ does not. However, Tischendorf reports no correction here in his edition of $\aleph$, and the facsimile shows, rather than a correction, a vertical line that seems to be a mark of some kind extending to the two following lines of text.

[90] The report in the IGNTP, which refers to only one step of correction, obscures what occurred.

[91] However, at 3:33 and 7:41 Comfort and Barrett ascribe the first stage to their c^1 and the second stage to their c^2. But at 5:28a and 13:7 both stages are ascribed to their c^1, at 14:12a both (it seems) are ascribed to their c^2, and at 4:47 and 5:39a they do not mention two stages.

[92] Fee, *Papyrus Bodmer II*, 59–60 and 60 n. 10. But he notes that any such view is "tentative." Indeed, as Fee notes, the deletions are effected in such a variety of ways that any pattern is difficult to isolate. Cf. Rhodes, "Corrections," 272 n. 3: "Deletion is usually by erasure, but diagonal lines and superior dots (with or without parentheses) are also found."

[93] *Papyrus Bodmer II*, 60 n. 10, 70.

7:46b.[94] But I would think that the regular agreement with $\mathfrak{P}^{75}$ B here is simply a result of the general trend of the corrections, and the writing is of little evidentiary value.[95] Subsequently, Fee refers to this phenomenon among corrections in John 7 and 14.[96]

In connection with this topic it may be noted that, on the basis of the plates originally published by Martin in 1956, Aland suggested that $\mathfrak{P}^{66}$ was written by two different scribes. Aland pointed out that the letter β on page 1 is rather different from that found in John 11:33 (on page 79), and says (citing Wilhelm Schubart): "im späteren Text laufe die Schrift breiter und sei der Gesamteindruck etwas anders." As a consequence "könne man vielleicht von zwei Schreibern aus derselben Schule sprechen."[97] Unfortunately, however, the original plates are misleading here. For, as the plates published later clearly show, the β in 11:33 is part of a correction,[98] and it is readily understandable that the writing of a correction might differ from that of the original text.[99] Indeed, the difference is made evident by comparison of the εμβριμωμενος of the correction at 11:33 with the εμβριμωμενος of 11:38 on the next page (page 80, line 2), where the β appears more like those on page 1. The slightly larger writing is apparent in the later portion of the codex, but this could be due to the scribe's concern at the beginning of his task that he might use too many folios. (Perhaps he had a fixed allotment, and as he saw the end of his copying in sight, he was able to write larger.) In any case, the theory of two scribes seems not to have been adopted following the publication of the plates of the entire manuscript.

Most recently, we have the systematic citation of corrections found in Comfort and Barrett. There is, further, a new classification of the corrections as the work of three hands.[100] The consensus has been that almost all

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[94] Ibid., 70.

[95] Fee, ibid., 60 n. 10, concedes: "the total lack of consistency by the scribe makes any conjecture tentative."

[96] "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 n. 52 = Epp and Fee, *Studies*, 259 n. 14.

[97] "Papyrus Bodmer II," 164: "in the later text the writing is wider and the overall impression is rather different," and "one could perhaps speak of two scribes from the same school."

[98] See also Fee, *Papyrus Bodmer II*, 94. The contrast in quality of the original plates and the later ones is apparent here. This variation is cited by BDF, § 90, but "$\mathfrak{P}^{66}$" is included with $\mathfrak{P}^{45}$ D Θ as having -μουμενος; however, although the later plates appeared only after BDF was published, even the *editio princeps* reports $\mathfrak{P}^{66}$ as having -μωμενος. BDF further observes that this is not simply a confusion of -άω and -έω verbs. (Besides the variation at 11:33, at Mark 14:5 -μουντο is found in ℵ C* W 472 517 692 1424, and at John 11:38 -μουμενος is found in ℵ A U Y f^{13} 579.)

[99] See also n. 95 above. Of course, in this example the most any difference would show is that this *correction* was by a second hand, and not that two scribes were responsible for the writing of the text of the papyrus.

[100] Comfort and Barrett, 384–388; the editors refer on this topic (376 nn. 1–2) to an unpublished master's thesis by Karyn Berner, "Papyrus Bodmer II, $\mathfrak{P}^{66}$: A Reevaluation of the Correctors and Corrections" (Wheaton College, 1993), and to Comfort's unpublished

the corrections were by the original scribe, with the usually cited exception of 13:19a.[101] But Comfort and Barrett maintain that "it seems relatively certain that the manuscript was produced in three stages."[102] These are described as follows:

1. The original scribe copied the entire text of John, making corrections as he wrote—primarily to emend any transcriptional mistakes he noticed. Most of these corrections involved fixing nonsense readings.
2. The paginator of the first part of the manuscript (pages 1–99) made many corrections, both grammatical and substantive. These corrections often brought the manuscript into line with an Alexandrian-type text. Most likely, this corrector used a different exemplar for his emendations. This corrector can properly be called the *diorthōtēs*.
3. Another corrector, probably the same person as the second paginator, made a few changes, especially in chapter 13, for the purpose of preparing the text for a lectionary reading. This scribe or lector marked up this portion with extensive breathing marks and punctuation in preparation for oral reading.[103]

These three correctors are designated by Comfort and Barrett as c^1, c^2, and c^3, respectively, in their textual notes.

In his review of their original edition, Parker gives considerable attention to the corrections, and grants that two of them (13:24a and 13:26) are plausible as later corrections (assigned by Comfort and Barrett to c^3).[104] But Parker goes on to observe that the scribe's hand itself seems to change as the copying proceeds, and wonders whether the difference of the corrections assigned to c^2 are such that "one would have to conclude that it was the work of a different scribe." Parker then suggests that for the corrections the scribe's style might have been different, thus accounting for the slightly different forms of some letters.[105] But subsequently Comfort and Barrett re-affirm their identifications.[106]

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doctoral dissertation, "The Scribe as Interpreter: A New Look at New Testament Textual Criticism according to Reader-Reception Theory" (University of South Africa, 1996). I have not seen either of these works.

[101] It is surprising that Comfort and Barrett, 386, state: "In fact, not one scholar has been able to say definitely that a second hand was involved in the corrections, although both Colwell and Rhodes suspected this." Fee, *Papyrus Bodmer II*, 59, is clear about 13:19a, as was I in my dissertation (391–392), and as is the IGNTP. See Parker, review of Comfort and Barrett, *The Complete Text*, 24.

[102] Comfort and Barrett, 386.

[103] Ibid., 386–387 (unchanged from the 1st ed., 376–377). Some tracings of characteristic writings of certain letters are given at 387. A similar theory is presented by Comfort in his "New Reconstructions," 224–227. Apart from the issue of correctors, the difference between the pagination of pages 1–99 and that of later pages seems clear, now that it has been pointed out.

[104] Parker, review of Comfort and Barrett, *The Complete Text*, 24–29, summarizing at 26: "The evidence for a couple of corrections by a considerably later hand is thus increased."

[105] Ibid., 28.

[106] Barrett, "Reply to Parker's review," item 29: "one must do a complete tracing of all the

However, I remain unconvinced that any of these corrections other than 13:19a are by a later hand, and the identification of three correctors seems to me doubtful.[107] Comfort and Barrett assign the following seven corrections to their c^3: 13:19a, 13:20a, 13:24a, 13:24b, 13:25, 13:26, and 15:25. The corrections at 13:24a, 13:24b, and 13:25 occur in two lines that have clearly been extensively altered, and whatever differences there are in the letters seem to me to be readily explainable by the scribe's attempt to cover the erased text and perhaps to utilize fragments of the earlier letters. At 15:25 only an α and part of an υ remain of αυτων; but neither of these seems markedly different from the scribe's writing, and both seem different from the writing seen at 13:19a. At 13:20a we have an ε added in the left margin, but it too seems consistent with the scribe's work. And at 13:26 the superlinear εμβα has been squeezed in between lines; note that the peculiar μ has been designed to fit around the ψ, and that it is quite distinct from the μ found at 13:19a. In short, whatever differences one finds are the result of the exigencies of correcting, as indeed Fee well observed:

> The letters of many of the additions are not as well-formed as those of the original text, but for the most part they are not so different as to suggest a second hand. Probably any differences are the result of the scribe's being less a calligrapher when he has turned corrector: the letters appear to reflect more haste, and they are usually smaller.[108]

The Nature of the Corrections

Some further distinctions may be made among the corrections in $\mathfrak{P}^{66}$. More than half (283, it appears) of the original readings are singular (by my criterion), and most of these would seem to be "obvious" scribal mistakes.[109] Quite a few of the remaining original readings should probably also be classified as obvious errors, which pick up accidental support from other scribes' making the same errors. But in about 100 corrections both readings have significant support that points to the presence of the readings at an early period. Some of this support may well be coincidental,

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letters by the various hands and then make a detailed study of the differences. We have done this and are sure that we see three hands at work."

[107] The IGNTP assigns (before Comfort and Barrett, of course) the six other c^3 corrections to $\mathfrak{P}^{66*c}$.

[108] *Papyrus Bodmer II*, 59.

[109] Of the "approximately 450" corrections cited by Fee, *Papyrus Bodmer II*, 57, "approximately 235" are said by him to be "corrections of scribal slips." These results (whatever the precise numbers may be) show the exaggeration in the assertion by Klijn, "Papyrus Bodmer II," 334: "The attestation of witnesses in almost all cases of correction shows that we are not dealing with mere errors." (See n. 401 below.)

of course, but it is implausible that all or even most of it is. Thus, some dozens or scores of these corrections represent the shift during correction from one early reading to another. Naturally, then, we can use such evidence to characterize the correcting activity in terms of our usual categories of text types and families. The most thorough work of this sort remains that of Fee, which is reported (and revised) below.

Corrections in scribendo[110]

Quite a few of these evident errors can be seen to have been corrected by the scribe immediately in the course of writing.[111] As many as 49 corrections *in scribendo* may be found, many of which are cited by Rhodes in a lucid classification and discussion.[112] Eight of these (3:2a, 4:11a, 4:23b, 7:33, 7:44a, 11:1a, 12:1, 13:32) are more or less doubtful, but I believe that the other 41 are virtually certain. Indeed, I believe that at two of these, 10:38b and 12:23, the scribe can be seen to have caught his error in the middle of writing a letter.

1:9 While copying παντα ανθρωπον, the scribe at first omitted the third occurrence of α by haplography, and thus started to write παντ̣αν(θρωπον). But before continuing he noticed the error, erased the ν that he had just written, and then continued after the erasure with ανθρωπον.[113]

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[110] See chapter 4, n. 65.

[111] Martin, *Papyrus Bodmer II*, 31: "On a même souvent l'impression—à vrai dire ce n'est qu'une impression—que la correction a été apportée immédiatement après la faute." Martin says this is "à coup sur le cas" for 4:11a, 3:3, and 12:1; but 4:11a and 12:1 seem not entirely certain to me. See also Aland, "Papyrus Bodmer II," 181; Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 253 (who cites 1:15a, 3:3, 14:12c); and idem, *Papyrus Bodmer II*, 58 (who cites 3:3, 4:11a, and 14:12c). Treu, review of Martin, 292, states: "Doch sind die Fehler fast stets alsbald berichtigt werden." This is an exaggeration.

One may compare the variety of ways in which the scribe of $\mathfrak{P}^{66}$ makes such corrections, as noted by Rhodes ("Corrections," 272), to the methods used by the scribes of Codex Bezae and Codex Sinaiticus; see Scrivener, *A Full Collation of the Codex Sinaiticus*, xix–xx.

[112] "Corrections," 272–273, where he cites our 5:9 as 5:8. Rhodes does not include 23 of the 49 that I list: 1:9, 3:2a, 3:31b, 4:48b, 5:10, 5:16a, 6:7b, 6:11, 6:64a, 7:33, 7:44a, 8:28b, 8:42b (where he has a different reading; see p. 277), 9:41a, 10:15, 11:1a, 12:1, 13:20c, 13:32, 14:12a, 15:10d, 15:13, or 16:25 (he goes only through 14:26), although he does analyze 14:12a later (at p. 280, as a two-stage correction; see below) and lists 3:31b (p. 275). He also includes 10:41, but this is likely to have been corrected later (although by the first hand); see further below. Rhodes includes 14:10b in his miscellaneous category. Under leaps he also includes 6:60a, 10:37b, and 12:23, but while these were made *in scribendo*, I do not see the leap involved. As Rhodes observes, the scribe sometimes begins his text afresh after an erasure, and sometimes begins within the erasure.

[113] Rhodes ("Corrections," 274 and n. 7) classifies the original παντ̣αν as resulting from the scribe's tendency to add "an unnecessary ν to certain forms," and I followed this interpretation in my dissertation. Fee (*Papyrus Bodmer II*, 85) calls the original παντ̣αν a "meaningless scribal error," and the IGNTP and Comfort and Barrett similarly see simply the erasure of a superfluous -ν. (But Swanson asserts that $\mathfrak{P}^{66*}$ read παντ̣ων.) However,

1:15a Here John wrote: ϰαι ϰεϰραγεν. The scribe of 𝔓66 first omitted ϰε- by haplography after the similar-sounding ϰαι (i.e., by a sound leap),[114] and so continued with ϰρ.[115] But at this point the scribe caught his mistake, and then tried to correct himself in the easiest manner.[116] So he erased (imperfectly) the ρ, and then continued with εϰραγεν. Unless we think—with no justification—that the scribe first wrote ϰαι ϰρεϰραγεν, the correction must have been made in the middle of writing a word, and thus made by the scribe himself.[117]

3:2a The scribe may have changed his mind about ending a page, so as to start the next sentence on the next page (from ουτος| to |ουτος). But this could be the correction of a dittography at the end of the page.[118]

Colwell ("Scribal Habits," 113) describes as a harmonization to the immediate context "writing πανθρωπον for ανθρωπον (John 1:9, 𝔓66) under the influence of the preceding word, παντα." Colwell thus interprets the erased letter as a π. I think there is little doubt that it is an ν, but Colwell's remark caused me to look again at my earlier interpretation of the error here.

Of course, the scribe might have written πανταν ανθρωπον, and later deleted the -ν. We would then have an example of what Gignac says occurs "sporadically," namely the accusative masculine singular of πᾶς ending in -αν; see *Grammar* 2:134, where he cites ἅπανταν [χρ]όνο[ν]. But this sort of form occurs much less often than something like μητεραν, which the scribe corrects at 6:42c.

[114] The scribe's tendency to confuse αι and ε played a role here; see Fee, *Papyrus Bodmer II*, 131–136. Rhodes ("Corrections," 272) seems to me to confuse the way in which this error occurred when he writes: "the conjunction ϰαι was threatened with elimination due to its itacistic confusion with the following ϰε-."

[115] In my dissertation (394–395, 643) I stated that the scribe first wrote ϰρα, and later changed the α into ε. But I now see no evidence of an original α. And this accords with the citations in Rhodes, "Corrections," 272, and the IGNTP (who think that the erased letter was either ϰ or ρ). Comfort and Barrett print ϰ⟦ρ⟧εϰραγεν, and in their note say that "ϰρα was changed to ϰεϰραγεν (c1)." This is misleading, of course, since the change was only to the first portion of the word in any case; but they seem to agree with the sequence found in my dissertation. See also Klijn, *A Survey*, Part 2, 40, who thinks that the scribe wrote ϰαιϰρε before erasing ρ.

[116] Note, by the way, that the stages in the copying here are syllables, which are, it appears, the units that the scribe generally tends to copy; see Colwell's and Fee's observations at p. 493 and n. 502 below.

[117] But see below for the citation in the IGNTP. Finegan, *Encountering New Testament Manuscripts*, 116, also refers to this correction, but thinks that "an additional wrong letter" was later erased either by the scribe or the corrector. This correction is not noted in the edition or by Fee in his *Papyrus Bodmer II*, but had been cited earlier by Fee in his "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 253.

[118] See the correction at 13:32. In my dissertation (645) I took the original reading at 3:2a to be ουτος|ουτος, a dittography at the end of the line and the end of the page, subsequently corrected by erasing the first occurrence; Rhodes, "Corrections," 274 n. 6, so understands the correction, as does Fee, *Papyrus Bodmer II*, 87 ("simple dittography resulting from the page ending"). As with 13:32, I am not sure that this is not the correct interpretation, and the correction could then have been made at any time. But Comfort and Barrett contend that "ουτος was erased to begin the next sentence on a new page," and this is certainly very plausible (see n. 165 below). If so we have a correction *in scribendo*.

3:3 Influenced by the common phrase αμην (αμην) λεγω υμιν, the scribe wrote υμιν, but immediately caught his error, erased υμιν, and then wrote cοι and proceeded.[119]

3:8a Exactly as at 6:63a, the scribe began to write πνευμα *plene*, and shifted after writing πνευ to the contracted form, writing the α after the erased ευ.[120]

3:16 Perhaps influenced by the occurrences of ηγαπα elsewhere in John,[121] or perhaps just thinking that the imperfect tense was more appropriate, the scribe first wrote ηγαπα, but before continuing caught his error, erased the final letter,[122] and after the erasure wrote ηcεν to complete ηγαπηcεν. Then he proceeded.

3:31b After writing εκ της γης εστιν, by a backward leap (παντων εστιν ο ων εκ της … εκ της γης εστιν ο εκ του) the scribe started

[119] The IGNTP has ὑμῳγ for $\mathfrak{P}^{66*}$, but the ι seems fairly clear, and the space is insufficient for ω. Colwell, "Scribal Habits," 114, cites the original reading here as a harmonization to general usage ("the prevailing plural").

[120] This correction is noted already by Martin. Comfort, "Light from the New Testament Papyri," 132, discusses this correction in the context of his view that the papyri usually write πνευμα as a *nomen sacrum* when used for the divine Spirit but *plene* when used for human or evil spirits. (See n. 543 below, and also chapter 5, n. 333, and chapter 9, n. 182.) Comfort observes that $\mathfrak{P}^{66}$ writes John 3:6 as εκ του $\overline{\text{πνc}}$ πνευμα εστιν, and states that the scribe distinguishes the divine spirit from the human spirit by using the *nomen sacrum* for the first and the *plene* writing for the second: "The divine Spirit and the human spirit are distinguished because it is the spirit of man which is regenerated by God's Spirit. This is the only place in this manuscript in which the copyist made the distinction between the divine and the human spirit. But was this a faithful transcription or merely a perceptive interpretation?" This is a very interesting example, and does seem to demonstrate that, at least in this passage, the scribe intended to mark the distinction. See further Comfort, *Encountering the Manuscripts*, 235. See also the remarks by Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 88–89, on the manner of writing πνευμα by the scribes of **א**. And it seems that the scribe of $\mathfrak{P}^{66}$ similarly distinguished the sacred use of θεοc, written as a *nomen sacrum*, from its use for other gods, written *plene*; see Hurtado, *The Earliest Christian Artifacts*, 130, and Comfort, *Encountering the Manuscripts*, 229, who speaks generally of "New Testament scribes" at John 10:33–35, presumably referring to $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$. The scribe of $\mathfrak{P}^{46}$ makes the same distinction; see chapter 5, n. 333.

But Comfort then says of the correction at 3:8a: "the same copyist originally wrote ΠΝΕΥΜΑ, presuming that the word πνευμα here referred to the wind, not the divine Spirit. But then he corrected it by scraping out ΕΥΜ and placing a bar over the entire word: $\overline{\text{ΠΝ...Α}}$. As such, the correction denotes a nomen sacrum—and also betrays an interpretation." Whatever the interpretation may be, the scribe did not complete the writing of πνευμα *plene*, since the photograph shows quite clearly that the μ was not written. Moreover, Comfort and Barrett edit $\overline{\text{πν}}[\![\text{ευ}]\!]\overline{\text{α}}$, but then describe the correction differently: "πνευ was changed to a *nomen sacrum* by erasing ευ, adding α superlinearly, and adding an overbar." But this is also incorrect: the α is clearly on the line. In *Encountering the Manuscripts*, 235, Comfort states that the scribe wrote "the first four letters" of the word *plene* and then corrected to the *nomen sacrum*: "This probably shows that the scribe of $\mathfrak{P}^{66}$ recognized that *pneuma* required a different orthography for a different sense in this context but then succumbed to the standard formula for designating nomina sacra."

It is striking that François Lasserre, "Un nouveau manuscrit de l'Évangile de Jean," *RTP*, 3d ser., 7 (1957) 48, describes the scribe's activity precisely, but solely from the *editio princeps* without the photographs. See further n. 172 below.

[121] As Rhodes, "Corrections," 273 n. 1, cites, ηγαπα occurs at 11:5, 13:23, 19:26, 21:7, and 21:20, but ηγαπηcεν at John 13:1 and 15:9.

[122] The IGNTP has the erased letter as ν.

to write ο ων εκ της γης again. After writing ο ων and perhaps some or all of εκ τ, he found his place, and decided to repair the error by inserting και εκ της γης λαλει in the lower margin and erasing ων, and then continued with εκ του ουρανου.[123]

4:5 The scribe started to write ιωσηφ, by a forward leap (ιακωβ … ιωσηφ), but caught his error after writing ιω.[124]

4:11a The scribe first wrote αυτη, perhaps being influenced by ειπεν αυτη in vs. 10, or by anticipation of the following η.[125] But the scribe may have immediately seen his error, marked through η, and written ω after it.[126] However, it is possible that this may have been a later correction (although by the first hand); αυτη ends the line at the same place as the next line ends, and ω is a bit smaller than usual.

4:21 The frequency of κοσμος in John led the scribe to write εν τω κοσμω.[127] But before proceeding with τουτω, the scribe caught his error, and erased κοσμω, writing ορι over it, and wrote τ over the erasure of ω, and then completed τουτω.

4:23b The use of τω πατρι after προσκυνησουσιν earlier in vs. 23 may have led the scribe to write αυτω after προσκυνουτας (*sic*).[128] However, it is possible that the scribe would have stopped the line with αυτω in order to place $\overline{\text{πνα}}$ on the next line, rather than to divide it or to squeeze it into the space remaining; in that case the correction could have been done later.

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[123] Fee (*Papyrus Bodmer II*, 123 [his Appendix C]), Rhodes ("Corrections," 275), the IGNTP, and Comfort and Barrett follow the *editio princeps* in interpreting the original reading as an omission of και εκ της γης λαλει. However, this omission would be unexplained. But then they also must postulate another correction, the deletion of the subsequent ων, which Fee and Rhodes relate to the addition of ερχομενος (see also Fee, *Papyrus Bodmer II*, 87). Note further that, if the lines of the *Vorlage* were of similar length to those of $\mathfrak{P}^{66}$, the first εστιν would lie just above the second one.

[124] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131 (citing Roux), says of this correction (but as 4:6): "Le scribe allait commettre une erreur qu'il a réparée aussitôt."

[125] Rhodes, "Corrections," 273, suggests the influence of αυτη, but adds: "or is this the nominative αὕτη, subject of λεγει?" The latter scenario seems very unlikely to me. See Gignac, *Grammar* 1:293, on the rare shift from ω to η.

[126] This is also included among the corrections *in scribendo* by Martin, *Papyrus Bodmer II*, 31, and Fee, *Papyrus Bodmer II*, 58.

[127] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 121, thought that the original reading was καιρω. But Fee, *Papyrus Bodmer II*, 88, argues for κοσμω. Rhodes, "Corrections," 273, says "simply wandering?", but Comfort and Barrett, 372, refer more specifically to the influence of 16:32–33 and 17:11.

[128] But see Rhodes, "Corrections," 273 n. 4: "With προσκυνω, John's usage is divided (accusative iv. 22bis, 24, and dative iv. 21, 23, ix. 38), while usage elsewhere favours the dative." Rhodes classifies this as harmonization to general usage. Kilpatrick cites this correction in his "Style and Text in the Greek New Testament," in *Studies in the History and Text of the New Testament*, ed. Daniels and Suggs, 155–156 = *Principles and Practice*, 56–57, as part of his investigation of the variation between accusative and dative after προσκυνέω. He notes that at 4:24 there is some slight evidence for αυτω (251 *pc*, while ℵ* D* omit the object), and further contends that at 4:22 ὅ "may well be for τούτῳ ὅ," and concludes that "we have probably no example in John of προσκυνεῖν with the accusative." The reading of $\mathfrak{P}^{66*}$ at 4:23b could then be seen as a remnant of the original text.

4:29 The scribe corrected his itacistic ιδετε to ιδεται.[129]

4:48b The scribe changed his mind about dividing a word at the end of a line (from προ|cαυτον to προc|αυτον).[130]

5:9 At the beginning of the verse, the scribe wrote ην δε, by a forward leap (cου και περιπατει και … αυτου και περιεπατει ην δε), but at that point noticed his error, erased ην δε, and then proceeded.[131]

5:10 After writing ελεγον ουν, the scribe seems to have looked forward to εξεστιν coι, thus wrote coι, but then caught his error before continuing.

5:16a The scribe changed his mind about dividing a word at the end of a line (from δια το|υτο to δια|τουτο).[132]

5:28b Recalling the phrase φωνη βοωντοc εν τη ερημω at 1:23, the scribe first wrote παντεc | εν τη ερημω, but then caught his error. He did the repair by prefixing οι to the line, retaining εντ, writing οιc over ηερ, erasing η, retaining μ, writing ν over ω, and then writing ημειοιc to complete εν τοιc μνημειοιc. Then he proceeded with ακουcωcιν.[133]

5:36b After δεδωκεν the scribe started to write και by a forward leap (δεδωκεν μοι … απεcταλκεν και), but noticed his error after κ, erased that letter, and then continued with μοι after the erasure.

6:5c The scribe corrected his itacistic ερχετε to ερχεται.[134]

6:7b The scribe seems to written αυτου (perhaps by perseverance after ουκ αρκουcιν), or perhaps even intended αυτουc, but then corrected immediately by erasing the last υ and continuing with ιc.

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[129] The IGNTP reverses the direction of the change.

[130] The c protrudes past the vertical margin; compare with 2:11c. But the *editio princeps*, Fee (*Papyrus Bodmer II*, 88), Rhodes ("Corrections," 274 n. 5), Swanson, the IGNTP, Comfort and Barrett, and my dissertation all posit an original dittography (προc|cαυτον), which was corrected. On the nature of word division see Supplementary Note 10.

[131] This is the analysis of Rhodes, "Corrections," 272. The erased letters are very obscure, and the IGNTP and Comfort and Barrett refer merely to an erasure of four letters. The photograph indicates a few remaining spots of ink within what I thus take to be the erasure.

[132] It is theoretically possible that the scribe originally wrote το|τουτο, thus having a dittography at the end of a page. But, as cited in my dissertation (649), it seems to me more likely that the scribe simply decided not to divide the word at το-. On the nature of word division see Supplementary Note 10. This correction is not cited in the *editio princeps*, and is cited as δια ⟦το⟧|τουτο in Comfort and Barrett. The IGNTP says: "δια: fortasse + duae litterae postea eras. $\mathfrak{P}^{66}$."

[133] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 121, correctly cites the original reading as εν τη ερημω, noting that one can still see the η under the ο of τοιc, and later (128) suggests 1:23 as the source (with a question mark), calling this one of the readings due "à une fantaisie du scribe." Colwell, "Scribal Habits," 122, follows Boismard. This reading is found in Rhodes, "Corrections," 273, and Comfort and Barrett. But Fee, *Papyrus Bodmer II*, 88, and the IGNTP cite the original reading as εν τω ερημω, and I did the same in my dissertation; presumably we were all anticipating the final ω of ερημω. Comfort and Barrett, 382, also cite the influence of 1:23; cf. Comfort, *Encountering the Manuscripts*, 283. Rhodes, "Corrections," 273, glosses the correction with "simply wandering?" Aland, "Neue neutestamentliche Papyri II," 63, cites "εν τας μνημειοιc?" for $\mathfrak{P}^{66*}$.

[134] Rhodes inadvertently omits the ο.

6:11 The scribe originally doubled the final letter of ευχαριστησας, but immediately corrected the second occurrence into the initial letter of εδωκεν.[135]

6:60a The original reading is obscure, but I believe that it is most likely that after ουν the scribe finished the line with των μαθητω̄.[136] One can still see the final line representing the final ν,[137] and from those words in the following line one can see that the space matches perfectly.[138] In any case, it is virtually certain that the correction was done *in scribendo*, since the scribe continues on the next line with των μαθητων ειπον κτλ. (The omitted αυτου is added in the margin.)

6:63a Exactly as at 3:8a, the scribe began to write πνευμα *plene*, and shifted after writing πνευ to the contracted form, writing α over ευ.[139]

6:64a After υμων the scribe first wrote (at least) υμων οι μη πιστευ by a forward leap (υμωv̲ οι ου … εισιv̲ οι μη), and then apparently continued with ς to begin the next line; it seems that he was going to write πιστευσαντες. But at this point he noticed his error, erased μη and wrote ου, also erased the initial ς, and continued with ουσι. (It is possible that the initial ς was erased later.)[140]

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[135] Unless we suppose that the scribe wrote εδωκεν, this seems to be the only scenario. This correction is cited by Fee, *Papyrus Bodmer II*, 89, but not by the IGNTP or Comfort and Barrett. By the way, Williams, *Early Syriac Translation Technique*, 304 and 155, discusses the evidence of $sy^{c.p}$, noting that their coordination with **o** would occur even if they were rendering the Greek participle. Now, sy^{c} seems to support εδωκεν, while sy^{p} seems to support διεδωκεν. Since the former verb occurs both with the participle and with the finite verb and και, I have cited sy^{c} in parentheses for both readings. However, διεδωκεν occurs only with the participle, and so I have simply cited sy^{p} there.

[136] I follow Rhodes, "Corrections," 272.

[137] As noted by Georges Roux in Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131 (see 130), but without suggesting what the original was.

[138] Fee, *Papyrus Bodmer II*, 90, suggests that "the original was some form of the present participle, spelled ακουω̄ / των." But some further letters must have been present after πολλοι ουν. Comfort and Barrett assert that an original ακ[ ]ων was corrected (by their "c^{2}") to ακουσαντες εκ, where about 8 letters are missing. However, the initial α seems to be a correction. The IGNTP says that των ακουσαντων was corrected to ακουσαντες εκ των; this seems possible, but would require the scribe to have made an unusual grammatical shift. See also Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131 (citing Roux). Colwell, "Scribal Habits," 122, notes the "smoother feeling" of the original reading, calling this one of the "rearrangements of the Greek text that are almost certainly stylistic."

[139] This correction is not as clear as 3:8a, and is not cited by Martin; but it is cited (along with 3:8a) by Rhodes, "Corrections," 273. It is interesting that the scribe seems to have caught his "error" at the same place each time, namely just after writing the υ. Comfort, "Light from the New Testament Papyri," 132, does not mention the correction at 6:63a, and cites John 3:6 ($\mathfrak{P}^{66}$) and 3:8 ($\mathfrak{P}^{66*}$) as presumably the full set of places where the scribe of $\mathfrak{P}^{66}$ writes the word *plene*. But in his *Encountering the Manuscripts*, 235, he asserts that "the scribe of $\mathfrak{P}^{66}$ first wrote it in full as *pneuma*, then changed it to ΠΝΑ." As with 3:8a, though, it is clear that the scribe initially wrote only πνευ, as indeed is noted by Comfort and Barrett, 411 n. e.

[140] I follow the analysis of Fee, *Papyrus Bodmer II*, 90. Rhodes, "Corrections," 276, sees the correction as just making a substitution, as do the IGNTP and Comfort and Barrett.

A few words farther on the scribe made another leap, τι̲νες … τι̲ς, and thus omitted τινες

7:8 After writing υμεις the scribe leaped ahead (αναβητε … αναβαινω), and started to write αναβαινω, but caught the error after writing the third α, erased that letter and then continued with αναβητε.

7:33 This is a confusing place. Fee cites this as "π$^{\varepsilon}$μψαντα," and adds that the "first α has been corrected from an original ψ."[141] This seems correct, but what was the scribe trying to write?[142] The key seems to me to lie in observing that the scribe first wrote προς τον|με. The end of the line perhaps occasioned this slip where the scribe was for the moment intending to write προς τον με πεμψαντα. But certainly he did not continue with πεμψαντα. The IGNTP thinks that he continued (after με) with ψψντα, which would be an unusual collocation of letters even for this scribe. But the scribe must have noticed his mistake no later than at this point, since he continues with με in its proper position. I conjecture that in fact the scribe, after writing με, somehow lost his place again and thought that he had written the εμ of πεμψαντα, in his confusion wrote ψ twice, but got no farther than ψψ when he noticed what he had done. At this point he repaired his work. He kept the μ and first ψ that he had written, erased the ε, added πε at the beginning of the line, wrote α over the second ψ, and then continued with his text. He had a problem with this same phrase at 7:18a and 13:20c.[143]

7:44a The scribe may have first written επεβαλ|, but before proceeding changed his mind about word division and written επεβα|λεν.[144] However, this could have been the correction of a dittography.[145]

8:28b After writing οταν the scribe made a leap to the following line (οταν υψωσηται … ανθρωπου), started to continue with ανθρωπου, but caught the error after writing θ, erased θ, and then proceeded with υψωσηται.[146]

8:34 Influenced by απεκριθη προς αυτον in vs. 33,[147] the scribe wrote αυτω in vs. 34, but before continuing he noticed his error, erased

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εισιν οι μη πιστευοντες και. But he then proceeded far enough that he was unable to repair the error *in scribendo*, and so eventually added the omitted words in the upper margin; of course, he may have noticed the omission only at the later check of the codex. See the discussion of 6:64b below.

[141] *Papyrus Bodmer II*, 91.

[142] The IGNTP cites $\mathfrak{P}^{66*}$ for μεψψντα, while Comfort and Barrett state: "μψαντα was changed to πεμψαντα by adding π in the margin and ε superlinearly (c^1)." (Swanson cites no correction at all.)

[143] Colwell, "Scribal Habits," 113, cites as harmonizations to the context: "μεψαντα for πεμψαντα (John 7:18; 7:33; 13:20, $\mathfrak{P}^{66}$) under the influence of the word which follows (με), which $\mathfrak{P}^{66}$ liked so well he did it three times." See also Teeple and Walker, "Notes on the Plates," 149–150.

[144] This would give the preferred division after a vowel; see Supplementary Note 10.

[145] As cited in my dissertation (657), by Fee, *Papyrus Bodmer II*, 91, and by the IGNTP; Comfort and Barrett just note the erasure of the λ. Rhodes, "Corrections," 279, is not even sure that there is a correction here.

[146] The IGNTP states that for οταν the scribe first wrote οτανε, and then erased the ε; this is possible but leaves the original error unexplained.

[147] Rhodes, "Corrections," 273, sees this as the influence of general usage, which is certainly possible.

the ω, and then wrote οι over the erasure, proceeded with c to complete αυτοιc, and then continued.[148]

8:42a By a confusion of *nomina sacra*, the scribe started to write $\overline{\upsilon\text{c}}$ for $\overline{\vartheta\text{c}}$, but after writing υ noticed his error, erased υ, and then after the erasure continued with $\overline{\vartheta\text{c}}$.[149]

8:42b After writing εμαυτου, by a backward leap (εμαυτου εληλυθα), the scribe started to write εμαυτου (again, i.e., to create a dittography), but caught his error after writing εμ, erased the μ, and proceeded with εληλυθα.[150]

9:19 Since the one man is considered in vss. 13–17, the scribe first wrote αυτον. But before proceeding he noticed his error, erased the ν, and then after the erasure wrote υc to complete αυτουc, and then continued.[151]

9:41a The scribe had difficulty with αμαρτια. The initial letter was written twice, and the scribe probably noticed this dittography immediately. To correct this αα the scribe chose to erase the first α and continue with μ afresh, instead of erasing the second α and writing μ over the erasure.[152]

9:41b After correcting the dittography of the initial letter of αμαρτια (9:41a), the scribe made another dittography, probably by a backward leap (αμαρτια), resulting in the dittography of αμ. This was corrected by erasing the second μ, writing ρ over it, and then continuing with αμαρτια.[153]

10:15 The scribe made a leap from one των to the next (των προβατων και), began to write και αλλα, but completed only κα.[154]

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[148] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131 (citing Roux).

[149] Rhodes ("Corrections," 273) cites the original reading as κ(υριοc?), with the κ erased and $\overline{\vartheta\text{c}}$ written afterwards. Rhodes (n. 5) refers to Boismard's suggestion (review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 123) that the scribe started to write ει ουν, as found in 047. Indeed, I believe that Boismard is correct in saying that the erased letter is "presque certainement un *upsilon*," and Fee (*Papyrus Bodmer II*, 92) also accepts Boismard's reading of the letter as an υ, as does the IGNTP. And in my dissertation (658) I simply cited $\mathfrak{P}^{66*}$ for ου. On the other hand, Comfort and Barrett edit "⟦χ⟧$\overline{\vartheta\text{c}}$," with no comment. An original χ seems to me to be possible, but less likely than an υ.

[150] Fee, *Papyrus Bodmer II*, 92, says that the "scribe probably started a dittography of the preceding εμαυτου," and writes ε⟦μ⟧ληλυθα, which Comfort and Barrett follow. Rhodes, "Corrections," 277, cites $\mathfrak{P}^{66*}$ as having εξεληλυθα, perhaps following Aland, "Neue neutestamentliche Papyri II," 63, and Swanson prints εξεληλυθα as the reading of $\mathfrak{P}^{66}$; but see Fee on this reading. The IGNTP just refers to an erased letter.

[151] Rhodes, "Corrections," 273, considers this to be a harmonization to general usage. The IGNTP says that the erased letter was υ, while Comfort and Barrett say that it is unknown.

[152] It seems theoretically possible that the correction was done later. Rhodes, "Corrections," 274 n. 5, includes 9:41a under the dittographies that were not corrected *in scribendo*. See also Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131–132 (citing Roux).

[153] The IGNTP thinks that the erased letter was δ, but Fee, *Papyrus Bodmer II*, 93, cites it as μ, as does Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 131–132 (citing Roux). Comfort and Barrett state: "αμαμ was changed to αμαρτι (c^1)."

[154] The IGNTP says that an ι was erased between των and προβατων, while Comfort and Barrett cite "an unknown letter." However, it looks to me that the letter after των was κ, and further that an α was erased under the left part of π.

10:37b The scribe began to write μοι, thus omitting πιστευετε or transposing so as to write μοι πιστευετε, but after writing μ, caught his error and erased μ, and then continued with πιστευεται μοι.[155]

10:38b The scribe appears to have begun to write εν εμοι for εν τω πατρι, as the result of a backward leap from εν to εν (εν εμοι … εν τω, see below).[156] However, after completing the ε and the left portion of μ within εμοι, he stopped, erased this ε and left half of μ, and then continued with τω $\overline{\text{πρι}}$, as his *Vorlage* certainly contained. The remains of the ε and the left portion of the μ are still visible, and it is clear that the scribe had not finished writing εμ.

11:1a By a backward leap (μαριαc και μαρθαc) the scribe wrote και μαριαc, but caught the error by the end of the word since he continues with τηc.[157]

12:1 The scribe misread the ε of εξ as a numeral (i.e., as ε′), represented it as a word (πε̄|τε), then apparently caught his error when he tried to understand the ξ.[158] He then marked πε̄ for deletion, wrote εξ over τε,[159] and continued with ημερων. This seems to me the most likely way in which the initial error arose, although it is possible that the scribe simply wrote πε̄|τε for εξ, and then made the correction at some later point.[160]

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[155] Aland, "Neue neutestamentliche Papyri II," 63, cites $\mathfrak{P}^{66*}$ as having μη επιστευεται μοι. Fee, *Papyrus Bodmer II*, 93, thinks that the erased letter was μ, criticizes Aland, and comments: "One wonders whether the scribe began to write the object first." Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 124 says: "Peut-être le scribe avait-il commencé à écrire μοι avant πιστευετε … , puis il s'est repris pour adopter le leçon courante. Ce n'est évidemment ici qu'une conjecture. On peut supposer aussi qu'il allait fautivement répéter la négation."

[156] Rhodes ("Corrections," 273) and Swanson say that the original reading was εν αυτω, but the remains appear not to fit this hypothesis. Nestle-Aland and Aland's *Synopsis* just cite $\mathfrak{P}^{66}$ for εν τω πατρι, as does the *editio princeps*. The IGNTP and Comfort and Barrett refer simply to the erasure of two letters or one letter, respectively, after εν.

[157] It is possible that (as Rhodes, "Corrections," 274 n. 6, posits) the original error was just a repetition of μαριαc, and that the correction was done later.

[158] The scribe writes numbers both with numerals and as words; see p. 492 below. We can surmise that in the *Vorlage* the εξ was marked with a rough breathing which was initially interpreted by the scribe as a line indicating that ε was a numeral, i.e., as being a representation of πεντε. At John 2:20 in $\mathfrak{P}^{66}$ we find following εξ a mark, which is rather a separation than a breathing. But what we now see at John 2:20 (and also 2:6) in $\mathfrak{P}^{75}$ is a rough breathing between the two letters, which indeed appears similar to the mark that indicates a numeral; Comfort and Barrett report that the breathing is "actually above ξ." If something like that had been in $\mathfrak{P}^{66}$'s *Vorlage*, the slip would have been facilitated. This is the interpretation of Colwell, "Scribal Habits," who considers "five" to be a singular reading of $\mathfrak{P}^{66}$. Among the many confusions of numerals in New Testament manuscripts, I have noted a similar writing of πεντε for εξ by Heracleon at John 2:20 (see Scrivener, *A Plain Introduction* 2:260 n. 3) and by A at Acts 27:37 (ibid., 2:378).

[159] Martin, *Papyrus Bodmer II*, 31, remarks: "le copiste a commencé le mot πεντε qu'il a arrêté à la première syllabe pour le remplacer par εξ." The correction would then necessarily have occurred *in scribendo*. But, as Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125, and Fee, *Papyrus Bodmer II*, 95, point out, the scribe completed writing πεντε.

[160] As supposed by Rhodes, "Corrections," 278. In contrast, Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125, suggests that the count of "five" days could represent an ancient tradition.

12:23 The scribe began to write εληλθεν, probably under the influence of the common ηλθεν.[161] He caught his error after having written εληλ and the left portion of θ (without the crossbar), erased this fragment of a letter, and then continued with υθεν. Still visible are the remains of the left portion of the θ.[162]

13:19b The scribe started to write οστις for οτι, but after writing at most οστι, caught his error, deleted the c and proceeded.[163]

13:20c The scribe was perhaps influenced by the immediately preceding ο δε εμε λαμβανων, and instead of τον πεμψαντα με the scribe was apparently intending to write προς τον με πεμψαντα.[164] But after writing τον με, he noticed his error and corrected by erasing ε and inserting πε before μ, and then proceeded with ψαντα με. This is very similar to what he did at 7:33, except that at the earlier place the scribe wrote ψψ before making his repair.

13:32 The scribe may have changed his mind about ending a page, so as to start the next sentence on the next page (from και| to |και). But this could be the correction of a dittography at the end of the page.[165]

14:10b By a backward leap (ενεμοι) the scribe wrote the dittography εν εν, caught his error, erased the second ν, and then after the erasure continued with μοι.[166]

14:12a c1 The first of the two stages is involved. The scribe was writing αμην αμην, but for some reason had the idea that the word

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[161] This is the suggestion of Rhodes, "Corrections," 273, who also suggests anticipation of the following θ.

[162] Comfort and Barrett print εληλ⟦ι⟧υθεν, with no note. And they re-affirm this reading in Barrett, "Reply to Parker's review," items 24–29, criticizing the IGNTP's printing of εληλευθεν as the reading of $\mathfrak{P}^{66*}$; on the latter see the discussion below. So we find that the IGNTP reads the erased letter as ε, Comfort and Barrett have ι, and Rhodes has θ. I believe that it is in fact the left half of a θ.

[163] The scribe corrects the opposite confusion (i.e., writing οτι for οστις) at 8:53b, but not *in scribendo*. Comfort and Barrett edit ο⟦ε⟧τι.

[164] Fee, *Papyrus Bodmer II*, 96. Alternatively, perhaps the scribe simply skipped πεμψαντα by accident, and was going to write τον με ταυτα ειπων κτλ. Being about to write such nonsense may have caused him to review his *Vorlage*. See also n. 142 above.

[165] See the correction at 3:2a as well as n. 174 below. In my dissertation (671) I took the original reading to be κ, (= και)|και, a dittography at the end of the line, subsequently corrected by erasing the first occurrence; Rhodes, "Corrections," 274 n. 6, so understands the correction, as does Fee, *Papyrus Bodmer II*, 96. Similarly, Comfort and Barrett simply edit ⟦κ,⟧|και. As with 3:2a, this may be the correct interpretation, and the correction could then have been made at any time.

The IGNTP cites this correction for 13:31–32, but confusingly combines the correction of και with what seems to be the completely independent omission of ει ο θεος εδοξασθη εν αυτω at the beginning of vs. 32. This omission, which $\mathfrak{P}^{66}$ shares with **א*** B C* D L W 1 579 *al* it vs^{mss} sy$^{s.h}$ ac^{2} mf bo^{pt}, is doubtless by a very tempting leap (και ο θεος εδοξασθη εν αυτω ει ο θεος εδοξασθη εν αυτω), although the support renders it doubtful whether $\mathfrak{P}^{66}$ made this leap independently or inherited the shorter text. Moreover, the IGNTP's citation appears to imply erroneously that after correction $\mathfrak{P}^{66}$ does not have και before ο θεος in vs. 32.

[166] Rhodes, "Corrections," 273, has "ενεν(?)," which I followed in my dissertation. Instead of a correction, though, the IGNTP finds: "papyrus asper inter ε et μ $\mathfrak{P}^{66}$." Comfort and Barrett agree that an ν was erased, and this seems most likely to me; the right upright is still partly visible.

should occur only once, and so stopped before writing the ν of the second αμην. At this point he erased the second αμη by means of dots, and continued on with λεγω.[167] Subsequently, perhaps at a later check, he decided that αμην αμην was needed, and so he erased the dots over the second αμη, and added a supralinear ν in order to write the second αμην.

14:12c By a backward leap (κα̲κεινος ποιησει κα̲ι) the scribe started to write κακεινος again, but after writing κακει he noticed his error, put deletion marks through κα, erased ε and wrote α over it so as to create και, and then continued with μιζονα.[168]

15:10d After two occurrences of μου, the scribe started to follow μενω with μου, but after writing μ, noticed the error, erased that letter, and continued with αυτου.[169]

15:13 By perseverance from the preceding τ̲ω̲ν φιλ̲ω̲ν, the scribe wrote αυτω, but then corrected to αυτου before proceeding.

16:25 After writing πατρος, the scribe lost his place by a backward leap (παρ̲οιμιαι̲ς̲ λαλησω … π̅ρ̅ς̅ απαγγελω), and moved back to the earlier λαλησω υμειν (which probably was more or less directly above απαγγελω υμειν), and completed writing λαλησω υμειν again. But at that point he caught his error, marked λαλησω υμειν for deletion, and then continued with απαγγελω υμειν κτλ.[170]

It is curious that no such examples appear after 16:25, since they occur fairly regularly throughout the manuscript.[171] The lack of examples toward the end may be explained as the result of the scribe's eagerness to finish his work, and the fragmentary nature of the codex, which makes it more difficult to discern such correcting. Incidentally, these corrections seem to

[167] Rhodes, "Corrections," 280, and Comfort and Barrett, ad loc., who though appear to think that all the correction was by their c^2. See further above under Two-Stage Corrections.

[168] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 127, states: "Par erreur, il avait donc commencé à écrire le mot κακεινος … , puis il s'est repris pour donner le vrai texte." And see Fee, *Papyrus Bodmer II*, 58 and 96: "The scribe started a dittography of κακεινος."

[169] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 127, remarks: "Par erreur, le scribe allait probablement écrire une seconde fois le mot μενω."

[170] Aland, "Neue neutestamentliche Papyri II," 66, cites $\mathfrak{P}^{66*}$ as having λαλησω υμειν απαγγελω υμειν, as found in Aland's *Synopsis* and the IGNTP, as well as in my dissertation (675). But Nestle-Aland correctly reports $\mathfrak{P}^{66*}$ as having λαλησω for απαγγελω. Indeed, I think it is certain that the scribe did not write λαλησω υμειν απαγγελω υμειν, and then go back (perhaps at some later time) and erase λαλησω υμειν. Weigandt, "Zum Text von Joh. X 7," 48, correctly notes (against the silence of Nestle-Aland) the support from ac^2 sa for λαλησω υμιν, but he also interprets $\mathfrak{P}^{66*}$ as having λαλησω υμιν απαγγελω υμιν. One may compare the correction by $\mathfrak{P}^{75}$ at John 4:42.

By the way, Nestle-Aland correctly cites απαγγελω as occurring in 579^c, as confirmed by microfilm, where the correction from αναγγελω appears to have been made *in scribendo*. Swanson simply cites 579 for απαγγελω.

[171] Rhodes ("Corrections," 281 n. 1), considering the text only through 14:26, observes that such corrections "are distributed with surprising evenness through the manuscript. The incidence is slightly higher in chapters iii–v, but only chapters ii, xi and xii are without examples." But Rhodes includes 12:23, and I add 12:1 as well as 11:1a, so that only chapter 2 is unrepresented through chapter 16.

me to be much more compatible with the view that the scribe wrote by visual copying rather than from dictation.[172]

The initial errors here may be classified as follows (where the direction is toward the original reading):

Orthographic (itacism):

αι > ε:

4:29	ιδετε.
6:5c	ερχετε.

Forward leap:

1:9	παντα ανθρωπον.
1:15a	και κεκραγεν.
4:5	ιακωβ … ιωσηφ.
5:9	σου και περιπατει και … αυτου και περιπατει ην δε.
5:10	ελεγον ουν οι … εξεστιν σοι.
5:36b	δεδωκεν μοι … απεσταλκεν και.
6:64a	υμων οι ου … εισιν οι μη.
7:8	αναβητε … αναβαινω.
8:28b	οταν υψωσηται … ανθρωπου.
10:15	των προβατων και.

Backward leap:

3:31b	παντων εστιν ο ων εκ της … εκ της γης εστιν ο εκ του.
8:42b	εμαυτου εληληυθα.
9:41b	αμαρτια.
10:38b	εν εμοι … εν τω.
11:1a	μαριας και μαρθας
14:10b	ενεμοι.
14:12c	κακεινος ποιησει και.
16:25	παροιμιαις λαλησω υμειν … $\overline{\text{πρς}}$ απαγγελω υμειν.

[172] From his analysis of the correction at 3:8a (see n. 120 above), Lasserre, "Un nouveau manuscrit," 48, concludes: "on a l'impression que le mot πνεῦμα lui était dicté et qu'il s'est rappelé trop tard qu'il devait le noter par l'abréviation dite sacrée." Lasserre also refers to μψαντος (as he says) for πεμψαντος at the corrections 7:18a, 7:33 (cited as 7:34), and 13:20c (cited as 13:21), observing that μψαντος "semble procéder d'une pronunciation régulièrement indistincte de ce mot plutôt que d'une faute trois fois identique de copie." Turner (review of Skeat, *The Use of Dictation*, 149) refers to Lasserre's "suggestion" that $\mathfrak{P}^{66}$ was "produced by dictation," and finds this "very persuasive." However, Lasserre himself is more cautious. After the above comment on μψαντος he adds: "mais chacun sait qu'on peut bredouiller aussi bien de la plume que de la langue." And finally Lasserre leaves the issue open: "Dans l'hypothèse d'une dictée, les rares erreurs considérées ordinairement comme propres à la copie à vue, telles que les quelques haplographies inventoriées par M. Martin, devraient être imputées au lecteur chargé de dicter le texte plutôt qu'au scribe. Mais ces erreurs obligent à compter avec l'hypothèse également défendable d'une copie."

Zellweger, *Das Neue Testament im Lichte der Papyrusfunde*, 24, refers to the "Unzahl grober Fehler" in the text of $\mathfrak{P}^{66}$ (including itacisms), and concludes (25): "Der Papyrus ist keine Abschrift, sondern ein Diktat. Die Fehler beruhen alle auf falschem oder unrichtig interpretiertem Hören." This sweeping and unsupported assertion is then followed by: "Das dürfte auch auf die andern Papyri zutreffen. Es ist nicht einzusehen, warum Bodmer II eine Ausnahme sein sollte." (See also n. 348 below.)

Transposition or omission:

7:33	τον με πεμψαντα.
10:37b	μη μοι πιστευετε.
13:20c	τον με πεμψαντα.

Harmonization:[173]

HarmPar	5:28b.
HarmCont:	4:11a (perhaps), 4:23b, 8:34, 9:19, 15:10d.
HarmGen:	3:3, 3:16, 4:21, 12:23.

nomina sacra:

3:8a, 6:63a	The scribe began to write πνευμα *plene*, and shifted after writing πνευ to the contracted form.
8:42a	$\overline{\text{υc}}$ was going to be written for $\overline{\text{θc}}$.

Misreading of numeral:

12:1	ε of εξ misread as ε′.

Line division

4:48b	ρος| αυτον > ρο|ς αυτον.
5:16a	δια| τουτο > δια το|υτο.
7:44a	επεβα|λεν > επεβαλ|εν.

Page division:

3:2a	|ουτος > ουτος|.
13:32	|και > και|.[174]

Dittography:

6:11	cc.
9:41a	αα.

Other:

6:7b	αυτοις > αυτους.
13:19b	οτι > οστις.
14:12a c1	erased second αμη(ν).
15:13	αυτου > αυτω.
Unclear:	6:60a.

It is unfortunate that these corrections made *in scribendo* have systematically been cited very misleadingly in the IGNTP.[175] Indeed, I would say that their manner of citation falsifies the readings involved.[176] Con-

[173] Rhodes divides the examples he considered into three sub-categories: remote (3:16, 4:21, 5:28b), immediate (4:11a, 14:12c [treated here as a leap]), and general usage (3:3, 4:23b, 8:34, 8:42a, 9:19, 10:38b, 10:41 [see n. 209 below]). Comfort and Barrett, 382, cite 5:28b and 4:21 as examples of the scribe's "unique receptions," but do not mention that they have been corrected. At 5:28b the scribe "read into a present text a previous text," while at 4:21, "with his prior knowledge of John, he read a future text into a present one (chronologically speaking)."

[174] That the scribe would be interested in moving the beginning of a sentence to the next line (which is here the next page) is confirmed by the presence of several places where the scribe leaves considerable space at the end of a line in order to start a new sentence afresh on the next line; see Martin, *Papyrus Bodmer II*, 18. However, Martin fails to note 3:2a or 13:32 in his edition.

[175] There are similarly misleading citations of the corrections in $\mathfrak{P}^{75}$; see pp. 632–634 below.

[176] I will leave to the reader to confirm that the same point often applies to the citations of

sider, e.g., 13:20c, as analyzed above. In the IGNTP we find: "πεμψαντα: μεψαντα $\mathfrak{P}^{66*}$; txt $\mathfrak{P}^{66*c}$." This μεψαντα is not a reading that ever existed in $\mathfrak{P}^{66}$, or even, we might say, in the mind of the scribe of $\mathfrak{P}^{66}$. Rather it is a pseudo-reading, a construction by the editors out of the partially written first reading and a portion of the second reading.[177] The following are additional such examples in the IGNTP apparatus: 1:15a (κ[ι]εκραγεν), 3:8a (πνευα $\mathfrak{P}^{66*}$),[178] 3:16 (ηγαπ[]ησεν $\mathfrak{P}^{66*}$), 5:10 (coι $\mathfrak{P}^{66*}$), 6:5c (ερχετει $\mathfrak{P}^{66*}$), 6:7b (αυτουιc $\mathfrak{P}^{66*}$), 6:64a (πιστευcουcι $\mathfrak{P}^{66*}$),[179] 7:8 (αναβαται $\mathfrak{P}^{66*}$), 9:19 (αυτουυc $\mathfrak{P}^{66*}$; υ^2 postea eras.; but the erased letter can hardly be an Y),[180] 12:23 (εληλευθεν $\mathfrak{P}^{66*}$), 13:19b (οcτι $\mathfrak{P}^{66*}$), 14:12a c1 (αμην αμη $\mathfrak{P}^{66*}$), 14:12c (κακει μιζονα $\mathfrak{P}^{66*}$), 16:25 (*post* πατροc *add.* λαληcω υμειν $\mathfrak{P}^{66*}$).

Furthermore, I may note the following errors in the IGNTP concerning this class of corrections: 3:3 (υμῳν $\mathfrak{P}^{66*}$), 6:60a (των ακουcαντων $\mathfrak{P}^{66*}$), 9:41b (δ eras. sub ϱ).[181] And the following examples are missed entirely: 4:5, 5:16a (textually insignificant), 6:11, 6:63a, 14:10b (the editors say: "papyrus asper inter ε et μ"; this is possible, although the remains of the right vertical of a N seem barely visible), 15:10d. In none of the readings that were corrected *in scribendo* does the IGNTP make clear what happened.

It is noteworthy that two of these *in scribendo* corrections are of readings that find Greek manuscript support: 3:3 and 4:23b.[182] Since it seems very unlikely that we have two *Vorlagen* in such examples, we must conclude with Klijn that "the scribe spontaneously created variant readings which are found in other manuscripts as well."[183] Indeed, in both the examples cited, the initial error was simply a harmonization, and obviously any scribe at any time could have succumbed to such a temptation.[184]

Comfort and Barrett, as well as to other references in the literature, some of which are cited in subsequent footnotes. With respect to Comfort and Barrett's new classification of correcting work, I note that a few of these corrections *in scribendo* are assigned to c^2 (4:5, 4:11a, 6:60a, 14:12c), and most are not ascribed at all. And they do not include 6:11 or 8:28b.

177 Comfort and Barrett posit this same construction: "μεψαντα was changed to πεμψαντα. …"

178 Swanson similarly cites πνευα.

179 $\mathfrak{P}^{66*}$ is similarly cited by Nestle-Aland and Aland's *Synopsis* as having μη πιστευcουcιν; Swanson cites $\mathfrak{P}^{66*}$ for οι ου πιστευcουcι.

180 Comfort and Barrett call it an "unknown letter."

181 The lower curve of the M is still visible, and is quite different from the scribe's Δ.

182 There are also 4:29 and 6:5c, which are merely itacistic shifts, as well as 6:60a and 16:25, where $\mathfrak{P}^{66*}$ has versional support. Klijn, *A Survey*, Part 2, 41, cites 3:3, 4:23b, and 10:38b (thinking that here $\mathfrak{P}^{66*}$ had εν αυτω).

183 Ibid. At 4:23b the agreement is with **א***.

184 Klijn, ibid., continues: "This would mean that to draw genealogical relations based upon common variant readings is not always a trustworthy procedure."

Corrections of Slips

Other obvious slips in 𝔓66 appear to have been corrected later, but of course it is not clear whether the scribe made the corrections shortly after committing the errors, or whether the scribe (or conceivably someone else) made the corrections during a subsequent review of the completed manuscript.[185] Rhodes gives an insightful analysis of many of these (but only through 14:26), classifying these "insignificant variants"[186] as (II-a) itacisms (23 exx.),[187] (II-b) forward leaps (14 exx.),[188] (II-c) backward leaps (13 exx.),[189] (II-d) the "simple omission of one or more letters from sheer carelessness" (61 exx.),[190] (II-e) phonetic slips and other peculiarities (18 exx.),[191] and (II-f) nonsense readings (10 exx.).[192]

My list includes 164 such corrections, presented here following my usual scheme. These lists do not include significant variations or places where the correction itself is a singular or nearly singular reading; those appear later.[193]

First, there are 61 corrections of orthographic confusions. Many of these are of simple itacisms, showing that the scribe was concerned to

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[185] See Rhodes's comments and examples, "Corrections," 273–275.

[186] Rhodes, ibid., 274–275. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128, says that "le scribe se montre souvent assez distrait, omettant une ou plusieurs lettres du mot qu'il écrit, mettant un mot à la place d'un autre, intervertissant l'ordre des lettres, etc." Aland, "Papyrus Bodmer II," 181, made an initial classification of many of the corrections, but only on the basis of the *editio princeps*.

[187] Rhodes cites: 3:4, 4:10a, 4:10b, 5:29a, 5:33a, 6:40c (but reverses the direction), 7:4b, 7:14b, 11:54a, 12:29, 12:36, 13:10a, 13:14. These amount to 13 corrections; Rhodes asserts that there are 12 examples of the shift from ι to ει, but gives only two instances, while I also find 12 such examples. I classify 6:40c later in my list 3.

[188] 1:15b, 3:2c, 3:8b, 3:17, 4:6a, 4:39b, 5:36a, 6:40a, 6:54, 7:9b, 11:6, 11:51, 13:19a, 14:10a. I classify 3:8b and 11:51 as significant substitutions, and 5:36a, 6:40a, 7:9b, 11:6, and 14:10a as significant omissions; 13:19a is by the second hand.

[189] 1:27b, 2:11c, 2:22, 3:2a, 4:48b, 6:9a, 8:17, 8:33, 9:41a, 11:1a, 12:26a, 13:32, 14:3. I consider 3:2a, 4:48b, 9:41a, 11:1a, 13:32 to have been done *in scribendo*, and 6:9a and 8:17 to be orthographic, and 8:33 to be significant.

[190] Among these Rhodes cites: 1:22b, 7:13, 8:51, 9:25.

[191] From among these Rhodes cites: 1:9, 3:2b, 4:9b, 4:11b, 5:2b, 6:41, 6:42c, 8:54a, 9:34, 12:9b, 12:13, 13:21c; he mentions 1:9, 5:2b, 6:42c, and 13:21c as places where the scribe "added an unnecessary ν to certain forms." I consider 1:9 to have been done *in scribendo*, 6:42c to be an alternative form, and 4:9b and 5:2b to be significant substitutions, and I place 8:54a (read differently) in my list 5.

[192] 2:3, 2:9, 3:26, 4:11a (also cited under his *in scribendo* corrections [p. 273]), 5:11a, 5:23, 9:39c, 10:6a (cited as 10:16), 11:1b (also cited under his significant readings [p. 277]), 14:16. I classify 4:11a as an *in scribendo* correction, and place 11:1b in my list 5.

[193] Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249, states that there are approximately 260 corrections "in which no variant is involved." He gives no list of these, and so I am unable to account fully for the discrepancy between his count and my 164 corrections here. But one example is 6:40a, which he would include here (249 n. 1) but I consider to be a significant correction, as discussed below. Fee may also be including some of the 49 corrections *in scribendo* cited earlier.

write with correct orthography even while writing hundreds of words in non-standard ways.[194]

κ > γ:	8:55 (ου γεγνωκατε).
κ > χ:	5:39b (εχειναι).[195]
Omission of final -ν:	3:29 (τη νυμφην [Hapl]),[196] 5:19 (εα μη), 11:48 (το τοπον), 19:39a (αυτο νυκτος [Hapl]),[197] 19:40 (τω).
Addition of final -ν:	10:37a (ουν),[198] 13:21c (λεγων).
Omission of medial ν:	6:61 (cκαδαλιζει), 8:36 (οτωc).
Omission of final -c:	6:70a (του), 9:26b (οφθαλμου).
False aspiration:	5:42 (ουχ εχετε),[199] 8:49b (ουχ εχω).
λλ > λ:	4:37 (αλοc).[200]
λ > λλ:	8:17 (αλληθης; at a line break).[201]
ϱϱ > ϱ:	18:1 (χειμαϱου).
c > cc:	6:9a (οc cεχει, at a line break).[202]
δ > δδ:	13:10b (ποδδας; at a page break).[203]

[194] See also the two examples of αι > ε (4:29, 6:5c), which were corrected *in scribendo*. In a few of the examples cited here there is weighty support for both readings: 1:25, 4:9a, 4:10a, 4:10b, 6:10b, 7:19, 7:25. So it is possible that such shifts were made during the comparison to a second *Vorlage*. Note also that some of the corrections are *to* non-standard orthography, e.g., 5:14 (ευριcκι).

[195] This is included here for the first time; compare the writing here with the correction at 5:42.

[196] See appendix C, n. 21 on this sort of error.

[197] See appendix C, n. 21 on this sort of error. Nestle-Aland and Aland's *Synopsis* ignore this correction, and cite $\mathfrak{P}^{66*}$ for προc αυτον νυκτος. Moreover, those same sources cite f^{13} as having προc τον ιηcουν νυκτος το, the majority text. On the other hand, von Soden cites f^{13} as transposing νυκτος before προc. I was able to examine the microfilms of 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, and 983. Of these only 230 has προc τον ιηcουν νυκτος, as is cited by Nestle-Aland and Aland's *Synopsis* as the family reading; and 174 ends at John 8:47. 69^{c} (see Supplementary Note 21 on 69*) and all the others agree in having νυκτος προc τον ιηcουν, thus supporting von Soden's citation.

[198] Rhodes, "Corrections," 277, includes this among his significant corrections, but I do not believe that the reading of $\mathfrak{P}^{66*}$ is meaningful.

[199] Caragounis, *The Development of Greek*, 515, says that here "the scribe mistook the unaspirated word ἔχετε for aspirate and changed the correct form of οὐκ into οὐχ." But Caragounis has somehow misread his source (apparently Comfort and Barrett), and goes on to assert that οὐχ "was corrected later back to οὐκ."

[200] Swanson reports that Θ* agrees with $\mathfrak{P}^{66*}$, but, as Beermann and Gregory report and as confirmed by microfilm, the *first* αλλοc is so written by Θ, while the *second* has been corrected from αλοc to αλλοc.

[201] There is also 7:44a, which I take to have been done *in scribendo*.

[202] The *editio princeps* edits oc|{c}εχει, followed by Comfort and Barrett, and Rhodes, "Corrections," 274 n. 5, sees this as a backward leap involving c. But the IGNTP reports the original reading as oc o.

[203] In my dissertation I took this as the correction from ποδδας to ποδας, and this is followed by Comfort and Barrett. The IGNTP, though, notes the remains above the erased second δ, and says: "ποδας μονον $\mathfrak{P}^{66*}$; postea α eras., et littera supra lineam scripta; haec etiam postea eras." But an erasure certainly occurred on the line between the first δ and ας, and this seems inconsistent with an original ποδας μονον. The erased letter still looks to me like a second δ, but I cannot explain the supralinear remains. Note further that the correction here is unrelated to word division; the scribe completed the last line by filling out πο with a *diple*, and so began the new page with the first δ.

γν > ν:	14:9 (ενωκας).
ει > ι:	1:25 (ηλιας, in a proper name), 2:25a (χριαν), 3:4 (λεγι), 4:9a (σαμαριτις, in a proper name), 5:20 (φιλι), 5:33a (υμις), 5:44 (ζητιται), 5:45 (δοκιτε), 6:10b (πεντεκισχιλιοι), 7:19 (αποκτιναι), 7:25 (αποκτιναι),[204] 11:40 (λεγι).
ι > ει:	5:14 (ευρισκει).[205]
αι > ε:	4:9c (ετεις).
ε > αι:	7:34 (ζητησεταιι),[206] 12:29 (γεγοναιναι).
αι > α:	7:4b (εινα), 7:14b (ανα̣βη), 15:16b (κα).
υι > ι:	12:36 (ιοι).
ου > ω:	2:3 (τω).
ο > ου:	11:54a (λεγουμενην).
αυ > ου:	12:35 (ουτοις).
αυ > α:	10:20 (ατου).
ευ > ε:	6:40b (πιστεων).
η > ει:[207]	1:35b (ιωαννεις, in a proper name), 4:10b (ειδεις),[208] 10:41 (ειν).[209]
ει > η:	4:10a (η).[210]
ε > ει:	5:36d (απεισταλκεν),[211] 7:31 (δει), 13:10a (λειλουμενος).

[204] At 7:19 and 7:25 the scribe has corrected from αποκτιναι to αποκτειναι. At 5:18 and 8:40 αποκτιναι is left uncorrected, as is αποκτινουσιν at 11:53. And at 7:1, 7:20, and 8:37 he wrote αποκτειναι, and αποκτεινωσιν at 12:10. So we see the scribe's concern about spelling and his inconsistency.

[205] Comfort and Barrett say that the original reading was ευρισκοι, but ευρισκει seems fairly clear.

[206] See Teeple and Walker, "Notes on the Plates," 150.

[207] See Fee, *Papyrus Bodmer II*, 86, and cf. 6:40c as classified below in list 3.

[208] A minor puzzle is the reading of 69; Scrivener reports ει οιδης with a question mark, Tregelles reports ει ειδης, and Swanson reports ει ειδεις. From the microfilm at the ABMC the text was not quite clear, but unless there had been a correction the text looked to me more like ει ηιδης. However, subsequently I was able to examine the manuscript at Leicester, where it was apparent that the scribe re-inked his pen at the beginning of this phrase, which thus begins with darker letters. Certainly the first word is ει, which is written in the scribe's usual ligature, and at the end of the second word we certainly have -ης. The first letter of the second word is certainly neither ε nor ο, but seems to be η. What seems to have occurred is that the scribe's pen was so full of ink that as he made H some ink was dragged across the letter at both the top and the bottom, and the resulting form could thus look something like O or even E. But the top and bottom horizontal lines are much lighter than the other portions of the letter, which are like the scribe's usual H. So I believe that ει ηιδης is the reading.

[209] Rhodes, "Corrections," 273), includes this among the corrections *in scribendo*, and cites the original reading as "ε(στιν?)." Here he is following Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 132 (citing Roux). But Fee, *Papyrus Bodmer II*, 93 (calling it 10:42), states that an original ειν has been altered to ην, and notes other examples of confusion between ει and η. This seems to me to be more likely (and is now found in the IGNTP and Comfort and Barrett), and the correction could then have been made at any time.

[210] The IGNTP states that the original reading was ει ειδεις, thus overlooking the writing of the first ει as η.

[211] I opted for απεισταλκεν in my dissertation, although now the IGNTP cites απεασταλκεν, which is certainly possible. Comfort and Barrett do not indicate a correction.

ει > ε:	19:14b (λεγε).[212]
ο > ω:	5:29a (εκπορευcωνται).
α > ε:	3:11 (εωρακεμεν).
α > η:	14:15 (αγαπητaι).[213]
ο > α:	5:11b (αραν).
ε > ο:	11:17 (ευρον).
Aphaeresis of ἐ-:	1:35a (τη παυριον).
ει > ιει:	13:14 (οφιειλεται).

Second, we have the corrections of 105 nonsense readings.

52 omissions of letters (some by leaps):[214]
1:19b (omit τι), 1:22b (omit λ), 1:33 (omit α), 1:38 (omit ε), 1:45 (omit ω), 2:9 (omit δει), 2:10 (omit ωc), 6:5a (omit ϑ), 6:7a (omit να), 6:54 (γων μου την caρκα και πι),[215] 6:70b (omit λο, Leap, διαβολοc), 7:9a (τα), 7:13 (omit αλ, Leap, ελαλει), 7:18a (πε),[216] 7:20 (omit λ), 7:26 (omit τε), 7:41 c1 (omit ελε), 8:12 (omit c), 8:37 (omit ζη), 8:38 (omit ω at a line break), 8:49a (omit ον), 8:51 (omit γω), 8:53a (omit α), 9:7 (omit λ), 9:10c (omit ϑ),[217] 9:22 (omit ϱ), 9:25 (omit κοι), 9:26a (omit ω at a line break), 9:28 (omit υc or c), 9:39b (omit βλε), 10:6a (omit cα),[218] 10:10a (omit τ), 10:10b (omit λ),

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[212] This reading is supplied by Gronewald's fragments, and is found in the IGNTP, but not in Comfort and Barrett.

[213] Caragounis, *The Development of Greek*, 514–515, says: "The incompetence of the scribe or the corrector [of $\mathfrak{P}^{66}$] can be also seen from the fact of his partial corrections. It happened on occasion that the scribe or the corrector corrected only one mistake in a word, but left another mistake uncorrected." He then notes this correction, where the scribe made one change to the verb but failed to change the final -ται to -τε.

[214] Besides the tendency to omit syllables (see Colwell's and Fee's observations at p. 493 and n. 502 below), we can also observe a tendency to omit single letters, especially λ.

[215] This has been cited in various ways. Swanson reports that $\mathfrak{P}^{66*}$ had τρωγων μου το αιμα, which could result from a leap (τρωγων μου την … πινων μου το αιμα), but in fact $\mathfrak{P}^{66*}$ certainly had τρωνων. (Note though that $\mathfrak{P}^{75*}$ made that leap and wrote τρωγων μου το before correcting.) Rhodes, "Corrections," 274 n. 4, considers this a homoeoteleuton, citing: τρωνων = τρωγων μου την caρκα και πινων. But this is an impossible leap. It seems that we must postulate a nonsensical omission, aided by the similarity of the texts τρωγων μου την and πινων μου το, by the line break, and by the fact that the second portion would have occurred roughly under the first in the following line, so that about one line was skipped (see Comfort and Barrett's note). Fee, *Papyrus Bodmer II*, 89–90, calls attention to the mark of insertion (./.) in the middle of the line, which has been partially erased: "Apparently the scribe started to make his correction in this manner, then discovered that it could be added in the margin." (See also Comfort and Barrett's note.) But we can be more precise. When the scribe noticed the omission, he at first thought that it was of την caρκα και πινων μου and so was planning to insert those words before το αιμα by writing them in the margin with the insertion mark in the text. Further inspection showed that the omission was different, and the scribe preferred not to change τρωγων to τρωνων, but rather added the missing text at the end of the previous line (after τρω).

[216] See n. 143 above.

[217] Gignac, *Grammar* 1:98, cites only two examples of the omission of ϑ: ερρωcαι for ερρωcϑαι, and ερμημαι for εριϑμημαι. Thackeray, *Grammar*, 116, cites a few examples from LXX manuscripts, including two places where, as in $\mathfrak{P}^{66}$, ϑ falls out after φ: απεκαλυφη in **א** (actually **א***) at Isa 53:1, and κατεφειρετο in A at 2 Chr 27:2.

[218] The *editio princeps* cites the original reading as εγνω, followed by Rhodes ("Corrections," 275, cited as 10:16), Swanson, the IGNTP, and Comfort and Barrett. But the remains of the

11:39 (omit τη), 11:41a (omit υco, Leap, τ<u>ουc ο</u>φθαλμουc),[219] 12:5 (omit τ), 12:8 (omit χουc γαϱ), 12:9b (omit ζαϱ), 12:48 (omit χειτον, Leap, εχ<u>ει</u> τον <u>κ</u>ϱινοντα, based on sound), 13:1 (omit cτ, Leap, πϱο<u>c</u> τ<u>ον</u>),[220] 13:7 (τι),[221] 13:9 (omit ϱαc),[222] 13:23a (omit λ), 13:26 (omit εμβα), 14:12b (omit οπ), 15:4 (omit λ), 15:6 (omit αν), 17:6 (omit τη), 17:10 (omit δ), 17:26 (omit γ]νω),[223] 19:18 (omit ε), 20:4 (omit ϑη).

8 omissions of one or more words (6 by leaps):
1:15b (omit ο, Hapl, <u>ο ο</u>πιcω), 3:2c (omit η, Hapl, <u>μη η</u>),[224] 3:17 (omit ινα κϱινη τον κοcμον, Leap, <u>τον κοcμον</u> ινα κϱινη <u>τον κοcμον</u>), 4:6a (omit ο, Leap, <u>ο ο</u>υν), 4:39b (omit εποιηcα, Leap, ο<u>cα</u> εποιη<u>cα</u>), 5:23 (μη, parallel to the preceding παντεc τιμωcι), 17:13 (omit νυν),[225] 19:13a (omit ο, Leap, <u>ο ο</u>υν).

5 additions of letters:
5:39a (add αϱ),[226] 6:41 (add α), 9:34 (add γο),[227] 12:13 (add λ), 12:39 (add υ).

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erased line representing the final ν of εγνων (i.e., εγνω̄) are clearly visible on the plate, as I observed in my dissertation (430 n. 27).

[219] This correction is ignored by the IGNTP and by Comfort and Barrett. The only discussion of it that I have seen is by Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125, who observes that the article "ne semble pas primitif." But Boismard thinks that the original reading omitted the article, and that it was added when αυτου was added in the left margin. But in fact the TO of the article do appear original, and so only YCO have been added.

[220] The original reading is cited by C.K. Barrett, "Papyrus Bodmer II: A Preliminary Report," *ExpTim* 68 (1956–1957) 177, as evidence that "the writer was by no means always taking in the sense of what he wrote."

[221] The correction of this lapse was done in two stages. At the first the scribe added γ to create the nonsensical γαϱ, but then altered this to arrive at the usual reading. Cf. 5:39a for the same change at stage 1.

[222] Rhodes, "Corrections," 279, found the original reading "illegible," but wondered whether τας χειϱας was written over τα ιματια. I take the ink marks to be perhaps from the facing page, but in any case interpret (as do the IGNTP and Comfort and Barrett) the correction as simply restoring ϱαc.

[223] Barns, "Papyrus Bodmer II," 328, observes that "γω is too close to]ϱιc to belong to the previous line, and must be part of a correction." This now looks plausible to me, although this was not cited in my dissertation or anywhere else. Exactly what was added is lost in the lacuna. From the space involved I suggest that γνω was originally skipped.

[224] Fee (*Papyrus Bodmer II*, 123 [Appendix C]) includes this among the significant corrections; but I follow Rhodes, "Corrections," 274 n. 2, in viewing the original reading as insignificant.

[225] This is from the fragment identified by Comfort; see n. 11 above. In his "New Reconstructions," 228, he identifies the fragment published as the fifth from the left in the second row, where indeed it is clear (now that Comfort has pointed it out) that we have a superlinear addition of νυν before δε. And the only place where such a correction could have occurred seems to be 17:13, as Comfort says. Nevertheless, Comfort and Barrett simply edit γυν δε̣ [πϱοc, with no indication of a correction. (And I don't think that the first letter could be anything but a ν, so the dot is inappropriate.)

[226] The correction of this curious addition was done in two stages. At the first the scribe added γ to create γαϱ (itself singular and meaningful), but then erased this to reach the usual reading. Cf. 13:7 for the same change at stage 1.

[227] Here it seems that the scribe was so accustomed to writing λογοc that he wrote it even where it gave nonsense, and so at a line break with ο|λο continued with the expected λογοc. Cf. $\mathfrak{P}^{46}$'s 1 Cor **11:9**, as discussed in chapter 5.

2 dittographies of single letters, both at a line break:
2:11c (doubled c),[228] 2:22 (doubled ν). See also the correction *in scribendo* at 4:48b, as well as the orthographic 6:9a, 8:17, and 13:10b.

3 dittographies of entire words:[229]
1:27b (τον τον, at a line break), 12:26a (εμοι τις διακονη εμοι τις διακονη, by a backward leap [εμοι τις … εμοι ακολουθειτω]), 14:3 (παλιν ερχομαι παλιν ερχομαι).[230] It is possible that at 3:2a and 13:32 we also have a dittography of a word at the end of a page, although I consider those corrections to have been made *in scribendo*. Especially at line breaks the scribe has a tendency toward dittography of single letters or of words.

22 other nonsensical:
3:2b (ββ > μβ),[231] 3:26 (ηλθον > ην), 4:11b (βαθυ > βα $\overline{\text{θυ}}$),[232] 5:11a (μοι > cοι),[233] 5:16b (οτι > το),[234] 7:42 (omit ην), 8:44 (ψ > δ), 9:39c (add μη, where οι μη is repeated from the previous clause), 10:12 (κ > δ), 10:16 (λ > τ),[235] 10:34 (εν > εκ), 11:13 (θανατου > κοιμησεως),[236] 11:50 (omit

[228] But see Comfort and Barrett's note.

[229] Rhodes, "Corrections," 274, says: "Leaps backward (dittography)." But most of the dittographies do not involve a leap from the same to the same. He also (n. 6) includes 3:2a here, which is possible.

[230] We may possibly have the result of two leaps; after writing παλιν ερχομαι the first time, the scribe skipped και (ερχομ<u>αι</u> κ<u>αι</u>) and started on παραλημψομαι, but then leaped backwards (<u>παλιν … παρ</u>αλημψομαι) and wrote παλιν ερχομαι again. But this is hardly a natural mistake.

[231] Rhodes, "Corrections," 274, considers this to be a phonetic slip.

[232] Here the scribe first took the θυ as a *nomen sacrum*, as stated by Fee (*Papyrus Bodmer II*, 58 n. 4) and Comfort and Barrett. The IGNTP similarly has βα $\overline{\text{θυ}}$ as the original reading. On the other hand, Swanson reports that $\mathfrak{P}^{66*}$ has βαθυν, thus reading the stroke as indicating a ν; but the word does not come at the end of the line (the regular position for writing a ν in such a way [see O'Callaghan, "Les abreviatures," 243–244 on $\mathfrak{P}^{66}$ and 244 on $\mathfrak{P}^{75}$]), and in any case it is clear that the stroke was originally over both θ and υ. By the way, at Philo's *Leg.* 3.124, where the text reads θυμικοῦ, one manuscript (H) writes $\overline{\text{θυ}}$ μικροῦ.

[233] The original reading is unclear, although Rhodes, "Corrections," 275, and Comfort and Barrett think that it was cοι. Writing cοι would be consistent with the other occurrences of cοι in the context, and with the error that was corrected at 5:10. The IGNTP has "μοι: ποι aut τοι aut cοι $\mathfrak{P}^{66}$." Perhaps this is simply a typographical error for "$\mathfrak{P}^{66*}$," but then one might expect a note about the reading of $\mathfrak{P}^{66c}$.

[234] The *editio princeps* cites the correction as the addition of ο to an original τι, and this is followed by the IGNTP. But Fee (*Papyrus Bodmer II*, 88, cited as "5:17") observes that τι is corrected from το, and I followed that analysis in my dissertation, as do Comfort and Barrett.

[235] In my dissertation (662) I cited $\mathfrak{P}^{66*}$ as having αυτης, and this is followed by Comfort and Barrett, though I am now not at all sure that a τ was originally present. The IGNTP, however, reports αυχης, perhaps because one can see a shape like an X on the line below that superlinear λ. But this shape appears not to be the remains of a χ, since the scribe makes that letter with a different form. Moreover, an original αυτης could have been occasioned by the following ταυτης, while αυχης seems less likely.

[236] Here the scribe perhaps leaped from the first περι τ to the next. But the scribe did not continue with του υπνου. So we may have simply a harmonization to the context. Alternatively, if the scribe made the leap and caught it immediately, his correction by deletion and supralinear addition is different from his other corrections *in scribendo*.

ινα), 12:16d (επ > εν),[237] 12:33 (ϰ > ϑ),[238] 13:10c (ολοc > πιcτοc),[239] 13:21b (πνευματι > πνευμα), 14:16 (αλλον > αλλα), 14:24 (τουc λογουc > του λογου),[240] 15:10a (omit εαν τας εντολας μου),[241] 15:15 (παρα > πρc), 15:16c (add o).

13 unclear:
1:27c,[242] 2:12b,[243] 3:28,[244] 4:23a, 5:33b,[245] 6:47, 6:51,[246] 6:68,[247] 8:14a, 9:24, 9:27,[248] 10:21, 12:42.[249] In these the original reading is completely unclear, but it seems likely that some nonsensical letter or letters have been deleted or replaced, as well as others added at 3:28 and 9:24.

This accounts for 215 of the corrections.

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[237] The ν probably arose by perseverance from the preceding ην. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128, cites this among the readings due "à une fantaisie du scribe." Rhodes, "Corrections," 278, and Fee, *Papyrus Bodmer II*, 125 (in his Appendix C), both think that the original reading was significant, but I do not see that εν αυτω γεγραμμενα gives an acceptable sense here. (Colwell, "Scribal Habits," 121–122, cites this confusingly.)

[238] Swanson as well as Comfort and Barrett state that the erased letter was ϑ, and this seems correct.

[239] See n. 82 above.

[240] The correct interpretation is first found in Comfort and Barrett, who report that the c at the end of λογουc has been added as well; thus, rather than του λογουc (as in the *editio princeps*, my dissertation [673] and the IGNTP), the scribe first wrote του λογου, anticipating μου ου.

[241] There are many occasions for scribal leaps in this context, but the omission by $\mathfrak{P}^{66*}$ does not seem to have that cause.

[242] One can see an erasure after αυ, and part of a letter (presumably τ) added above the line.

[243] Comfort and Barrett edit μ⟦ε⟧αθηται.

[244] Martin, the IGNTP (where "$\mathfrak{P}^{66}$" should be "$\mathfrak{P}^{66*}$"), and Comfort and Barrett say that $\mathfrak{P}^{66*}$ had απταλμενοc, and that the only change is to add εc supralinearly. But there also seems to have been some letter after απ, which was erased; otherwise, εc would have been added on the line.

[245] The IGNTP thinks that the erased letter was the first letter of εμεμαρτυρηκεν, while Comfort and Barrett print ϰαι⟦ι⟧ with no note.

[246] The ϰ is ill-formed (compare with the same phrase three lines earlier), and there seem to be some ink marks under it.

[247] This is cited in my dissertation and in the IGNTP, but is not cited in the *editio princeps* or in Comfort and Barrett. Robinson, "A Caution regarding Comfort and Barrett," notes that the word is written "with a gap (the only gap of any kind on the whole page), suggesting erasure by a corrector." Barrett, "A Reply to Criticisms of Comfort/Barrett," seems to include this issue among the items that "are not debatable at all," as being confirmed by the *editio princeps*. But an erasure does seem to me to be most likely. Swanson cites $\mathfrak{P}^{66*}$ for πεντρος.

[248] Comfort and Barrett edit αυτοι⟦α⟧c.

[249] The IGNTP says that $\mathfrak{P}^{66*}$ has αποcυναγωγοῳ, while Comfort and Barrett state that the original reading was αποcυναγωγω. Neither of these seems satisfactory to me: the upper arms of an υ are not visible, and the right hand portion of ω is not apparent. But the ι obviously has a peculiar slant, and there seem to be ink marks to its right and lower left. Perhaps there is simply an imperfection in the papyrus. On the other hand, Swanson cites $\mathfrak{P}^{66*}$ and 788 for αποcυναγωγοc in his text, but then has αποcυναγωγου for $\mathfrak{P}^{66*}$ in his apparatus A. But -γοc seems to me not quite adequate either. And the microfilm of 788 indicates to me that an original -γοι was corrected to -γοc; I see that the left side of the sigma is straighter than usual and the entire letter is darker.

Next, we turn to the corrections of the original readings that cannot be viewed as obvious slips, and Rhodes provides a valuable list of these (through 14:26).[250] We may divide these, following the work of Fee, into corrections where the reading of $\mathfrak{P}^{66*}$ is singular or nearly so, and those where the reading of $\mathfrak{P}^{66*}$ has support. In fact, Fee gives a list of 103 corrections where the reading of $\mathfrak{P}^{66*}$ is "singular or sub-singular," and where both $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ have readings that are "grammatically and contextually possible."[251] In a few of these there is support for $\mathfrak{P}^{66*}$ that is similar to the support for readings that Fee classifies differently.[252] But we can be confident that virtually all these corrections represent the scribe's correction of his original errors, rather than a shift from one exemplar to another. We thus have a mass of corrections of original readings that were simply mistakes by the scribe, but which are possible readings. In most of these examples the original reading is singular, but I have included, as did Fee, some further readings (see list 6 below) where there is continuous-text Greek support that seems likely to be coincidental.

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[250] "Corrections," 275–279 (his list III). For details and comparisons of Rhodes's list and Fee's various lists, see Supplementary Note 22.

[251] *Papyrus Bodmer II*, 123; the list is at 123–127, his Appendix C. His list actually contains 101 items. But at 9:10, 9:30, and 11:34 he counts as one correction what I count as two, and he also includes 12:7, which I exclude (see n. 59 above). So his list contains 103 of the corrections in my list: 1:49, 2:2, 2:11b, 2:13, 2:15a, 2:20, 2:25b, 3:2c, 3:19, 3:21, 3:31b, 3:31c, 3:36, 4:6b, 4:6c, 4:9d, 4:12, 4:42, 5:2a, 5:2b, 5:5, 5:6, 5:22, 5:36c, 5:43a, 6:1, 6:9b, 6:42a, 6:52, 6:60b, 6:64a, 7:18b, 7:28b, 7:37a, 7:44a, 7:44b, 7:52b, 8:28c, 8:40, 8:46, 8:48, 9:8, 9:10 (= my 9:10a and 9:10b), 9:30 (= my 9:30a and 9:30b), 9:39a, 10:4, 10:7, 10:27 (= my 10:26), 10:33, 10:38a, 11:2, 11:3, 11:5, 11:7, 11:21, 11:34 (= my 11:34a and 11:34b), 11:54b, 12:1, 12:2a, 12:2b, 12:3b, 12:16d, 12:26b, 12:37, 12:45, 13:15, 13:16, 13:20b, 14:2a, 14:12d, 14:23a, 14:23b, 15:3, 15:10b, 15:10c, 15:16a, 15:18, 15:19, 15:22, 15:25, 16:7, 16:19a, 17:11a, 17:11b, 17:12a, 17:12c, 17:19, 18:2, 18:5, 18:12, 18:15, 19:6, 19:13b, 19:14a, 19:15b, 19:17, 19:28, 19:39b, 20:14, 20:30.

Fee also includes 5:6 under his category 1 (to be discussed later); given its support, it probably should not be in Appendix C. And his citation of 9:10 combines my 9:10a and 9:10b, the former of which is included by Fee under his later category 6. On Fee's citations of 15:16a see n. 295 below.

In his earlier "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249, refers (without giving a list) to 98 corrections where "$\mathfrak{P}^{66*}$ has singular reading or shares a reading with an isolated late MS." I suppose that this set of 98 corrections was revised into the later list referred to above.

[252] At 9:8 $\mathfrak{P}^{66*}$ is supported by Old Latin and Vulgate manuscripts (although Fee cites no support), as is 18:40a, which he puts in his category 1 (see pp. 463–464 and n. 350 below). See also 15:22. And at 19:6 there is now the support from $\mathfrak{P}^{90vid}$.

Significant Corrections

My list of such corrections includes the following 126 examples.

Additions (all of one word, 12 exx.):
Conjunction (5 exx.):
5:43a (δε), 6:63b (δε),[253] 12:45 (και), 13:20b (και),[254] 19:11 (και).
Article (2 exx.):
7:52b (ο, before προφητης),[255] 10:33 (τον, before θεον [a dittography after σεαυτον]).

Pronoun (2 exx.):
9:8 (αυτου), 15:19 (τουτου).

Preposition (1 ex.):
15:3 (εν).

Adjective (1 ex.):
16:32 (παντες).[256]

Adverb (1 ex.):
1:49 (αληθως, HarmPar).

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[253] See Fee, *Papyrus Bodmer II*, 90. Comfort and Barrett have only δ.

[254] What has happened at 12:45 is very similar to what has happened at 13:20b, namely the scribe has added a και that means "also" before τον πεμψαντα με. But, at the parallel construction at 14:9, $\mathfrak{P}^{66}$ goes with almost all witnesses in *not* having a και, although $\mathfrak{P}^{75}$ inserts και; see the discussion of John **14:9** in $\mathfrak{P}^{75}$. ($\mathfrak{P}^{75}$ is extant at 12:45 and does not have και, but is lacunose at 13:20.)

[255] See Fee's comments in "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 68, and in *Papyrus Bodmer II*, 78–79, 91, including his comments on the occasional approval given to the reading with the article, such as that of Birdsall, *The Bodmer Papyrus*, 17, who says that this reading (along with **11:4**) has the strongest claim to originality of any of the singular or subsingular readings. (Birdsall relied on the *editio princeps*, which did not indicate that the article had been deleted.) Cf. also Barrett, "Papyrus Bodmer II: A Preliminary Report," 176; Smothers, "Two Readings in Papyrus Bodmer II," *HTR* 51 (1958) 110–111; Metzger, "Recent Developments in the Textual Criticism of the New Testament: A Brief Survey of Research, 1937–1967," in idem, *Historical and Literary Studies*, 146; idem, *Textual Commentary*, 1st ed., 219 (not discussed in the 2d ed., where [187] the variation in word order is discussed, which itself is not discussed in the 1st ed.); Metzger and Ehrman, *The Text of the New Testament*, 57; Boismard, "Le papyrus Bodmer II," 392, who points out the support from the Sahidic; Édouard Massaux, "Le papyrus Bodmer II (P 66) et la critique néo-testamentaire," in *Sacra Pagina*, ed. J. Coppens, A. Descamps, and É. Massaux (BETL 12–13; Gembloux: Duculot, 1959) 1:205; Marchant A. King and Richard Patterson, "Textual Studies in the Bodmer Manuscript of John," *BSac* 117 (1960) 258–259; Brown, *The Gospel According to John (i–xii)*, 325 (who translates "the Prophet," taking both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ as having the article); Rudolf Schnackenburg, *Das Johannesevangelium* (4 vols.; HTKNT; 3d ed.; Freiburg: Herder, 1972) 1:165 and 223 (who overlooks the correction); and Comfort, *Encountering the Manuscripts*, 286 (ignoring the correction). It is curious that the editors of $\mathfrak{P}^{75}$ cite it for this article also, but that reading is very doubtful; see chapter 9, n. 26.

[256] I wonder if the phrase παντες (υμεις) σκανδαλισθησεσθε in Matt 26:31 = Mark 14:27 could have caused this addition; or perhaps the scribe just supplied a plural subject for σκορπισθητε.

Omissions of one word (48 exx.):[257]

Articles (10 exx.):
2:25b (του, before ανθρωπου), 3:19 (το, before φως), 4:12 (οι, before υιοι, Leap), 5:28a (οι, before εν τοις μνημειοις),[258] 6:42b (τον, before πατερα, Leap),[259] 7:22 (των, before πατερων), 18:12 (οι, before υπηρεται, Leap), 18:40b (ο, before βαραββας),[260] 19:39b (το, before πρωτον),[261] 20:30 (τω, before βιβλιω).[262]

Conjunctions (12 exx.):
2:2 (και), 3:21 (δε), 5:22 (δε), 7:28b (και [i.e., καμε > εμε]), 8:50 (και, Leap), 10:7 (ουν, Leap),[263] 11:34b (και), 12:2a (ουν, Leap), 13:15 (γαρ), 16:19b (και), 16:22 (και),[264] 17:19 (και).

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[257] In effect, the two-stage correction 5:28a restores the omitted οι. Teeple and Walker, "Notes on the Plates," 151–152, combine my 11:34a and 11:34b into one correction, as does Fee, *Papyrus Bodmer II*, 125.

[258] This omission (at a line break) was corrected in two stages. First the scribe added cοι, duplicating c from the preceding παντες. Then the scribe erased c to create οι.

[259] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 122, first pointed out this correction, but without being able to discern what the original reading was. Fee, *Papyrus Bodmer II*, 89, stated that the original text was $\overline{\text{πρα}}$ κ, without τον, and that the "present α is written over the original κ,; the το appears to be corrected from an original π." This was the interpretation found in my dissertation, and retained here. However, Comfort and Barrett, in the first edition of their work (*The Complete Text*, 399 n. f), maintained that τον $\overline{\text{πρα}}$ κ, $\overline{\text{τη}}$ was written over an original πατερα κ,. But in the revised edition they edit πατη[ρ]α κ, $\overline{\text{τη}}$ (without τον), and then comment (*The Text*, 409 n. f): "τον $\overline{\text{πρα}}$ appears to have been changed to πατη[ρ]α." This hypothesis reverses what is the usual process (correction *from* a singular reading, not *to* it), and does not seem to me to fit the remains. (In *Encountering the Manuscripts*, 243, Comfort explains the correction as arising from a desire not to use the *nomen sacrum* for an earthly person, as in 4:53 where we find πατηρ *plene* for the sick child's father. But $\mathfrak{P}^{66}$ is hardly consistent in this point; note the *nomina sacra* at 4:12 and 4:20, and the *plene* writing at 6:49 and 6:58.) Swanson cites $\mathfrak{P}^{66*}$ as having τον πατεραν και (with no την), and $\mathfrak{P}^{66c}$ as having τον πατερα και την; apparently he took τον $\overline{\text{πρα}}$ κ, $\overline{\text{τη}}$ as having been written over an original τον πατεραν κ,. Moreover, the IGNTP reports that $\mathfrak{P}^{66*}$ has τον πατερα, and that $\mathfrak{P}^{66c}$ omits it; this is certainly erroneous.

One fixed point is that the $\overline{\text{τη}}$ at the end of the line is original; it is not the result of a correction and without it the line would be too short. (This excludes the first interpretation of Comfort and Barrett, and Swanson's interpretation.) Moreover, Fee's observation that the α of $\overline{\text{πρα}}$ is over an original κ, seems correct; the lower stroke of the abbreviation is clearly visible between the α and the current κ,, and that earlier κ, would be at a reasonable space before the final $\overline{\text{τη}}$. Thus, I would see the scribe as having originally written οιδαμεν $\overline{\text{πρα}}$ κ, $\overline{\text{τη}}$, and at some point (perhaps immediately) written τον $\overline{\text{πρα}}$ κ, over $\overline{\text{πρα}}$ κ,. The scribe was able to squeeze these letters into the space before the final $\overline{\text{τη}}$, and so that final word could be left intact, or (if the correction was made before that word had been written) it could be written on the rest of the line. But since κ, is itself very close to the final $\overline{\text{τη}}$, I suspect that the $\overline{\text{τη}}$ was already there before the correction occurred.

[260] Fee (*Papyrus Bodmer II*, 69) includes this in his list 6, although the only support for $\mathfrak{P}^{66*}$ is D^s, which is from the ninth or tenth century, and is thus hardly early.

[261] On the readings of f^{13} see Supplementary Note 21.

[262] The omission of the article with τουτω here may appear to be nonsensical; see Smyth, *Grammar*, §1178. Yet, the reading of $\mathfrak{P}^{66*}$ is cited in Nestle-Aland, and Fee cites it in his Appendix C; moreover, see Turner, *Grammar* 3:192–193.

[263] On the reading of ℵ see Supplementary Note 23.

[264] Comfort and Barrett take the correction to have been from καρδιαν to καρδια και. There

Pronouns (13 exx.):
2:20 (cυ), 5:36a (α, Hapl),[265] 6:52 (ημιν),[266] 6:60b (αυτου), 8:46 (μοι),[267] 9:39a (τουτον, Leap), 10:29 (μοι, Leap), 11:5 (αυτης), 14:12d (τουτων), 15:10c (μου), 15:22 (αυτων), 15:25 (αυτων), 18:2 (αυτου).

Nouns (2 exx.):
11:34a (κυριε), 11:54b (πολιν).

Verbs (5 exx.):
3:31c (ερχομενος, Leap),[268] 12:2b (ην), 18:17 (ει), 18:40a (λεγοντες),[269] 19:15b (αρον, Hapl).

Prepositions (4 exx.):
7:9b (εν, Leap), 11:6 (εν, Leap), 11:45a (προς, Leap), 17:12c (εξ).

Adverbs (2 exx.):
14:10a (ου, Leap), 14:12a c2 (αμην, Haplography).

The 13 omissions of more than one word are, in order of length

Two words (2 exx.):
6:1 (της τιβεριαδος, Leap),[270] 19:14a (ην ως).[271]

Three words (2 exx.):
18:5 (ο παραδιδους αυτον]),[272] 19:13b (εις τοπον λεγομενον).[273]

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does seem to have been something after καρδια, but N seems excluded, since no remnant of the left vertical is visible. Perhaps there was a high point here.

[265] Rhodes, "Corrections," 274 n. 2, cites this among the insignificant forward leaps; it is doubtless a leap, but I believe the text is readable without α.

[266] Before the 2001 printing Nestle-Aland cited both the original reading and the corrected reading as $\mathfrak{P}^{66c}$; now $\mathfrak{P}^{66*}$ is reported correctly.

[267] Nestle-Aland and Aland's *Synopsis* cite "(l)" as agreeing with $\mathfrak{P}^{66*}$. But l*'s omission of μοι (i.e. "mihi") is just the beginning of a longer omission (by a leap from "creditis" to "auditis"), which was corrected by the second hand, as reported by Heinrich Joseph Vogels, ed. *Codex Rehdigeranus* (Collectanea Biblica Latina 2; Rome: F. Pustet, 1913) 280.

[268] I interpret the correction as completely independent of the deletion of ων at the end of the previous line; see the earlier discussion of 3:31b and n. 123 above.

[269] Fee (*Papyrus Bodmer II*, 63) includes this in his list 1 because of the Old Latin support.

[270] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128, suggests that this omission could have arisen prior to $\mathfrak{P}^{66}$ as an attempt to simplify the overly complex text here. But Comfort and Barrett, 383, state that the scribe made the deletion "because his Egyptian Christian readers would probably not have known that the Sea of Galilee was also called the Sea of Tiberias." Both von Soden and Swanson cite 579 as omitting της (before τιβεριαδος); UBSGNT[3] does not cite 579, but UBSGNT[4] reports that 579^{c} omits the original της. In fact, as confirmed by microfilm and then from the manuscript itself, we have here a correction *in scribendo*. The scribe wrote the second της, but then stopped, changed της into τι and continued with βεριαδος.

[271] Weigandt, "Zum Text von Joh. X 7," 48, cites support from all the extant Coptic witnesses (ac^2 bo pbo sa) for $\mathfrak{P}^{66*}$. The text of each of these diverges from the Greek order, but they seem to agree at least in not having an equivalent of ως or ωσει; so I have hesitantly cited "(co)" as supporting $\mathfrak{P}^{66*}$, although I have found no other such citation.

[272] Comfort and Barrett, 384, assert that these words were "dropped … because the readers had previously been introduced to Judas as Jesus' betrayer (18:2)."

[273] From the edition of Martin and Barns it was certain that the scribe originally omitted εις

Four words (1 ex.):
19:28 (ινα τελειωθη η γραφη).[274]

Five words (2 exx.):
6:40a (τουτο γαρ εστιν το θελημα, Leap),[275] 17:11b (ινα ωσιν εν καθως ημεις).[276]

τοπον λεγομενον, and then made a correction in the upper margin that begins with εις τοπ[, as they edit. Now, Gronewald's fragment shows that the sign "./." is in the text after βημ[ατ]ος, thus referring to the added words as seen in the upper margin of the plate in Martin and Barns. Did the scribe restore the entire omitted phrase, or only εις τοπον? Since the scribe later adds λεγομενου (which Martin and Barns thought to be λεγομενον), one could posit that the original omission was repaired by adding εις τοπ[ον at the original point and moving λεγομενον (or λεγομενου, with a shift in form) later. This seems to be the understanding of Martin and Barns (see their apparatus), and is explicitly stated by Gronewald ("Johannesevangelium," 75). Nestle-Aland[27] and Aland's *Synopsis* follow this interpretation. (Nestle-Aland[26] simply cited $\mathfrak{P}^{66*vid}$ for the omission of εις τοπον λεγομενον.)

On the other hand, Aland had earlier ("Neue neutestamentliche Papyri II," 70) reported $\mathfrak{P}^{66c}$ as restoring the entire phrase, εις τοπ[ον λεγομενον as well as adding λεγομενον after δε. (This interpretation seems not to have appeared in any of the editions of Nestle-Aland or Aland's *Synopsis*.) And Comfort and Barrett also take the correction (by their c^2) as having added in the upper margin the entire phrase, εις τοπ[ον λεγομενον. They further observe that εις τοπον λεγομενον again constitute 17 letters, and so may have been one line in the *Vorlage*. Unfortunately, the length of the correction is not quite discernible from the remains. The next fragment placed by Martin and Barns shows no sign of the end of the correction, but the space seems just barely adequate for εις τοπον λεγομενον (*contra* my dissertation, 442 n. 145). The decisive fact, though, seems to me to be that this correction was evidently made by the scribe after he had continued past the omitted text, i.e., not *in scribendo*. Thus, the scribe had the opportunity to consult either his *Vorlage* or the other exemplar from which he corrected, and in either case would certainly have seen and restored εις τοπον λεγομενον, which is found in all other witnesses. The λεγομενου is thus an addition to the text, rather than a transposition (with a slight alteration), as I interpreted it in my dissertation (see 442 n. 145).

For λεγομενον a few witnesses have επιλεγομενον or ος λεγεται, and the latter would be possible in the space. Scrivener reports the omission of λεγομενον by $l184^{semel}$ in his *A Full and Exact Collation*, and says (lxii) that this manuscript "is more full of various readings than any other I have collated," and (lxiii) that it is pervaded by homoeoteleuta. The loss would be thus explainable: τοπον λεγομενον λιθοστρωτον.

By the way, the IGNTP is non-committal with its "εις τοπ[ ] in margine superiore $\mathfrak{P}^{66*c}$." Note too that Fee (*Papyrus Bodmer II*, 122) incorrectly (even on the evidence in Martin and Barns) cited $\mathfrak{P}^{66}$ for Γαββαθα λεγομενον.

[274] The evidence from f^1 seems to be misreported in Nestle-Aland and Aland's *Synopsis*, which cite f^1 as having πληρωθη for τελειωθη. I was able to check by microfilm five members of f^1 (1, 118, 131, 209, and 1582; see Nestle-Aland, $17^* = 58^*$), and none of them has simply substituted πληρωθη for τελειωθη: 118 (actually 118^s) and 131 agree with the majority reading in having τελειωθη, while 1, 209, and 1582 have substituted πληρωθη for τελειωθη *and* moved the verb after η γραφη (thus agreeing with 565, as reported in Nestle-Aland). Surely the reading of the family can thus be taken as the same as that of 565, thereby confirming Kilpatrick's finding ("Codex 565 of the Gospels," *TZ* 25 [1969] 130) that 565 is a member of f^1 "from somewhere between John i.42 and ii.5 to the end of John." (See n. 642 below and chapter 9, n. 363.) Von Soden, moreover, reports η γραφη πληρωθη from f^1 except 22 and 2193, and Lake (*Codex 1 of the Gospels and its Allies* [TU 7, 3; Cambridge: Cambridge University Press, 1902]) cites the same as the family reading, but utilizes only 1 and 209 there.

[275] Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249 n. 1, asserts that the omission should not be considered a variant because "the Greek is impossible without it." But I suppose that some sense could be made of τη εσχατη ημερα του πατρος μου.

[276] Comfort and Barrett, 384, say that the scribe omitted these words "to preserve the

Six words (3 exx.):
6:64b (6 words, Leap),[277] 19:5 (και λεγει αυτοις ιδου ο ανθρωπος),[278] 19:17 (και βασταζων εαυτω τον σταυρον εξηλθεν, Leap).[279]

Seven words (1 ex.):
16:7 (εαν δε πορευθω πεμψω αυτον προς υμας, Leap).

Eight words (2 exx.):
17:8 (εδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και, Leap), 18:15 (ο δε μαθητης εκεινος ην γνωστος τω αρχιερει).[280]

The frequency of longer omissions increases as the scribe nears the end of his task, even though much of the later chapters is lacunose. However, there is a long stretch, 6:65 to 16:6, where no corrected omission of more

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thematic unity of Jesus' final prayer." By the way, Nestle-Aland and Aland's *Synopsis* cite simply B as having και before ημεις. This is contrary to the report in Tischendorf and Swanson, who report that B* has και, which was later omitted. Indeed, the plate shows a dot over each of the letters of και, and there seem to be small deletion marks through at least κ and ι.

[277] The scribe had just corrected *in scribendo* an omission by a forward leap at 6:64a. A few words farther on the scribe made another leap, τινες … τις, and thus omitted τινες εισιν οι μη πιστευοντες και. But he then proceeded far enough that he was unable to repair the error *in scribendo*, and so eventually added the omitted words in the upper margin (i.e., 6:64b); of course, he may have noticed the omission only at the later check of the codex. Fee (*Papyrus Bodmer II*, 62) cites this in his list 1 because of the support of e sy$^{s.c}$; but we surely have coincidental agreement rather than the witness to a Western reading.

[278] Because of the Old Latin support Fee includes this in his category 1; there is now also the support from the Subachmimic. On the text of $\mathfrak{P}^{66}$ here see Aland, "Neue neutestamentliche Papyri II," 70; Fee, *Papyrus Bodmer II*, 97; Aland, "Der Text des Johannes-Evangeliums im 2. Jahrhundert," 63. Birdsall, "The Western Text in the Second Century," in *Gospel Traditions*, ed. Petersen, 6, calls the omission "striking," referring to its agreement with the Old Latin e. The correction (of which only the insertion mark remains) was overlooked by Martin, *Papyrus Bodmer II, Supplément*, ad loc. and also 53, and by Martin and Barns, *Papyrus Bodmer II, Supplément, Nouvelle édition*, ad loc. But Aland, "Neue neutestamentliche Papyri II," 70, correctly interpreted the insertion mark, and thought that some traces of the correction can be seen "ganz links auf dem untersten Fragment," that is, below the κ that begins the last line. Indeed, one can imagine that the traces below the κ are consistent with the κ that would begin the correction. Also, the upper margin is sufficiently preserved that it is unlikely that the correction was made there, and the lower margin is closer to the place of insertion. The presence of this correction is also noted by Fee, *Papyrus Bodmer II*, 97 (as 19:6); Swanson (who simply says "$\mathfrak{P}^{66c}$ not visible"); the IGNTP (but with a question mark about the words' having been added); and Comfort and Barrett (see n. 341 below).

[279] Comfort and Barrett, 384, calling this "19:16," say that the omission was made "so as to conform John to the Synoptic Gospels."

[280] Aland's *Synopsis* seems incorrect in its report of the omission at 18:15 as being of ο δε μαθητης … αρχιερει και. This last word is not visible in the correction at the top of the page, and unfortunately there is a gap in the original text at this point. But enough remains there to indicate that the space is too large for και to have been omitted: observe that in the relevant line we presumably have λος μαθητης και (13 letters) in the space in which the next line has τω ῡ̄ ̄ εις την αυλη (14 letters). So the και was almost certainly not omitted. The reading found in the *Synopsis* goes against the edition of $\mathfrak{P}^{66}$, Nestle-Aland, and the IGNTP, and Comfort and Barrett. Comfort and Barrett, 384, contend that the scribe omitted these words "perhaps because it didn't seem likely that the 'other disciple' (who is usually presumed to be 'the beloved disciple') could have been known by the high priest."

than one word occurs. We can see, in fact, that the scribe corrects 3 longer omissions in chapter 6, and then corrects 10 longer omissions in chapters 16–19.

Forward leaps are especially numerous (as many as 22 exx.):

3:31c (1 word)	ερχομενος επανω.
4:12 (1 word)	και οι.
5:36a (1 word)	εργα α.
6:1 (2 words)	γαλιλαιας της τιβεριαδος.
6:40a (5 words)	ημερα τουτο γαρ εστιν το θελημα του πατρος.
6:42b (1 word)	οιδαμεν τον.
6:64b (6 words)	τινες εισιν οι μη πιστευοντες και τις.[281]
7:9b (1 word)	εμεινεν εν το εμεινεν εν.
8:50 (1 word)	και κρινων.
9:39a (1 word)	κοσμον τουτον.
10:7 (1 word)	ειπεν υν.
10:29 (1 word)	μοι μειζον.[282]
11:6 (1 word)	εμεινεν εν το εμεινεν εν.
11:45a (1 word)	ελθοντες προς.
12:2a (1 word)	εποιησαν υν.
14:10a (1 word)	εμαυτου ου.[283]
14:12a c2 (1 word)	αμην αμην.
16:7 (7 words)	προς υμας εαν δε πορευθω πεμψω αυτον προς υμας.[284]

[281] Metzger, *Textual Commentary*, 1st ed., 215 = 2d ed., 184, explains this omission "from several witnesses ($\mathfrak{P}^{66*}$ 1344* it^{e} syr^{c,s})" as the result of homoeoarcton (τινες εισιν οι μη πιστευοντες και τις). Unfortunately, the complete parallel between the error in $\mathfrak{P}^{66}$ and the error in 1344 is illusory, although UBSGNT^{3} cites $\mathfrak{P}^{66*}$ and 1344* together. In fact (as confirmed by the microfilm), 1344* reads αλλ εισι τινες οι ου πιστευοντες και τις εστιν ο παραδωσων αυτον, and there are two corrections, one to insert εξ υμων after εισι, and the other to insert ηδει γαρ εξ αρχης ο ιησους τινες εισιν οι μη πιστευοντες after πιστευοντες (which is not corrected to πιστευουσιν). Thus, the scribe of 1344 in fact made the leap: τινες οι ου πιστευουσιν ηδει γαρ εξ αρχης ο ιησους τινες εισιν οι μη πιστευοντες και τις εστιν ο παραδωσων αυτον. On the other hand, the scribe of $\mathfrak{P}^{66}$ made the leap: τινες οι ου πιστευουσιν ηδει γαρ εξ αρχης ο ιησους τινες εισιν οι μη πιστευοντες και τις εστιν ο παραδωσων αυτον. See also Sigla, p. xxvi.

[282] Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 389, seems to suppose that the reading of $\mathfrak{P}^{66*}$ derives from what she considers the authentic text: ο δεδωκεν μοι παντων μειζον. The omission of μοι would then be unexplained. But in fact $\mathfrak{P}^{66*}$ clearly comes from the reading of $\mathfrak{P}^{66c}$; the correction simply restores the reading of the *Vorlage*. Both of those readings agree with the majority reading in having ος and μειζων παντων. See the further discussion of John **10:29b** in $\mathfrak{P}^{75}$.

[283] Three scribes made this leap ($\mathfrak{P}^{66}$ Λ 579), which was corrected in all three manuscripts (and apparently also by the original scribes of Λ and 579, as far as I can tell from the microfilms).

[284] A similar leap would also explain the omission by vg^{R}: ad uos si autem abiero mittam eum ad uos. By the way, it is curious that Aland's *Synopsis* restores the correction at 16:7 as: εαν δε πορευθω πεμψω [προς υμας. One can easily compare the space involved with that of the first line of the regular text, even though that is lacunose. One can thus see that in the lacuna of that first line one must read 11 letters: ερωτα με π[ου υπαγεις αλ]λ οτι, and within the breadth of that lacuna the correction would have 14 letters: μ[ψω αυτον προς] υμ. It would be tempting to suppose that either αυτον or προς were omitted, until one looks more closely at the earlier part of the correction. We then see that the scribe has squeezed in 12 letters (εαν δε πορευθω) where the first line has only 8 letters (ων ερωτα μ). Such a reduction would easily allow αυτον προς to have been written in the correction. Note, moreover, that in

17:8 (8 words)	α εδωκας … και εγνωσαν.[285]
18:12 (1 word)	και οι.
19:15b (1 word)	αρον αρον.[286]
19:17 (6 words)	ιησουν και βασταζων εαυτον τον σταυρον εξηλθεν.

Although some of these are improbable, such errors are much more numerous than Rhodes observes.[287]

Quite interesting are the 6 longer omissions that are not the results of leaps: 17:11b (5 words [19 letters]), 18:5 (3 words [16 letters]), 18:15 (8 words [36 letters]), 19:5 (6 words [23 letters, with the *nomen sacrum* $\overline{\text{ανος}}$]), 19:13b (3 words [17 letters]), 19:28 (4 words [17 letters]). These all occur within the very fragmentary remains of the last five chapters, and

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the photograph of $\mathfrak{P}^{66}$ (p. 112) the top right-hand fragment appears to have been placed too close to the larger left-hand fragment; for the 11 remaining letters of the first line take much more space than the empty space allowed for the missing 11 letters. The reading found in the *Synopsis* goes against the edition of $\mathfrak{P}^{66}$, Swanson, and Comfort and Barrett, but the text of the correction is not explicitly cited in Nestle-Aland, and the IGNTP does not complete the lacuna in the correction or even give the number of missing letters.

[285] The omitted words have been added in the upper margin of p. 122. But precisely what was originally omitted is uncertain. Martin and Barns take the omission to have been of: οτι τα ρηματα α εδωκας μοι δεδωκα αυτοις και. We would then have μοι παρα σου εισιν αυτοι ελαβον και as the missing line at the bottom of p. 121. But there are three problems with this. First, there is no evident reason for the omission. Second, the remaining words seem a bit too long for the space (30 letters instead of the usual 24–26). Third, and this is the fatal objection, on the editors' reconstruction the missing words would have to be inserted on the previous page, that is, between εισιν and αυτοι in the missing last line on p. 121. (Martin and Barns do say that the omitted words "in summa proxima pagina insolito more scribuntur.") In order to meet this third objection, I propose that the missing line on p. 121 read: μοι παρα σου εισιν οτι τα ρηματα α, and that the first line on p. 122 read (as Martin and Barns edit): εγνωσαν αληθως οτι παρα σου εξηλ. The scribe thus omitted: εδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και, aided by a one-letter leap as he turned the page (εδωκας … εγνωσαν). This does require that the added words extend into the right margin, but I see no alternative if the added words are to join with the text on p. 122. The IGNTP states: "Duo primae lineae paginae eras. $\mathfrak{P}^{66}$." But I don't see the evidence for that, and if it were so, it would be even more puzzling what could be in the upper margin. Comfort and Barrett assert that the "[ε]ntire line," α εδωκας μοι δεδωκα αυτοις και, was in the upper margin; but this reconstruction has suffered from the loss (by a leap) of αυτοι ελαβον και from vs. 8, unless they propose that $\mathfrak{P}^{66}$ omitted those words also. Of course, on either their scenario or mine, one wonders why the scribe would not have simply written this entire line immediately above the existing first line of the text. Earlier (383) Comfort and Barrett state that "the scribe probably shortened the verse for the sake of readability, unless the shorter text is original." But we are unable to say anything certain about what the shorter text was that the scribe first wrote.

It is curious that one Vulgate manuscript (X) originally omitted a very similar phrase ("quia uerba … eis"), which was corrected in the margin; I see no cause of such an error in the Latin.

[286] More precisely, since $\mathfrak{P}^{66*}$ seems to have had ελεγον preceding (see n. 393 below), the leap would have been from ελεγον αρον αρον to ελεγον αρον αρον.

[287] But he includes 13:19a, describing it ("Corrections," 274 n. 4) as: "αυτου … προ του." But such a leap would result in the loss of απ αρτι λεγω υμιν προ του, whereas $\mathfrak{P}^{66*}$ does not omit the last word. Note moreover that Rhodes excludes most of these from his list of significant variations, incuding them rather under his category II-b. Rhodes also includes 6:54, on which see n. 215 above. Further, there is 19:6 (σταυρωσον σταυρωσον), which now has support from $\mathfrak{P}^{90vid}$, and so is classified below in my list 5.

it would be reasonable to suppose that some others were once present in this material. Since all of them are of phrases that can be omitted without creating nonsense, the scribe may have been deliberately shortening his text.[288] On the other hand, accidental omission while hastening to finish could also have been a factor, and perhaps one can see a pattern in the number of letters that suggests the omission of one or two lines.

There are 9 transpositions that have been corrected; all except one (9:30a) are of 2 words.

> Two words (8 exx.):
> 2:11b (εποιησεν αρχην > αρχην εποιησεν),[289] 4:9d (πειν αιτεις > ετεις πειν),[290] 5:5 ($\overline{\text{λη}}$ ετη > ετη $\overline{\text{λη}}$),[291] 6:9b (ταυτα τι εστιν > τι εστιν ταυτα), 9:10b (ηνεωχθησαν σου > σου ηνεωχθησαν),[292] 10:4 (παντα εκβαλη > εκβαλη παντα),[293] 14:2a (ειπον αν > αν ειπον),[294] 15:16a (υμας ινα > ινα υμας).[295]

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[288] See the later discussion of the singular omissions, and especially the view of Comfort and Barrett cited at n. 614 below.

[289] Nestle-Aland cites 1241 1424 for την αρχην εποιησεν, contrary to Swanson's report of 1424; but the microfilm confirms that Nestle-Aland is correct.

[290] Boismard, "Le Papyrus Bodmer II," 392, cites support for this reading from sa bo. But Coptic generally places the adverb after the verb; see Thompson in Ropes, *Acts*, 319(a) and 359(j), and also Plumley in Metzger, *Early Versions*, 143–146.

[291] See Boismard's view in n. 416 below. It is interesting that $\mathfrak{P}^{75}$ also has a correction here, which creates an almost singular reading; see chapter 9 on the correction John 5:5 and the asterisked reading John 5:5.

[292] See n. 251 above and n. 386 below.

[293] Included by Colwell, "Scribal Habits," 116 n. 2.

[294] See Boismard's view in n. 416 below.

[295] The editors cite $\mathfrak{P}^{66}$ as omitting υμας *sec.* in 15:16, and Nestle-Aland, Aland's *Synopsis*, and Swanson follow them. It appears that some crowding of letters is necessary at the end of the line in order to have the usual text, but Colwell is certainly correct (see Fee, *Papyrus Bodmer II*, 97) in noting that an original transposition of ινα υμας has been corrected by means of strokes over the words. (The editors spotted only the second one, of which they say: "signum super υμεις superfluum videtur." But as Fee notes, two strokes are still visible over the ινα, so the scribe has, with one stroke over the υμας, signaled that the words should be reversed.) And, the lower curve of the α is in fact clear on the plate, so that we should read υμᾶ[ς] with Fee rather than υμε[ις] with the editors. (However, Fee, ibid., 72 and 126, cites the correction as restoring an omitted υμας.)

If υμας *sec.* were in fact omitted, the lines of $\mathfrak{P}^{66}$ here would be (in the editors' reconstruction):

> εξελεξασθαι αλλ εγω εξ[ελεξαμην
> υμας και εθηκα ινα υμε[ις υπαγη
> ται και καρπον ο φερηται κ[αι ο καρπος

The lines here have 27, 25, and 30 letters respectively, and so the second line is already a bit short. Perhaps more crucial is the count in the lacuna, which is the same in all three lines: the letters missing are 8, 7, and 9, respectively. Assuming that the transposition occurred and that the υμεις was not subsequently omitted, we would have:

> εξελεξασθαι αλλ εγω εξ[ελεξαμην
> υμας και εθηκα ινα υμα[ς υμεις υπαγη
> ται και καρπον ο φερηται κ[αι ο καρπος

Four words (1 ex.):
9:30a (ο ανθρωπος και ειπεν > και ειπεν ο ανθρωπος, HarmGen).

In three examples the initial error may have been caused by a leap, which was then "corrected" by writing the word out of order, and subsequently really corrected:

2:11b ταυτην εποιησεν.
6:9b αλλα ταυτα τι εστιν.
10:4 ιδια παντα.

Substitutions (41 exx.):

Verb Forms (12 exx.):
3:8b (γεγεννη- > γενη-, Leap),[296] 4:6b (εκαθεζετο > εκαθιζετο),[297] 5:2a (η επιλεγομενη > η εστιν λεγομενη), 8:28c (εδιδαξεν με > εδειξεν μοι),[298] 8:40 (λελαληκα > λελαληκεν, first person > third person, HarmCont), 8:48 (λεγομεν > ελεγομεν, present > imperfect), 10:38a (πιστευηται > πιστευσηται, present > aorist), 12:3b (επληρωθη > επληρουτο; aorist > imperfect), 12:26b (εσται > εστιν, future > present), 14:23b (ελευσομεθα > εισελευσομεθα; addition of εισ- prefix),[299] 15:7 (μεινη > μενει, aorist subjunctive > present indicative),[300] 15:10b (τηρησηται [Leap], aorist subjunctive >

Now the letters in the lacuna are 8, 11, and 9, respectively. And we could make the count 10 for the second line if we assume that the scribe wrote υμισ, as he did two lines earlier.

The IGNTP reads the evidence differently. The editors cite $\mathfrak{P}^{66}$ as simply omitting υμασ *sec.*, but then go on to cite $\mathfrak{P}^{66*}$ as reading ιν υμε[ ], and $\mathfrak{P}^{66*c}$ as reading υμε[ ] ιν. But the plate confirms that $\mathfrak{P}^{66}$ has ιγα and, as noted above, υμα[c]. What the editors take as a N to the immediate left of the Y must rather be an A; the lacuna after I is itself almost large enough for the N.

Comfort and Barrett edit εθηκα ϊγα ϋμα[c, and correctly observe: "Transposition marks indicate a corrected reading to ϋμασ ϊνα." However, they fail to include υμεισ in their transcription, and so their second line (ending with ϋμα[c υπαγη) has only 24 letters.

[296] As Rhodes, "Corrections," 274, observes, this "may reflect a variety of confusions." A simple leap from the first γε to the second would have resulted in γεννημενοσ. But the γεν disappeared between the preceding γε and the following ν. In any case, the scribe repaired the error by adding γεν above the last two letters of γεν. Cf. the omission of ινα at 15:17.

[297] I suppose that one could view this as orthographic; but Fee (*Papyrus Bodmer II*, 123 [Appendix C]) takes the correction as significant.

[298] See Fee, *Papyrus Bodmer II*, 91–92, who refers to Aland, "Neue neutestamentliche Papyri II," 63. Fee and Rhodes, "Corrections," 277, agree in seeing the shift in verb and in personal pronoun as being related; obviously, the original use of εδειξεν caused the scribe to write the dative. But Comfort and Barrett cite the corrections separately. Martin prints the added δα in a smaller font to signal that it was added, but does not mention it in his apparatus, and overlooks the correction to the pronoun. And Swanson and the IGNTP cite only the change to the pronoun, overlooking that the verb has been altered as well.

[299] The margin of Nestle-Aland refers to Rev 3:20, where we find εισελευσομαι προσ αυτον. Apart from this unlikely influence, I can find no explanation of $\mathfrak{P}^{66*}$'s shift.

[300] Fee, *Papyrus Bodmer II*, 69, cites $\mathfrak{P}^{66*}$ as μενη, apparently following the text of the edition by Martin and Barns, where we see μ]ε[ν]η; Swanson has the same report. But in their note Martin and Barns say: "μενει primum scripsit P quod postea in μεινη correctum est." The plate confirms that the final EI has been altered to H. (The right vertical has the slight inward hook at the bottom, which is characteristic of our scribe's I but not of his H, and is moreover slightly curved whereas the right vertical of the H tends to be straight. What the scribe did was to alter slightly his original E in order to form the left vertical of a H.) In my dissertation (673) I

present subjunctive).[301]

Other (29 exx.):
2:15a (τε > και),[302] 3:36 (αλλ η > αλλα),[303] 4:6c (τη πηγη > τη γη, a leap, TH ΠHΓH, more tempting in majuscules),[304] 4:9b (παρ εμου > παρα μου), 4:42 (ουτος > αυτος, HarmCont), 5:36c (αυτα > ταυτα), 5:37 (πωποτε), 6:42a (ουχ > οτι, HarmCont),[305] 6:42c (μητερα > μητεραν), 6:63c (ρηματα),[306] 7:18b (αυτον > με, HarmCont), 7:37a (τη μεγαλη της εορτης > της μεγαλης εορτης),[307] 7:40a (εκ του οχλου ουν > πολλοι εκ του οχλου οι, HarmGen),[308] 7:44b (αυτον > αυτω, genitive after

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likewise cited the correction as from μενει to μεινη, as found in Aland, "Neue neutestamentliche Papyri II," 65, and also in Nestle-Aland. In contrast, the IGNTP states that the correction was from [ ]εινη to [ ]εινει, and Comfort and Barrett state that the correction was from μεινει to μεινη. I believe that the IGNTP errs on the direction of the change at the end, and that both overlook the secondary appearance of the first I.

I may note further that, although Nestle-Aland cites 579 along with $\mathfrak{P}^{66*}$ at 15:7 for μενει, 579 in fact has μενη, as von Soden and Swanson report, and as the microfilm confirms. Fee (*Papyrus Bodmer II*, 69) includes 15:7 in his list 6, but again the support seems not to show that "the early MSS are divided."

[301] The reading is noted by Boismard (review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 127), by Fee (*Papryus Bodmer II*, 126), and in my dissertation, but not by the IGNTP or Comfort and Barrett.

[302] Colwell, "Scribal Habits," 121–122, cites the original reading as a "preference for the more familiar word or idiom." This correction (i.e., of the original και τα to τα τε) is not cited in the *editio princeps* or the IGNTP, but is found in Aland, "Neue neutestamentliche Papyri II," 63; Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 121; Rhodes, "Corrections," 275; Fee, "Corrections of Papyrus Bodmer II," 67; idem, Papyrus Bodmer II, 86. However, Comfort and Barrett describe the change misleadingly as from και to τα τε.

[303] The *editio princeps*, Fee, *Papyrus Bodmer II*, 123, and the IGNTP cite the correction as simply the addition of η; Swanson ignores it completely. However, Rhodes, "Corrections," 276, cites it as from αλλα to αλλ η, as I did in my dissertation, and as do Comfort and Barrett. Gignac, *Grammar* 1:286, cites the "sporadic" interchange of α and η, so this could be merely orthographic.

[304] Boismard, "Le papyrus Bodmer II," 397, argues that $\mathfrak{P}^{66*}$ and 1241 preserve the original reading here (as is cited approvingly by Massaux, "Le papyrus Bodmer II," 204–205). Boismard says that the reading of $\mathfrak{P}^{66}$ (ignoring the correction) "donne un sens beaucoup plus satisfaisant," since "il est difficile de se représenter Jésus assis 'sur le puits'!" Boismard further observes that 1093 avoids the difficulty by reading παρα τη πηγη. But see Bauer, *Wörterbuch*, s. ἐπί, II.1.a.δ.

[305] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128, points out that the usual ουχ here could be a harmonization to Mark 6:3 (= Matt 13:55 = Luke 4:22), and states: "Le texte du papyrus donne un sens excellent." But it seems to me more plausible that the scribe simply continued ελεγον with οτι (see vs. 42b: λεγει οτι), a construction that indeeds makes perfectly good sense.

[306] Cf. the singular **8:20**, and n. 682 below.

[307] See Teeple and Walker, "Notes on the Plates," 150–151. Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249 n. 2, comments that the reading of $\mathfrak{P}^{66*}$ "would solve some problems about the 'great day' of the feast."

[308] Fee (*Papyrus Bodmer II*, 64) cites this in his list 2, but refers only to the correction of πολλοι. However, although there is considerable support for πολλοι, there is none for πολλοι … οι, and surely the two words are connected. (Note also that Θ does not read πολλοι, contrary to Fee's report.) Colwell, "Scribal Habits," 122, views the original reading as a "stylistic" change.

επι), 8:14b (εγω > γε),[309] 8:56 (αβρααμ > αβραμ, Proper Name),[310] 10:6b (τινα ην α > τι),[311] 11:2 (ο αδελφος λαζαρος ησθενει > και αδελφος ην λαζαρος ασθενων, HarmCont),[312] 11:3 (απεστειλαν ουν αι αδελφαι προς αυτον λεγουσαι > απεστειλεν ουν μαρια προς αυτον λεγουσα),[313] 11:7 (τοις μαθηταις > αυτοις, HarmCont),[314] 11:21 (ιησουν > κυριον, HarmCont), 12:15 (genitive after επι),[315] 12:16c (ην > η), 12:37 (τοσαυτα > ταυτα, Harm-

[309] The *editio princeps* says merely that ε was added above the line, and Swanson and the IGNTP follow this with the interpretation that the original reading was γω. But Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 123, pointed out that a letter, probably an ε, was also erased between γ and ω. Accordingly, Comfort and Barrett assert that "γεω was changed to εγω." However, in my dissertation I followed Rhodes, "Corrections," 277, in maintaining that the original reading was κανγε, and this still seems correct. One can see that the ω protrudes into the right margin, so that it was added as part of the correction. Rhodes includes this among his meaningful variations, since καν γε μαρτυρω κτλ. makes sense.

[310] The difference here, of course, is simply that of the two names in the LXX, and the spelling is often confused in both the LXX and the NT. Cf. the same correction by $\mathfrak{P}^{75}$ at Luke 16:29.

[311] Colwell thinks that "style, a feeling for simplicity" led to $\mathfrak{P}^{66*}$'s reading. Nestle-Aland[25] and Fee (*Papyrus Bodmer II*, 63) cite 1170 as agreeing with $\mathfrak{P}^{66*}$, but von Soden cites 1170 (a Western witness) only for omitting ην α, not for altering τινα to τι, as found also in his *Die Schriften, Untersuchungen*, 1236. Nestle-Aland[26] and Nestle-Aland[27] cite "*pc*" here, so I suppose that there is some Greek support. In any case, Fee placed this in his list 1; see n. 350 below. However, the support from the Latin seems likely to be coincidental, as observed by Colwell, "Scribal Habits," 122, who notes the agreement as well with the RSV (to which the NEB and TEV may be added). One can see from the variety of small changes here in both Greek and Latin that τινα ην α gave problems.

[312] See Fee, *Papyrus Bodmer II*, 94, and 25–26, referring to Boismard, "Le papyrus Bodmer II," 390, who views the reading of $\mathfrak{P}^{66*}$ as reflecting sy^{s} and the Liege Diatessaron. Rhodes, "Corrections," 277, considers this to be two corrections, the first from και to ο, and the second from ην λαζαρος ασθενων to λαζαρος ησθενει. Aland, "Neue neutestamentliche Papyri II," 64, and the IGNTP also interpret $\mathfrak{P}^{66*}$ as here, but Comfort and Barrett state that the original reading was και αδελφος ην λαζαρος ασθενει. However, apart from the solecism of ην ασθενει, one can still see the remains of the final -ων of ασθενων. Finally, Swanson interprets $\mathfrak{P}^{66*}$ as did Nestle-Aland[26]; see n. 61 above.

[313] Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125, divides this into two readings, the singular απεστειλεν and the substitution of μαρθα for αι αδελφαι, with the corresponding shift from λεγουσα. (That $\mathfrak{P}^{66*}$ had μαρθα is Boismard's proposal, followed by Swanson; Fee, *Papyrus Bodmer II*, 94, prints μαρια, and I follow him, as do Nestle-Aland, the IGNTP, and Comfort and Barrett. See also n. 61 above.) Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128, thinks that these words "pourraient être l'indice d'une tradition textuelle dans laquelle le rôle de Marie était encore plus effacé qu'il ne l'est maintenant." It is a striking shift.

[314] Swanson cites W as reading μαθηται. The published facsimile indicates that the ς of μαθηταις is present, written very close to the α of αγωμεν. Sanders, *The Washington Manuscript of the Four Gospels*, 181, says that γωμεν has been corrected to αγωμεν, and that correction (which is not cited by Swanson) would then account for the spacing. However, on the basis of new digital images, I now believe that the scribe of W first wrote τοις μαθηταις αυτου, intending to continue with αγωμεν, and then decided to delete αυτου. However, at this point the scribe mistakenly started αγωμεν over the final letter of μαθηταις and so erroneously changed this word to μαθηται. See further my "The Corrections in the Freer Gospels Codex," 190–191 and 219. On the Syriac evidence here see chapter 4, n. 163.

[315] Fee (*Papyrus Bodmer II*, 69) includes this in his list 6, but the support for $\mathfrak{P}^{66*}$ hardly shows that "the early MSS are divided."

Cont),[316] 13:24a (πυθεσθαι τις αν ειη > και λεγει αυτω ειπε?),[317] 14:23a (προς > παρ, HarmCont), 17:11a (σου > μου, HarmCont), 17:12a (σου > μου, HarmCont), 20:14 (ιησους > κυριος).[318]

Finally, there are 3 (or possibly 4) corrections of what appear to be originally conflations: 2:13, possibly 7:46b, 8:33, 16:19a. These corrections are especially noteworthy, and should be compared with the conflations in the manuscript after correction (**6:69**, **17:5**; asterisked 14:14).

The sequence at 2:13 is not certain, since one can imagine that the scribe added δε independently, although the combination of και and δε is unusual and does not appear particularly tempting here. What seems more likely is that we have a conflation of the usual και and **א**'s δε, caused by a misunderstood correction in the *Vorlage* of $\mathfrak{P}^{66}$; somehow the reading that we now find in **א** was noted in $\mathfrak{P}^{66}$'s *Vorlage*, but the scribe interpreted the notation as calling for an addition of δε rather than a substitution.

What has occurred at 7:46b is complicated by the fact that there is an earlier correction, 7:46a, to this same verse, as well as by the fact that the original readings at both places are supported by **א***. Fee has viewed the corrections at both places as involving a shift of *Vorlagen*, and I do the same here (see below). However, it seems to me at least possible that the original reading at 7:46b is a conflation of the two readings:

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316 Boismard, "Le papyrus Bodmer II," 392, cites the Sahidic as agreeing with $\mathfrak{P}^{66}$'s ταυτα σημεια. This is in fact $\mathfrak{P}^{66*}$, and the Sahidic actually has "all these signs." Of course, this could just be another omission of a couple of letters.

317 The original reading is virtually obliterated, and Nestle-Aland calls it illegible. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 126–127, discusses the difficulties, without making a decision. Others have attempted to find some connection with the Alexandrian text. Rhodes, "Corrections," 278, cites και ειπεν τις εστιν. Fee, *Papyrus Bodmer II*, 96, suggests κ, λεγει αυτω ειπε, but in his list 3 (p. 66) cites $\mathfrak{P}^{66*vid}$ for και λεγει αυτω ειπε τις εστιν, thus agreeing with B C L. However, it is difficult to see how this reading (even as κ, λεγι αυτω ειπε τις εστιν, with 21 letters) could have been under πυθεσθαι τις αν ειη (16 letters), which are themselves written in a more cramped style. (Indeed, in his earlier "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 71, Fee says: "$\mathfrak{P}^{66*}$ could hardly support the reading of B, since there is not enough space. Perhaps it is some portion of it, but there is no variation which seems to fit.") Swanson has και λεγει αυτω ειπε as a conjecture. The IGNTP says "forsan κ, λεγει αυτω εστιν," and Comfort and Barrett posit κ, λεγει αυτω τι εστιν. In my dissertation (671) I followed Fee's κ, λεγει αυτω ειπε, and I have done so here for lack of anything better; the original reading would then be a slight variant of the Alexandrian text. However, I now wonder whether it would not be better to abandon the attempt to find a reading related to that of B C L. We would then be free to think of some blunder that was corrected *in scribendo*, for example. But I have no suggestion to make.

318 This is a puzzling substitution, since ιησους occurs on either side of this place, although τον κυριον occurs in vs. 13 and κυριε in vs. 15. Was the scribe tending to alternate? Colwell, "Scribal Habits," 115–116, considers "Lord" to be a singular reading, and considers this as a confusion of "similar words." However, Comfort and Barrett, 383, assert that "the natural object as directed by the text is 'Lord,' not 'Jesus.'"

ωc ουτοc ο ανθρωποc	ς Θ Ψ *f*[1] *f*[13] (69 *om.* ο) 33 892 1006 1342 1506 *rell* lat sy[h] sa ac[2] pbo arm aeth geo slav Chr[txt]
ωc ουτοc λαλει	D aur c

Thus, 𝔓[66*]'s ωc ουτοc λαλει ο ανθρωποc could have resulted from a correction from one of these to the other that the scribe found in his *Vorlage*, which he initially understand as an addition rather than a substitution. But one can hardly be confident about such a sequence.

At 8:33 the scribe seems to have combined the ουδενι before the verb (as in most manuscripts) with the ουδενι after the verb (as in D alone).[319] In fact, as Birdsall says, the original reading at 8:33 "indirectly supports the reading of D" (which Birdsall describes as "probably original").[320] What has perhaps happened there is the following. The exemplar of 𝔓[66] contained the reading of D (ου δεδουλευκαμεν ουδενι). The scribe made a forward leap (ουδε<u>δουλευκαμενουδε</u>νι), facilitated by the end of the page, wrote ουδε|νι, then found his place and continued with δεδουλευκαμεν ουδενι, but in his confusion failed to correct the first ουδενι.[321] The later correction against another exemplar then altered the reading to the one found in all other witnesses.[322]

And at 16:19a what has happened is as certain as such things can be. 𝔓[66]'s *Vorlage* contained both ηθελον and ημελλον, one as the text and one as a correction, although I see no way to discover which was which. The scribe originally understood the text as indicating that the verbs should be conjoined, but later opted for ημελλον alone.[323] Whether this choice was made immediately upon reconsidering what he saw before him, or later during a comparison with a second *Vorlage* is impossible to discern. But the original reading demonstrates that both verbs were known and were present in 𝔓[66]'s *Vorlage*. At 2:13 and 16:19a the conflation is of the majority reading with the reading of **א**, while at 8:33 the conflation is of the majority reading with the reading of D. We are thus seeing the effects of the sort of scholarly apparatus that was present as well in 𝔓[46]: in the body of the text was a reading from one textual tradition, and in the margin (or possibly between the lines) was a reading from another.

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[319] Fee, *Papyrus Bodmer II*, 26, states: "The double ουδενι in 8:33 may be explained as a conflation of two MS traditions."

[320] *The Bodmer Papyrus*, 17.

[321] The repeated ουδενι is awkward, but perhaps could be seen as an unusual anadiplosis, or as reflecting LXX influence (see Conybeare and Stock, *Grammar of Septuagint Greek*, § 85).

[322] Hartke, "Bemerkungen zum Papyrus Bodmer II," 122, says that one is inclined to see the influence of D at 8:33, but suggests also: "Der Schreiber kann, veranlaßt durch die beliebte Zusammenstellung ουδεις πωποτε (vgl. Luc. 19$_{30}$; 1. Joh. 4$_{12}$), das zweite ουδενι irrtümlich geschrieben und sofort selbst getilgt haben."

[323] The deletion marks over και ηθελον are clear, but the IGNTP simply cites 𝔓[66] as having added ημελλον κ[ ] after οτι.

Several of the additions appear to be harmonizations:

1:49	αληθως with "Son of God" found in Matt 14:33, 27:54; Mark 15:39; but we also find αληθως in 1:47, so this more plausibly is a harmonization to the context.[324]
4:42	αυτος is a perseverance from the earlier αυτοι.
5:43a	εγω δε is found at 5:34 and 5:36.
6:42a	after ελεγον the scribe continues with οτι.
7:18b	του πεμψαντος με agrees with 7:16.
7:40a	The scribe originally wrote πολλοι εκ του οχλου οι ακουσαντες, which gives a more usual construction.

This reading was corrected to εκ του οχλου ουν ακουσαντες, as found also in 𝔓75 ℵ B D W *al*. This latter reading doubtless stood in 𝔓66's *Vorlage*, and illustrates the author's fondness for using a "partitive genitive, with or without ἐκ, (*a*) *before the governing word*, or (*b*) *with no governing word*."[325] Fee cites this tendency, and notes that at 6:64, 7:31, and 7:40 𝔓66, along with other witnesses, restores what is the more common order, but corrects at 7:40.[326] Fee summarizes this by saying that 𝔓66 "here is clearly picking up secondary readings." Indeed, at 6:64 and 7:31 the evidence is:

6:64	εισιν τινες εξ υμων 𝔓66 S T Ω 0250 28 213 245 1093 1242 1424 2768 *al* aur f vg
7:31	πολλοι δε επιστευσαν εκ του οχλου 𝔓66 ℵ D *pc*

So in both places 𝔓66 could well just be transmitting an already existing secondary reading. But if "picking up" means inheriting from its *Vorlage*, it seems to me that this explanation does not apply to 7:40a. Rather, there the reading of 𝔓66* seems more likely to be one of several independent ways of avoiding εκ του οχλου ουν ακουσαντες,[327] and the correction could have then restored what is the *Vorlage*.

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[324] Ehrman (*The Orthodox Corruption of Scripture*, 160) takes the addition at 1:49 (which he cites as from 𝔓66) as serving "to emphasize that Jesus himself *is* the Christ, the Son of God." His n. 186 (at p. 179) says: "If the variant were an assimilation to Mark 15:39 one would expect the adverb to be interpolated before the pronoun, rather than after the verb." But the Matthean parallels place the αληθως before θεου υιος (or υιος θεου).

[325] Abbott, *Johannine Grammar*, §2042; he cites John 6:64, 7:31, 7:40, and others. Cf. Robertson, *Grammar*, 599; BDF, §164(2); Turner, *Grammar* 3:208–209; idem, *Grammar* 4:70.

[326] *Papyrus Bodmer II*, 42, citing Abbott as found in the preceding note. The comparison of πολλοι εκ in 𝔓66* to vs. 31 is made by Schnackenburg, *Das Johannesevangelium* 2:218 n. 1, who though thinks that 118 agrees with 𝔓66*.

[327] It is, of course, possible that the reading of 𝔓66* derives (by more than one slip) from πολλοι ουν εκ του οχλου ακουσαντες, as found in most manuscripts, but was then corrected to the Alexandrian reading.

8:40 third person agrees with ανθρωπον.[328]
9:8 αυτου after γειτονες here was perhaps influenced by its presence after γονεις at 9:2, 9:3, 9:18, 9:20, 9:22, and 9:23.[329]
9:30a the original reading creates the common idiom απεκριθη και ειπεν.[330]
11:2 ην ασθενων as in vs. 1.
11:7 λεγει αυτοις as in vs. 11.[331]
11:21 κυριε immediately follows.
12:37 ταυτα in vs. 36.
14:23a παρ anticipates the subsequent παρ αυτω.
15:19 the scribe wrote του τουτου κοσμου, with τουτου as at 8:23, 9:39, 11:9, 12:25, 12:31, 12:31, 13:1, 16:11, 18:36, 18:36.
17:11a the scribe wrote εν τω ονοματι μου, as we find at 14:13, 14:14, 14:26, 15:16, 16:23, 16:24, 16:26.[332]
17:12a the scribe wrote εν τω ονοματι μου, as we find at 14:13, 14:14, 14:26, 15:16, 16:23, 16:24, 16:26.

At one place the scribe originally added a ν to an accusative singular form: μητεραν at 6:42c.[333]

Change of conjunctions:
2:15a τε > και.

Changes of verb forms:
4:6b εκαθεζετο > εκαθιζετο, or orth?
8:48 λεγομεν > ελεγομεν, present > imperfect.[334]
10:38a πιστευηται > πιστευσηται, present > aorist.
12:3b επληρωθη > επληρουτο; aorist > imperfect.
12:16c ην > η.[335]
12:26b εσται > εστιν, future > present.
15:7 μεινη > μενει, aorist subjunctive > present indicative.
15:10b τηρησηται (Leap), aorist subjunctive > present subjunctive.

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[328] According to Colwell, "Scribal Habits," 122, $\mathfrak{P}^{66}$ (i.e., $\mathfrak{P}^{66*}$) here "corrects the broken syntax," and agrees with the RSV.

[329] Williams, *Early Syriac Translation Technique*, 304 and 98–99, recommends deleting Nestle-Aland's citation of $sy^{s.p}$ as omitting αυτου, and I have done so.

[330] As noted by Fee, *Papyrus Bodmer II*, 72.

[331] Indeed, one might think that the scribe could have made a leap forward from vs. 7 to vs. 11 (μετα τουτο λεγει τοις μαθηταις … μετα τουτο λεγει αυτοις), and then caught his error immediately after writing αυτοις. But if that were so, he would not have written μαθηταις in the margin, but would have simply marked αυ for deletion and written μαθηταις on the line. So the correction occurred later.

[332] Comfort and Barrett, 383, state that the reading with μου "fulfills the natural expectation mandated by the text."

[333] See the singulars **6:52** and **6:53**, and n. 680 below. The correction at 1:9 may also belong here.

[334] Colwell, "Scribal Habits," 122, says that "the tense of a verb is put back into the past to fit the fact (cf. John 7:20)."

[335] This would seem to be a shift from ἦν to ᾖ, although it could be an orthographic omission of -ν (see n. 661 below). At four singular readings (**3:27**, **6:65**, **9:31**, **17:26**) $\mathfrak{P}^{66}$ has ἦν for ᾖ.

Theological Changes

Ehrman finds doctrinal significance in several of the readings of $\mathfrak{P}^{66*}$ (but uniformly cited simply as "$\mathfrak{P}^{66}$").[336]

At 10:33 part of one word is doubled to create a new one (ceautov > ceautov tov). Thus $\mathfrak{P}^{66*}$ reads oti cu anqrwpoc wn poieic ceautov tov qeov, and this is cited by Ehrman as an example of the tendency to emphasize the deity of Christ:

> But the force of this pronouncement and the clarity of the Jews' understanding of it are enhanced by the addition of the article to θεόν, an addition attested only in our third-century manuscript $\mathfrak{P}^{66}$. Now Jesus is said not merely to proclaim himself 'a god,' a proclamation that could itself be construed as a blasphemy, but actually to make himself 'God.'[337]

And Ehrman adds in a note:

> The change appears not to have been made by accident, in view of the tendency of the scribe of $\mathfrak{P}^{66}$ to omit short words far more readily than to add them.[338]

On this point Ehrman refers simply to Colwell's "Scribal Habits." However, that the reading of $\mathfrak{P}^{66*}$ is a mere slip is indicated first by the fact that there is no reason to doubt that the scribe himself made the deletion, and second by the fact that the addition can be readily explained as a dittography (and precisely paralleled by the corrected reading at 1:27b). It is true that $\mathfrak{P}^{66}$ tends to omit, but additions (and especially dittographies) are quite common.

Next, Ehrman observes that the omission of και λεγει αυτοις ιδου ο ανθρωπος at John 19:5 is found in $\mathfrak{P}^{66}$ (as he says, ignoring the correction) and "several otherwise unrelated witnesses" (it and ac^2).[339] He then remarks: "There is nothing here, such as homoeoteleuton or homoeoarcton, that might account for an accidental agreement in error." To find an explanation Ehrman notes that B omits the definite article in the above phrase, causing Pilate to say

> that the mocked and beaten Jesus is only a man ("See, he is mortal"). If the reading now preserved in codex Vaticanus once had a wider currency, then the deletion of the entire sentence makes considerable sense. Scribes found its implication troubling; for them, even though Jesus had been bloodied and reviled, he was not a mere mortal. Pilate's statement to the contrary could best be dismissed by being excised.[340]

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[336] As was pointed out by Fee in the discussion at the section on Ehrman's book at the Society of Biblical Literature meeting in Chicago on November 20, 1994.

[337] *The Orthodox Corruption of Scripture*, 84.

[338] Ibid., 114 n. 184.

[339] Ibid., 94.

[340] Ibid.

And Comfort and Barrett give an explanation quite similar to Ehrman's: "Perhaps the scribe of $\mathfrak{P}^{66}$ took exception to Jesus being presented by Pilate as a mere man."[341]

Incidentally, this omission was of 23 letters (with the *nomen sacrum* $\overline{\text{ανοϲ}}$); could this have been one line in $\mathfrak{P}^{66}$'s *Vorlage*?[342] Yet Ehrman is, as far as I can tell, correct in noting that there is no cause for accidental omission in Greek, Latin, or Coptic, and we can hardly suppose that precisely these words were written as one line in exemplars in all three languages. Thompson calls attention to some other omissions in his Coptic manuscript (cited as ac^2) with Old Latin support, and states that there is "evidence for the existence of an early Gr.-Lat.-Coptic trilingual." He goes on to cite the omission at 19:5 and says: "though a Greek link has not yet been found, it points in the same tri-lingual direction."[343] Naturally, the original reading of $\mathfrak{P}^{66}$ could now be seen as that Greek link.

And Ehrman comments on John 19:28:

> It does not appear to have been made accidentally. $\mathfrak{P}^{66}$ is notorious for leaving out single letters and particles and other small words, but is not particularly prone to omissions of entire phrases or clauses. … When Jesus says he is thirsty "in order to fulfill Scripture" (the original text), it might well appear to a reader that he was in fact *not* thirsty, but said that he was simply because he was required to do so by the Scriptures. To be sure, by eliminating the ἵνα clause the scribe has not at all compromised the interpretation of the event as fulfilling Scripture. But he has made it look less like Jesus was saying that he thirsted simply because he was supposed to. Now Jesus really *is* thirsty in the throes of death. This is a real, human, suffering Jesus, the Jesus that proto-orthodox Christians set forth in opposition to various docetic heresies.[344]

These last two examples, 19:5 and 19:28, are among the longer omissions toward the end of the Gospel.

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[341] Comfort and Barrett, 384. Moreover, in their textual note on the correction, which they assign to their c^2, they assert: "upper margin probably contained και λεγει αυτοις ϊδου (without ο $\overline{\text{ανοϲ}}$), as in codex Vaticanus." They apparently postulate this reading in order to make the omission closer to seventeen letters (actually 18 instead of 23 with ο $\overline{\text{ανοϲ}}$); see their comments at 383–384 (see also n. 614 below). But in fact B omits only the article ο, and it appears that the textual note in Nestle-Aland has been misread. Furthermore, the correction in $\mathfrak{P}^{66}$ was probably made in the lower margin; see n. 278 above.

[342] See the suggestion of Comfort and Barrett discussed in the preceding note.

[343] Herbert Thompson, ed., *The Gospel of St. John according to the Earliest Coptic Manuscript* (London: British School of Archaeology in Egypt and Bernard Quaritch, 1924) xvi.

[344] *The Orthodox Corruption of Scripture*, 194, referring to Colwell, "Scribal Habits," 115–118, for the characterization of $\mathfrak{P}^{66}$'s tendencies. In contrast, Aland, "Über die Möglichkeit der Identifikation," 34 = "Neue neutestamentliche Papyri III," *NTS* 20 (1973–1974) 378, calls the original omission "keine Textvariante, sondern nur eine Flüchtigkeit des Schreibers."

Tendencies of the Significant Corrections

These 126 corrections present valuable information about the activity of the scribe of $\mathfrak{P}^{66}$. We may presume that at all these places the scribe was attempting to reproduce his *Vorlage* but failed. Later he compared his copy with the *Vorlage*, noticed a discrepancy, and altered his first, failed attempt. (Such comparison may have occurred as the scribe proceeded in his copying, or during one or more checks of the manuscript as a whole.) What we now see in the codex is this second, successful attempt to reproduce his *Vorlage*. An examination of these places will therefore show us what errors the scribe initially made.

We have the following overall numbers:

Additions	12	(9.5%)
Omissions	61	(48.4%)
Transpositions	9	(7.1%)
Substitutions	41	(32.5%)
Conflations	3	(2.4%)

The strong tendency to omit rather than to add is apparent.

Corrections to another Vorlage

We thus find 126 corrections of original readings that are possible variations, and we could suppose that all such corrections were made by the scribe as he compared what he wrote with his *Vorlage*. Combining these with the 49 *in scribendo* corrections, and the 166 corrections of obvious slips, we have 341 corrections (or about 73.5% of the scribe's corrections) where it is reasonable to think that the scribe is just transmitting the readings of his *Vorlage*. However, it is certain that at some point corrections were made to a second *Vorlage*, since at a number of places both the original reading and the corrected reading have significant textual support, support that in fact frequently divides smoothly along known textual traditions.[345] Indeed, already Martin in the *editio princeps* calls attention to

[345] This aspect of the corrections has been often noted. See A.F.J. Klijn, "Papyrus Bodmer II," 334; idem, *A Survey*, Part 2, 42–44; Vogt, "Papyrus Bodmer $\mathfrak{P}^{66}$," 109 (who thinks that the second exemplar was similar to **א**); Zimmermann, "Papyrus Bodmer II," 222–224; Teeple and Walker, "Notes on the Plates," 152; Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 248; Rhodes, "Corrections," 275–279 (in these "significant corrections" both the original reading and the correction often have considerable support); and Metzger and Ehrman, *The Text of the New Testament*, 57.

On the other hand, Kilpatrick ("The Transmission of the New Testament and its Reliability," *BT* 9 (1958) 128–129 = *Principles and Practice*, 4–5) discusses the corrections in $\mathfrak{P}^{66}$, noting: "At some places he is correcting his own mistakes but at others he substitutes one form of phrasing for another. At about seventy-five of these substitutions both alternatives are known

the fact that the readings of $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ can often be seen to represent different textual traditions.[346] The most thorough examination along these lines is that of Fee, who classifies those corrections in $\mathfrak{P}^{66}$ where textual relationships may be discerned.[347] The result is, as Fee puts it, that "one has in $\mathfrak{P}^{66}$ deliberate alteration by a single scribe from one reading to another, and at a very early date."[348]

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from other manuscripts independently." Kilpatrick goes on to say that the scribe "may have copied the text from his exemplar and then have corrected it by another manuscript." But he then states: "Certain characteristics in the corrections suggest that the scribe came by his corrections in a different way. The corrections may have been written in the margin of his exemplar. … He would first copy the text of his exemplar and then correct his copy from the marginal variants in the exemplar." Kilpatrick thus supposes that $\mathfrak{P}^{66}$'s *Vorlage* itself derives from two earlier manuscripts (one for the text and one for the marginal corrections). It is, however, not clear to me what evidence supports Kilpatrick's second scenario.

[346] See *Papyrus Bodmer II*, 30–34, 141–152. Unfortunately, Martin's reliance on Souter's edition (see n. 24 above) makes his information about textual relationships very limited, although one will find quite clear comments about the shift in textual relations (e.g., 142–143 on 7:39 and 14:4). I have not tried to incorporate here all the details of Martin's approach, but I would call attention to this remark concerning the corrections involving word order (141): "force sera d'admettre que ces corrections rétablissent un texte figurant sur un manuscrit servant de contrôle, qu'il s'agisse du modèle même dont notre manuscrit est la copie, au cas où le copiste s'en serait écarté sur certains points par inattention, ou d'un autre exemplaire."

On the other hand, according to Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 253 n. 2, the use of more than one *Vorlage* was first suggested by Klijn in "Papyrus Bodmer II." Klijn himself, *A Survey*, Part 2, 42, even says: "Klijn was the first one to take notice of the corrections." I would suppose that, whatever might be the inadequacies of Martin's analysis, he could at least be said to have *taken notice of* the corrections.

[347] *Papyrus Bodmer II*, 60–71 (where 112 corrections are cited). This builds on his earlier report in "The Corrections of Papyrus Bodmer II and Early Textual Transmission," where he classifies a total of 84 corrections. These are divided into "category 3" (249–250), i.e., corrections where "$\mathfrak{P}^{66c}$ has a singular reading or shares a reading with an isolated late MS," and "category 4" (250–252), i.e., corrections where both $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ are supported by "one of more of the major MSS." Fee places 9 corrections in category 3, 75 corrections in category 4, and gives summary statistics (254–257). Of these 84 corrections 82 are found within Fee's six lists in *Papyrus Bodmer II*, although at 12:22 Fee cites 2 corrections in his category 4, which are combined into one correction in his list 5 (see the comment in *Papyrus Bodmer II*, 95). The 2 earlier corrections that have been removed are 9:30b (see n. 350 below) and 11:2. At the latter Fee cited $\mathfrak{P}^{66*}$ D as having και in place of ο (see also his "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 69); but D in fact has και ο, and in any case I have followed Fee in taking the correction as involving a larger block of text (see *Papyrus Bodmer II*, 26 and 125). In his later lists Fee includes the following 31 corrections that were not cited in "The Corrections of Papyrus Bodmer II and Early Textual Transmission": 1:19b, 2:11a, 3:34, 4:1, 4:15, 4:23b, 4:47, 4:48a, 4:52, 5:6, 6:40c, 6:44, 6:55, 6:64b, 7:14a, 8:54a, 8:54b, 9:10a, 9:15a, 9:17, 10:6b, 11:1b, 12:15, 12:19, 14:11, 15:7, 17:12b, 18:40a, 19:5, 19:15a, 20:18.

There were earlier, very limited, analyses by I. de la Potterie, "Een nieuwe papyrus van het vierde evangelie, Pap. Bodmer II," *Bijdr* 18 (1957) 126, and by Zimmermann, "Papyrus Bodmer II," 222–224, who concludes (224) that one sees how the Egyptian and Western text forms "miteinander im Kampfe liegen."

[348] "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 248; see further, 254, for examples and Fee's conclusion. For an overview of the discussion concerning $\mathfrak{P}^{66}$'s corrections, see also Schnackenburg, *Das Johannesevangelium* 1:157–158.

Let us begin with Fee's classification of 112 corrections in $\mathfrak{P}^{66}$ "where, for the most part, both the original and corrected readings are supported by other MSS."[349] The corrections in his list 5, where the reading of $\mathfrak{P}^{66c}$ is itself singular, do not of course, fit this criterion, and I treat those separately. But his other five lists give insight into what we may often see as the shift from one exemplar to another. Fee's classification depends on our ability to distinguish Western and Alexandrian readings, presumably the two chief textual traditions at the time of $\mathfrak{P}^{66}$. While such a classification is not without some problems, it provides useful information, and I have followed the general outline of Fee's work, while deviating from his lists in some details; in fact, I have 107 corrections in the five lists corresponding to Fee's lists.

1. Corrections from the Western text (Fee's list 1).[350]

Incidentally, one might further wonder whether this second check proceeded by visual copying or by dictation. Skeat ("The Use of Dictation," 193–194 = *Collected Writings*, 17–18) refers to the well-known subscriptions to Ezra and Esther in Codex Sinaiticus, which describe a process of collation and correction of a manuscript of Pamphilus, and argues that the use of two persons there means that we have "a certain example" of "dictation for the purpose of checking a copy already made." As far as I have noticed, no one asserts that the second check of $\mathfrak{P}^{66}$ was done by dictation, although Turner (review of Skeat, *The Use of Dictation*, 148–150) perhaps comes closest; for he refers to Skeat's "demonstration" that the checking of the manuscript of Pamphilus involved dictation, thinks that $\mathfrak{P}^{66}$ was probably copied by dictation (see n. 172 above), and refers to the use of a second exemplar for checking $\mathfrak{P}^{66}$. But Turner does not explicitly make the inference to the use of dictation for the second check as well. And I see no reason to suppose that any aspect of the production of $\mathfrak{P}^{66}$ was by dictation. (See further n. 172 above.)

[349] *Papyrus Bodmer II*, 61; the lists are on 62–69.

[350] Fee, *Papyrus Bodmer II*, 62, calls these: "Corrections where $\mathfrak{P}^{66*}$ has (or has what appears to be) a Western reading, and $\mathfrak{P}^{66c}$ reads with the Neutral tradition, usually in agreement with the Byzantine MSS as well." In his list 1 (ibid., 62–63) Fee includes several readings where there is no Greek support for the reading of $\mathfrak{P}^{66*}$, and Fee appears to cite the correction principally because of Old Latin support for $\mathfrak{P}^{66*}$: 2:11a (where $\aleph^{*}$ has πρωτην at another position), 6:64b, 18:40a (251 397 also support), and 19:5. And at 10:6b Fee cites 1170 (a Western witness) along with lat; but see n. 311 above. It is unclear to me why these readings are cited here, while other readings cited with similar support are relegated to his Appendix C; see, for example, 2:2, 7:28b, 10:7, 15:10c, 17:19. Also, at 4:47 Fee takes $\mathfrak{P}^{66*}$ as agreeing with $\aleph$ Θ in having ο ιησους, whereas it seems that we have here a two-stage correction, of which that reading is the first correction. Finally, Fee includes 4:23b, but this was made *in scribendo*, and so, unless we suppose that the scribe made the comparison to another exemplar in the midst of copying, the agreement with $\aleph^{*}$ 124^{c} 238 *pc* must be coincidental.

On the other hand, I have included four readings not found in Fee's list 1: 7:28a, 7:37b, 9:30b, and 12:44. At 7:28a, 7:37b, and 12:44 Fee (who explicitly cites 7:28 at *Papyrus Bodmer II*, 106) follows the *editio princeps* in taking $\mathfrak{P}^{66}$ as having εκραξεν with no correction, as do Swanson, Comfort and Barrett, and the IGNTP. But (see p. 411 above) the corrections are noted (hesitantly) by Rhodes, "Corrections," 279 (who misses the support from D at 7:28a), whom I followed in my dissertation; further examination confirms that an original Z was altered to a Ξ. At 9:30b Fee, *Papyrus Bodmer II*, 27 n. 18, states that the "'agreement' of $\mathfrak{P}^{66}$ and D in omitting αυτοις seems doubtful, since $\mathfrak{P}^{66}$ does so in an altered word order." This is a reasonable objection. Nevertheless, I have separated the word order variation (9:30a) from the

The 28 corrections here are: 2:11a,[351] 4:1,[352] 4:15,[353] 4:47 c2, 5:6, 6:5b, 6:58, 7:12, 7:14a,[354] 7:28a, 7:30,[355] 7:37b, 7:37c,[356] 7:40b, 7:46a, 8:53b, 9:18a, 9:18b, 9:30b, 10:10c,[357] 10:36, 12:3a, 12:19, 12:31, 12:40, 12:44, 15:17,[358] 17:14.[359]

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omission (9:30b), thus following Fee's own earlier practice (see n. 347 above). (See the similar issue with the singular **12:2b**.)

[351] ℵ* has ρωτην also, but at a different position. Colwell ("Scribal Habits," 122) seems to refer to this (but as "3:3") when he says that "αρχην became ρωτην because 'first' is clearer here." However, the original reading seems to have had ρωτην αρχην. And in n. 1 Colwell adds: "The RSV agrees with the first hand of 𝔓66." But "first" in the RSV surely just corresponds to the usual αρχην here.

[352] On the reading see Fee, *Papyrus Bodmer II*, 87, and "Codex Sinaiticus in the Gospel of John," 42 n. 1 = Epp and Fee, *Studies*, 241 n. 19. The κ seems to be slightly smaller than usual, indicating that it is not original. The correction is cited also in my dissertation, by the IGNTP (as by man 1), by Comfort and Barrett (as by their c2), and in the 2001 printing of Nestle-Aland; however, earlier versions of Nestle-Aland, Aland's *Synopsis* (see also n. 61 above), the UBSGNT, and Swanson simply cite 𝔓66 for κυριος (and UBSGNT4 cites Θ for both ιησους and κυριος). Comfort, *Encountering the Manuscripts*, 337, argues that the unusual form of the κ indicates that the correction was not by the scribe. However, I note that the IGNTP cites the correction as from the first hand. And indeed the awkwardness of the κ seems to be the result of the scribe's having utilized the original ι as the left vertical of the κ in order to make a cleaner correction.

Comfort also states that the change from ιησους to κυριος by 𝔓66c and other scribes occurred "because they wanted to alleviate the awkwardness of repeating Jesus' name twice." See the similar comments by Metzger, *Textual Commentary*, 1st ed., 205–206 = 2d ed., 176. On the other hand, Gilbert Van Belle, "Κύριος or Ἰησοῦς in John 4,1?" in *New Testament Textual Criticism and Exegesis: Festschrift J. Delobel*, ed. A. Denaux (BETL 161; Leuven: Leuven University Press and Peeters, 2002) 169–174, gives an extensive survey of the literature and defends κυριος. However, his discussion (162) of the correction in 𝔓66, where he cites Fee, is unduly cautious given that Fee says (in both the references given earlier) that the correction "seems quite certain."

[353] Fee cites simply D as agreeing with 𝔓66*, but in fact (according to Scrivener) a later hand deleted ης in δειψης ω by placing supralinear dots, and then by erasing the letters.

[354] The *editio princeps* simply reports 𝔓66 as having μεσαζουσης with no correction, and this is followed by Nestle-Aland. However, Aland, "Neue neutestamentliche Papyri II," 63, cites the correction, as do Fee (*Papyrus Bodmer II*, 90), the IGNTP ("αζ partim eras."), Swanson, Comfort and Barrett, and Aland's *Synopsis*.

[355] The IGNTP (see 7:29) and Comfort and Barrett fail to connect the deletion of οι δε and the addition of ουν; but clearly this is one change from the reading of ℵ to the majority reading. Boismard ("Le papyrus Bodmer II," 392) cites arm in support of the omission of ουν at 7:30 (but doesn't mention that there is a correction); but the Armenian has no particle, while 𝔓66* has οι δε.

[356] The omission is explained by Metzger (*Textual Commentary*, 1st ed., 218 = 2d ed., 185) as "probably due to scribal oversight," presumably by more than one scribe coincidentally. But the omission of προς με could reflect the influence of Rev 22:17.

[357] Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 393 n. 50, observes that the omission here by 𝔓66* and D "wird wohl auf einen mechanischen Augensprung zurückgehen. Bewußte Auslassung ist nicht gänzlich ausgeschlossen." See later on the leap here.

[358] The support from Nonnus is cited in Nestle-Aland25.26 and Aland's *Synopsis*, but not in Nestle-Aland27, where Nonnus is not cited at all. The support from ac2 is reported only in Aland's *Synopsis*.

[359] The omission here could well be by a leap: εκ του κοσμου καθως εγω ουκ ειμι εκ του κοσμου. But 𝔓66 repairs the omission by writing καθως εγω εκ τ̣[ου κοσμου ειμι], thus agreeing

2. Corrections toward the Western text (Fee's list 4).[360]

> The 5 corrections here are: 4:47 c1, 4:51, 11:33,[361] 11:41b,[362] 12:47.[363] The small number of examples here is striking. Whatever may be the uncertainties in our counts, we can at least say that $\mathfrak{P}^{66}$ was not in general corrected toward the Western text.

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with a few manuscripts, although no leap would explain the omission of those words originally. So probably $\mathfrak{P}^{66}$ has shifted *Vorlagen*, unless in making the correction he has made the change in word order. Cf. the correction at 17:16.

[360] Fee, *Papyrus Bodmer II*, 66, calls these: "Corrections where $\mathfrak{P}^{66c}$ has a Western reading." To the 4 corrections in Fee's list 4 (ibid., 66–67) I have added 4:47 c1. In "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 255 (and n. 4), Fee cites 7 corrections "in which the change is in favor of a definitely 'Western' reading": 11:33, 11:41b, 11:54c, 12:16a, 12:47, 13:21a, 14:17b. But calling 11:54c, 12:16a, 13:21a, and 14:17b "Western" seems unjustified, as Fee later saw, since he includes these in his list 3 in *Papyrus Bodmer II*. On the other hand, the absence of 4:51 from the earlier set of corrections is probably due to an oversight.

[361] Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 254, says that this is the one correction "above all which demands something other than a single-*Vorlage* hypothesis." See also his *Papyrus Bodmer II*, 60.

On the interpretation of the correction see Teeple and Walker, "Notes on the Plates," 151; Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 132 (by Georges Roux); Fee, *Papyrus Bodmer II*, 60, 74–75, 94. The evidence relating to this is slightly confused in the editions. Von Soden cites for the reading found in D Θ 660 also f^1 except 118 and 209, i.e., 1, 22, and 1582, but not 131 (which apparently is not cited in his apparatus; see his *Text mit Apparat*, xiv). From f^1 Aland's *Synopsis* cites 1 and 1582*, and the readings in 1, 118, 131, 209, and 1582 were confirmed by microfilm. However, Aland's *Synopsis* also cites only $\mathfrak{P}^{66c}$ and Θ as having -μωμενος (and the reading of Θ was confirmed by microfilm), while in fact 1 and 1582* (at least) also have that reading; Nestle-Aland has $\mathfrak{P}^{66c}$ Θ 1. Indeed, it appears that $\mathfrak{P}^{45}$ and D are alone in having -μουμενος. (Cf. BDF, §90, on the variation between -μουμενος and -μωμενος; they incorrectly cite $\mathfrak{P}^{66}$ and Θ as also having -μουμενος at John 11:33.)

[362] Nestle-Aland incorrectly reports K as having αυτου, contrary to the other editions and to the microfilm. On the basis of Swanson's report, Williams, *Early Syriac Translation Technique*, 86, also criticizes Nestle-Aland's citation of K, although he believes that that citation is made "to save space." He further asserts, again on the basis of Swanson, that "it is not clear that there are any Greek texts" that read αυτου εις τον ουρανον. But Swanson does not cite 892 at all, and I can confirm from the microfilm that 892^s indeed has that reading, as reported in Nestle-Aland. Concerning the Syriac here, Williams (304 and 86) recommends citing only sy^h (rather than $sy^{s.p.h}$) for the presence of αυτου, and I have done so.

[363] The correction here is discussed at length by Lasserre, "Un nouveau manuscrit," 55–57, who seems though to think that only the Old Latin supports $\mathfrak{P}^{66c}$, as does also Massaux, "Le papyrus Bodmer II," 206. Schnackenburg, *Das Johannesevangelium* 1:166 and 2:527 n. 1, suggests dogmatic reasons for the omission. By the way, only von Soden seems to me to cite the evidence of 579 correctly (it transposes μη to before ακουση, as confirmed by microfilm). Nestle-Aland misleadingly cites 579 for the omission of μη, without noting that the word occurs earlier, and Swanson transcribes the text without μη at either place; but Swanson correctly notes 579's spellings of ακουσει, φυλαξει, and αυτων.

3. Corrections from the Alexandrian text (Fee's list 3).[364]

> The 25 corrections here are: 1:42,[365] 2:12a, 2:12c,[366] 4:25, 6:40c, 7:52a, 8:21, 8:25a, 8:28a, 9:36,[367] 11:54c, 12:16a, 12:26c, 12:26d, 12:46, 13:18 (επ εμε, Leap),[368] 13:20a, 13:21a, 13:23b, 13:25,[369] 14:11, 14:17b, 14:22,[370] 19:4,[371] 20:18.[372]

4. Corrections toward the Alexandrian text (Fee's list 2).[373]

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[364] Fee calls these: "Corrections where $\mathfrak{P}^{66*}$ has a reading shared by the Neutral MSS and where $\mathfrak{P}^{66c}$ has a reading often found later in the Byzantine tradition. It will be noted that a great many of the readings of $\mathfrak{P}^{66*}$ in this list are strictly Neutral readings." My list agrees with Fee's list 3 (*Papyrus Bodmer II*, 65–66), except that I have added 13:20a, which Fee does not classify, and I have removed 13:24a, on which see n. 317 above.

[365] Nestle-Aland and Aland's *Synopsis* cite 579 b as agreeing with $\mathfrak{P}^{66*}$ in omitting και. But as von Soden and Swanson report, and as confirmed by microfilm, 579 has ηγαγεν δε. And b has "adduxit ergo," as Tischendorf and von Soden report.

[366] The *editio princeps*, followed by Rhodes and Fee, cites $\mathfrak{P}^{66*}$ as having εμειναν, corrected to εμειναιν by inserting ι. I followed them in my dissertation. Now the IGNTP and Comfort and Barrett assert that the original reading was εμεινιν, which (according to the latter) "was changed to εμειναιν by changing the second ι to α and adding another ι superlinearly." This is a tempting interpretation. But I think that there is a rough area on the papyrus here (as seen in the previous line as well), which has caused the α to be written awkwardly. Moreover, the writing of ι for αι is not otherwise known from $\mathfrak{P}^{66}$.

[367] Birdsall, *The Bodmer Papyrus*, 14, discusses the reading of $\mathfrak{P}^{66*}$ at 9:36 at some length, but without noting that it is corrected. He argues that εφη is secondary, and that the reading of $\mathfrak{P}^{66}$ (i.e., of $\mathfrak{P}^{66*}$) "is a correction [of the authentic text], either independent of the work behind B *et soc.* or, as seems more likely, a conflation of their variant with the shorter variety of the majority text."

[368] The omission is supported by B only.

[369] According to Tischendorf, whom I follow, C corrects as does $\mathfrak{P}^{66}$, from αναπεσων to επιπεσων. Lyon does not mention this variation, but Nestle-Aland and Aland's *Synopsis* cite simply C for αναπεσων. ℵ corrects in the opposite direction.

[370] On the corrector here see p. 414 above.

[371] It is uncertain whether $\mathfrak{P}^{66*}$ had εξηλθεν alone or και εξηλθεν. The editors, Fee (*Papyrus Bodmer II*, 66), Aland's *Synopsis*, Nestle-Aland[26.27], and Comfort and Barrett prefer και εξηλθεν. Nestle-Aland[25] preferred εξηλθεν *tantum*, as I did in my dissertation. (Swanson and the IGNTP leave it open.) But it seems to me now that the space favors an original και. Thus, the correction would have been the deletion of και and the insertion of ουν. Incidentally, Swanson reports 69 as reading και εξηλθεν ουν, but it has only εξηλθεν ουν, as Scrivener implies by his silence (in *An Exact Transcript of the Codex Augiensis*) and as is confirmed by microfilm.

[372] Here Tischendorf reports that X has αγγελλουσα, followed by von Soden, and Tregelles cites απαγγελλουσα (with "*sic*"); but the microfilm shows that X has απαγγελουσα.

[373] Fee calls these: "Corrections where $\mathfrak{P}^{66c}$ reads with the Neutral MSS against most of the rest." In his list 2 (*Papyrus Bodmer II*, 64) Fee also includes 7:40a. But the citation of 7:40a is misleading, since Fee refers only to the presence or absence of πολλοι. However, $\mathfrak{P}^{66}$ has in fact corrected from πολλοι εκ του οχλου οι, which is a singular reading, and Fee does not categorize the correction from οι to ουν at all. Both changes to the reading of $\mathfrak{P}^{66*}$, influenced apparently by vs. 31, were doubtless made at one time as the scribe realized his error in writing πολλοι … οι. The IGNTP, however, reports that $\mathfrak{P}^{66*}$ read πολλοι εκ του οχλου ου, although the correction of the final Y from I is clear.

The 13 corrections here are: 1:46, 2:15b, 4:52, 6:55, 7:39,[374] 7:41 c2,[375] 7:46b,[376] 10:22, 10:26,[377] 10:28, 11:29,[378] 11:32, 14:4.

5. "Corrections where the early MSS are divided, and the variants do not seem to fit categories such as 'Neutral' or 'Western'" (Fee's list 6).[379]

[374] Nestle-Aland cites $sy^{s.c.p}$ as having simply πνευμα, and Aland's Synopsis cites "($sy^{s.c.p}$)." But the UBSGNT correctly reports these Syriac witnesses as adding δεδομενον.

[375] This is a two-stage correction, and the shift from αλλοι to οι δε (as cited by Fee) occurred at the second stage.

[376] I assume here that $\mathfrak{P}^{66*}$ and $\aleph^{*}$ are transmitting an earlier text, although in fact that reading is a combination of the reading now found in most manuscripts with that found in D alone in Greek, and the original reading could be considered a conflation (see pp. 455–456 above). Note also that the phrase ωc ουτος ο ανθρωπος could have been omitted by a leap after the earlier ανθρωπος, a possibility not mentioned by Metzger, *Textual Commentary*, 1st ed., 219 = 2d ed., 187, who cites the "crisp brevity" of the shorter reading.

[377] Fee separates this correction into 10:26 (Fee category 2) and 10:27 (Fee Appendix C); however, as in my dissertation I have here followed Rhodes in considering this to be one correction. Of course, the original καθωc ειπον υμιν has much support, while the original οτι is singular, and Fee (*Papyrus Bodmer II*, 64) shows the mixed nature by writing "καθωc ειπον υμιν (οτι)." In fact, what must have happened is that the scribe originally followed the longer reading and made his own addition of ὅτι *recitativum*, as he does elsewhere (at the asterisked 3:28 and 7:36). When the subsequent check was made, the scribe decided to go with the shorter reading, and of course deleted the οτι as well. Comfort and Barrett, 383, state that the scribe "turned 10:27 into a direct quote of 10:3 by adding 'As I said to you. …' This shows that the scribe wanted to help his readers understand that Jesus had previously spoken what follows: …"

[378] The *editio princeps* reports εκεινη δ$^{\varepsilon}$ ωc, although the δ is certainly secondary. The IGNTP and Comfort and Barrett assert that an original εκεινηc was changed to εκεινη δε, and this looks possible. However, the remains do not seem to have quite the shape of the scribe's c. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125, conjectured that in the space between εκεινη and ωc the scribe originally wrote a point, as at 11:20 (page 77, line 3, after μαρθα), and that such a mark was transformed into a δ. I would suggest rather a diple as found at 11:28 (line 5), and in fact the shape at line 5 can be discerned under the δ after εκεινη at line 8. Note, though, that even if we accept that $\mathfrak{P}^{66*}$ had εκεινηc, it did not have δε, and so we would still have the correction from the absence of δε to its presence, as is cited by Fee in his list 2.

[379] Fee does not include 9:15b, 11:51, 13:16, 14:17a, 19:6, 19:12, or 19:38, but does include 12:12, 12:15, 15:7, 18:40b; I cite the last three under type 6, and 12:12 is a correction to an asterisked reading. I have (somewhat arbitrarily) taken "early" to mean "no later than 600"; thus, the correction at 12:9a has early support (W), but the correction at 12:12 does not (Θ).

The 36 corrections here are: 1:19a, 1:22a, 1:27a,[380] 1:36,[381] 3:34,[382] 4:48a, 5:29b,[383] 6:2, 6:10a, 6:44, 7:4a,[384] 8:54a,[385] 8:54b, 9:10a,[386] 9:15a, 9:15b, 9:17,[387]

[380] $\mathfrak{P}^5$ is cited for ουκ ειμι (= $\mathfrak{P}^{66*}$) by von Soden and Nestle-Aland[25]. But later editions of Nestle-Aland do not cite $\mathfrak{P}^5$ at all, evidently because it might have εγω in the lacuna ([ο]υ ο[υκ … αυ]του τον), thus agreeing with $\mathfrak{P}^{66c}$. However, considerations of space seem to support strongly the earlier interpretation, and the IGNTP so cites it with no qualification. See also the transcription in Comfort and Barrett.

[381] Here $\mathfrak{P}^{66*}$ C* 892* make the addition, which is later corrected. (C* is cited by Tischendorf, as well as by Nestle-Aland[25] and Aland's *Synopsis*; Nestle-Aland[26.27] have simply C.)

[382] The earliest support of $\mathfrak{P}^{66*}$ that Fee presents is U, of the ninth century; but now $\mathfrak{P}^{80}$, of the third century, seems also to have μερουc, and so $\mathfrak{P}^{66*}$ has some early support. Thus, it is more likely that we have here a shift from one *Vorlage* to another. On the reading in $\mathfrak{P}^{80}$, which has μερου[c, see Ramon Roca-Puig, "Papiro del Evangelico de San Juan con 'Hermeneia,'" *Atti dell'XI Congresso Internazionale di Papirologia*, Milano 2–8 Settembre 1965 (Milan: Istituto Lombardo di Scienze e Lettere, 1966) 231–232. (Like Fee, *Papyrus Bodmer II*, 68, Roca-Puig overlooks that Tischendorf's 254 is Gregory 238.) Fee, Rhodes ("Corrections," 276), and Comfort and Barrett all present the correction as going from μερουc to μετρου. The IGNTP cites $\mathfrak{P}^{66*}$ for μερου and $\mathfrak{P}^{66*c}$ for μετρου; but the erased c is still clearly visible. In his apparatus A Swanson similarly cites $\mathfrak{P}^{66*}$ for μερου, but then for μετρου includes $\mathfrak{P}^{66*}$, evidently an error for $\mathfrak{P}^{66c}$. Barbara Aland, "Der textkritische und textgeschichtliche Nutzen früher Papyri," 22, cites this reading from $\mathfrak{P}^{80}$, and says: "Sie kann aus Flüchtigkeit, unabhängig von den Mitzeugen entstanden sein, wie wahrscheinlich $\mathfrak{P}^{66*}$, oder aber übernommen sein."

[383] $\mathfrak{P}^{66c}$ agrees with B alone among Greek witnesses. It is tempting to think that we have an incomplete correction: the scribe originally substituted και οι for οι δε (cf. 2:15a) and intended to restore οι δε, but after erasing και forgot to add δε, thus coincidentally agreeing with B. Colwell, "Scribal Habits," 122, considers the original reading to be a "stylistic" change, disputing Boismard's characterization of it as due to the "inattention du scribe" (review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 128). Colwell further asserts that $\mathfrak{P}^{66*}$ and the RSV agree, although "and" seems to render δε as well as και.

[384] Nestle-Aland incorrectly reports 579 as having αυτο; it reads αυτοc, as von Soden implies, as Swanson cites, and as is confirmed by microfilm.

[385] I take the original reading to be δοξαζω. But Fee, *Papyrus Bodmer II*, 92, says that "the original could have been a meaningless ξ, as easily as a ζ." Indeed, Rhodes, "Corrections," 274, cites the original as δοξαξω. But I followed Fee in citing $\mathfrak{P}^{66*vid}$ for δοξαζω in my dissertation, and I do the same here. Swanson, the IGNTP, and Comfort and Barrett so cite $\mathfrak{P}^{66*}$ without any sign of hesitation.

[386] Aland's *Synopsis* and Nestle-Aland just cite $\mathfrak{P}^{66}$ as having ουν. It is tempting to think that 9:10a and 9:10b are related; the scribe first skipped ηνεωχθηcαν by what is almost a leap: πωcουνηνεωχθηcανcου (although the scribe wrote the c twice). But then the scribe wrote ηνεωχθηcαν without cου. Later the scribe transformed his cου into an ουν, and inserted cου above the line (thus showing that he had already continued past ηνεωχθηcαν before noticing his error).

[387] Comfort and Barrett, 382, say that here "the scribe added an intensive pronoun because the context called for a personal opinion (in contrast to the opinions of others) from the man who had been blind: 'What do you *yourself* say about the fact that he opened your eyes?'" But this appears to misinterpret the function of περι cεαυτου. Moreover, they incorrectly present the reading as singular.

11:1b, 11:35, 11:45b,[388] 11:51,[389] 12:9a, 12:16b, 12:18, 12:43, 13:16, 14:2b,[390] 14:17a, 14:17c, 17:12b, 18:34,[391] 19:6,[392] 19:12, 19:15a,[393] 19:38,[394] 20:11.[395]

6. We may add a final category: Corrections where the support for $\mathfrak{P}^{66*}$ is sporadic, or late, or (usually) both. We include here the "sub-singular" readings cited by Fee in his Appendix C. I suppose that in most if not all of these examples what we see in $\mathfrak{P}^{66}$ is not the result of two *Vorlagen*, but rather an initial error that was coincidentally made by one or more later scribes, followed by its correction to the text before the scribe, and so I have included them earlier.

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[388] What $\mathfrak{P}^{66}$ first wrote is unclear. Martin said either ο or α; Boismard (review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 125), Rhodes ("Corrections," 278), Fee ("Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 70–71; *Papyrus Bodmer II*, 94), and the IGNTP prefer α. Swanson and Comfort and Barrett read ο, as I preferred in my dissertation (430 n. 27), and as is cited (as $\mathfrak{P}^{66*vid}$) by Nestle-Aland[27]. (Nestle-Aland[25] and Kilpatrick cited $\mathfrak{P}^{66}$ for οcα, Nestle-Aland[26] cited $\mathfrak{P}^{66*}$ for ο, and UBSGNT[3] said that $\mathfrak{P}^{66*}$ is illegible; UBSGNT[4] doesn't report the variation unit.) It has lately seemed to me that the visible remains are more consistent with an original α.

[389] Not cited by Fee; Rhodes, "Corrections," 274 n. 2, cites it as an insignificant forward leap.

[390] Metzger, *Textual Commentary*, 1st ed., 243 = 2d ed., 206, says that the absence of οτι in "some witnesses … is probably to be explained as a simplification introduced by copyists who took it as ὅτι *recitativum*, which is often omitted as superfluous."

[391] Nestle-Aland[27] does not cite $\mathfrak{P}^{60}$ as omitting cυ, although Nestle-Aland[26], Aland's *Synopsis*, and the IGNTP do.

[392] This was not classified by Fee, since the apparent support from $\mathfrak{P}^{90}$ was not known then. This is simply a haplography, and so coincidental agreement seems quite possible.

[393] The original reading here is quite unclear; indeed Nestle-Aland says "$\mathfrak{P}^{66*}$: *illeg*." But Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 127, argues for ελεγον, which is adopted by Fee, *Papyrus Bodmer II*, 97. I followed this reading in my dissertation (678), as do Swanson, the IGNTP, and Comfort and Barrett. By the way, both Tregelles and Tischendorf cite 33 as reading οι δε εκραυγασαν ουν. Von Soden reports it for εκραυγασαν ουν εκεινοι, but evidently neglected to cite his collation fully in his apparatus, since he earlier (*Die Schriften, Untersuchungen*, 952) refers to the omission of εκεινοι in 33 as due to the influence of vs. 6. The correct citation (εκραυγασαν ουν, without οι δε or εκεινοι) is found in Nestle-Aland and Swanson, as confirmed by microfilm.

[394] Martin and Barns edit ω]cηφ απ[ο, and accordingly Fee, *Papyrus Bodmer II*, 34, Swanson, and the IGNTP simply cite $\mathfrak{P}^{66}$ for the omission of ο, while Nestle-Aland and Aland's *Synopsis* cite "$\mathfrak{P}^{66vid}$" for the omission. The correction was cited in my dissertation (see 429–430 n. 26, and 679), and also in Comfort and Barrett, who correctly state that "ο was added superlinearly." More precisely, if we examine the lower left corner of the plate, we see remaining of ωcηφ the η rather clearly, and to its right the upper left portion of the φ. We can judge from the preceding line that the missing space should hold one letter, and since the scribe's φ is wider than most letters, that space doubtless contained the rest of the φ and no other letter. We then see on the next fragment upper portions of απ quite clearly. But just to the upper left of the α we see a rounded line that must be a superlinear letter, and looks very much like part of an ο. Since there is early textual variation with ο at precisely this point, there can be no reasonable doubt that the original απο was corrected to ο απο.

[395] Comfort and Barrett say that $\mathfrak{P}^{66*}$ had μαρχ, which was changed to μαρια, and then to μαριαμ. The ι is certainly not clearly preserved, but there is general damage in this area of the papyrus, and I am unable to judge what if any change was made other than the superlinear μ.

1:49, 2:2, 3:19, 4:6c, 4:9c,[396] 4:12, 4:37, 4:42, 5:22, 5:37, 6:1, 6:9b, 7:9b, 7:44a, 7:44b, 8:48, 9:39a, 10:7, 10:38a, 10:41, 11:6, 12:2a, 12:15, 12:26b, 13:15, 14:10a, 14:23a, 15:7, 17:19, 18:1, 18:40a, 18:40b,[397] 19:11, 19:15b.[398]

Textual Direction of the Corrections to another Vorlage

Lists 1–4 provide the evidence for characterizing the change of exemplars in terms of Western and Alexandrian affinities. In fact, Fee's conclusion is: "It seems clear from these lists that $\mathfrak{P}^{66c}$ shows no special proclivities toward or away from either a single MS or a given textual tradition."[399] Fee supports this assertion by saying that the corrections are toward the "Egyptian" witnesses "approximately 44 times," but are away from those witnesses "approximately 37 times." But this seems in itself to be a little misleading. Fee's figures are evidently obtained in the following manner. The number 44 is the result of adding together his list 1 (away from Western; 29 readings) and list 2 (toward Alexandrian; 14 readings), where the total really is 43. And the number 37 is the result of adding together his list 3 (away from Alexandrian; 25 readings), list 4 (toward Western; 4 readings), and list 5 (singulars; 7 readings), where the total really is 36 readings. But the 7 readings in list 5 are hardly relevant to textual relations, since there the correction is against all witnesses by definition. Even using Fee's own figures, we thus would have 43 corrections toward the Alexandrian witnesses, and 29 away; while not decisive, this does suggest a tendency toward the Alexandrian text (43 of 72 are almost 60%). As it happens, my own figures give precisely the same results.

But when we look at the Western text, the tendency of the corrections is clear. Thirty corrections (29 according to Fee) are away from the Western text, and only 4 are toward it. Indeed, Fee does remark that the corrector "did more often choose to read away from than toward the Western tradition."[400] Note that it would be misleading to include

[396] This is just the common itacism αι > ε, and the agreement with W^s should not be taken as indicating any genetic relationship.

[397] Here the only support for $\mathfrak{P}^{66*}$ is D^s, which is from the ninth or tenth century, and is thus hardly early, although Fee includes the reading in his list 6 (= my list 5).

[398] The support can be dated to the fifth century (n), perhaps the seventh century (the corrector $\aleph^{ca}$), and the twelfth to thirteenth century (c). But the omission here (simple haplography) would be tempting in either Greek or Latin.

[399] *Papyrus Bodmer II*, 70.

[400] Ibid., 71. See also his earlier discussion in "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 254–256, where he responds to Klijn's views. But Fee's figures there are misleading. He cites 7 corrections as being toward "a definitely 'Western' reading": 11:33, 11:41b, 11:54c, 12:16a, 12:47, 13:21a, 14:17b. But 11:54c, 12:16a, 13:21a, and 14:17b are toward the reading of many, if not most, manuscripts; there is nothing distinctively Western about them, as Fee later saw by classifying them in his list 3 (my list 3). The other 3 are in my list 2 (Fee's list 4).

here the corrections found in my list 3, since the original readings there sometimes have support from D at least (4:25, 14:22), or even from ℵ D (6:40c, 8:21, 12:26c, 12:26d). This tendency of the corrections to move away from the Western text had already been noted, using less systematic data, by Klijn.[401] And Klijn later stated that "the corrector used a manuscript with less typical Western readings than were to be found in the original copy."[402]

Fee concluded that these corrections are not to be categorized solely as "Neutral," "Western," or "Byzantine," and so the scribe corrected either to a "mixed" *Vorlage* or to more than one *Vorlagen*.[403] Or perhaps, as Rhodes

[401] Klijn, "Papyrus Bodmer II," 333–334, who discusses the corrections of $\mathfrak{P}^{66}$, and provides a list of 35 corrections ("obvious scribal errors and peculiar readings are omitted"). Klijn then comments:

> The attestation of witnesses in almost all cases of correction shows that we are not dealing with mere errors. We obviously have to do with corrections made from another MS. A glance at the list shows that in almost all cases the original uncorrected reading is of a Western, in any case non-neutral, type. The corrections are commonly in agreement with the 'Egyptian' Bℵ. This may be of some value for the development of the text in Egypt. It may show that the Western text was older than Bℵ. We should be able to draw the conclusion that this text was superseded by a Bℵ text. It is much safer, however, to say that we have here again the influence of one clearly identified tradition on the other.

There seems to be some confusion in the opening sentence. Klijn can hardly be referring to just the corrections in his list, since it is evident, given the readings excluded from the list, that those corrections will not be of "mere errors." But if Klijn is referring to corrections generally, he has failed to take account of hundreds of errors (see n. 109 above). Moreover, as Fee later notes ("The Corrections of Papyrus Bodmer II and Early Textual Transmission," 255), saying that "in almost all cases" the reading of $\mathfrak{P}^{66*}$ is "Western, in any case non-neutral" is much too strong. Yet the tenor of Klijn's remarks about the direction of correction in at least some of the examples is confirmed by our results.

[402] *A Survey*, Part 2, 44. Klijn gives a list of the 11 "most striking" readings of $\mathfrak{P}^{66*}$ that "have been corrected in accordance with non-Western manuscripts." These are: 2:11a–b, 6:64b, 7:12, 8:53b, 9:30b (citing differently here than he does on the preceding page), 11:2 (although he notes that D has και ο, he still cites D as supporting $\mathfrak{P}^{66*}$; I have this as part of a larger variation unit), 11:54b, 12:3a (citing = D as omitting ναρδου, but D transposes), 12:16b, 12:40, 15:17. At 3 places (2:11, 6:64b, 11:54) there is only versional support for $\mathfrak{P}^{66*}$.

Klijn (ibid., 44 n. 2) also refers to Fee's finding ("Codex Sinaiticus in the Gospel of John," 44 = Epp and Fee, *Studies*, 242) "that the first hand of ℵ in chapters i–viii [of John] is closely related to D and that the direction of correction is almost always away from D rather than toward it."

[403] *Papyrus Bodmer II*, 71; Fee summarizes the relationships by saying that the scribe "as often chose a reading away from the Neutral tradition as toward it, although he did more often choose to read away from than toward the Western tradition." Fee had earlier discussed the mixture involved here in "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 255–256. See also the comments by Epp, "The New Testament Papyri at Oxyrhynchus in their Social and Intellectual Context," 63 n. 41, who speaks of the difference between "normal" or "routine" copying corrections and "critical corrections" or "critical editing." Epp says that "the kind of editorial correction applied to $\mathfrak{P}^{66}$ by its scribe … appears to be right on the line between the two, though perhaps leaning toward a critical editing activity." Elsewhere, "The Significance of the Papyri," 94 = *Studies*, 290, Epp refers to the scribe as a "scribe-turned-redactor." And in "The New Testament Papyrus Manuscripts in Historical Perspective," 283,

suggests, the corrections were to a manuscript "remarkably similar to the Nestle text, though with a stronger 'Caesarean' colouring."[404] Or perhaps, as Klijn states, "the corrector used a manuscript with less typical Western readings than were to be found in the original copy."[405] Barbara Aland notes (without going into details) that "der Korrektor von $\mathfrak{P}^{66}$ die vielen offensichtlichen Irrtümer der 1. Hand ebenfalls nach dieser Textform [$\mathfrak{P}^{75}$-B] verbessert."[406] The corrector here is virtually always the scribe himself, and this generalization seems to be intended primarily to place $\mathfrak{P}^{66}$ within the Alexandrian tradition. As we struggle to define such a manuscript, it is useful to recall Klijn's observation that "we only know a small number of the readings in this second copy, because we may be sure that not all the differences between the original and the second copy have been noted in the manuscript."[407] However, it does seem to be clear at least that the scribe was moving away from any peculiarly Western relation.[408]

Relation to the Western Text

With respect to the corrections toward the Western text, Fee states: "Some readings [as results of corrections] are clearly secondary, and appear to be made in the interest of an 'easier' text. This is particularly true of the three major changes toward the Western MSS."[409] Fee goes on to discuss 4:51, 11:33, and 12:47, stating that 4:51 "eliminates the non-Johannine παις (its

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Epp observes (referring to Fee's *Papyrus Bodmer II*) that $\mathfrak{P}^{66}$ "presents a kind of textual history of its own, showing how scribes worked, how they made corrections, and how different textual complexions can be found in the same manuscript." Further, Birdsall, "The Western Text in the Second Century," in *Gospel Traditions*, ed. Petersen, 6, has interesting comments on $\mathfrak{P}^{66}$'s correcting activity.

404 "Corrections," 281, referring to Nestle-Aland[25]; see the fuller context at pp. 498–499 below. Rhodes, ibid., 279, asserts that $\mathfrak{P}^{66c}$ agrees with the Nestle text in "a striking 73 per cent of the total 167 instances of significant corrections," and cites an 82% agreement with UBSGNT[1]. But Fee, *Papyrus Bodmer II*, 61 n. 14, (correctly) criticizes such figures by noting that "when one removes the singular readings of $\mathfrak{P}^{66*}$ … the percentages drop significantly."

405 *A Survey*, Part 2, 44. Klijn continues by suggesting that this second *Vorlage* was a basically Alexandrian text with some Western readings, but his precise meaning is obscured by, as it seems, a misprint.

406 "Die Münsteraner Arbeit," 68: "the corrector of $\mathfrak{P}^{66}$ corrects the many obvious errors of the first hand similarly according to this text-form [$\mathfrak{P}^{75}$-B]."

407 *A Survey*, Part 2, 41–42.

408 Fee's characterizations of these readings are occasionally problematic. For example, in his list 2 (*Papyrus Bodmer II*, 64) at 7:39 the Neutral manuscripts are divided, and at 7:40a $\mathfrak{P}^{66c}$ has considerable Western support as well. In his list 3 (ibid., 65–66) the support for 1:42 and 12:26c is very weak, and hardly indicates a movement toward the Byzantine tradition. Moreover, the support for many of these has considerable Western support, and so should be characterized as, at most, a movement away from strictly Neutral readings. But there are only four places (list 4; ibid., 66–67) where the correction is a Western reading.

409 Ibid., 73.

only occurrence in the Gospel," that 11:33 is made from reverence toward Jesus, and that at 12:47 "the elimination of the negative probably is in the interest of a sharp contrast between verses 47 and 48."[410] We may grant that all three of these readings are secondary.[411] But are these the motives of the scribe of $\mathfrak{P}^{66}$? He is of course choosing to make the corrections, but he is following the readings of the second exemplar rather than creating readings himself.

Aland argues against any relation between $\mathfrak{P}^{66}$ and D, and says that there are only 4 previously singular readings of D that are supported by $\mathfrak{P}^{66}$: 6:53, 8:33 (in fact $\mathfrak{P}^{66*}$, although Aland just cites $\mathfrak{P}^{66}$), 8:53 ($\mathfrak{P}^{66*}$, our 8:53b), and 12:3 (*om.* ναρδου, $\mathfrak{P}^{66*}$, our 12:3a, where 1194 also agrees).[412] These 4 examples, continues Aland, are of little weight compared to the 54 examples in John 1–14 where $\mathfrak{P}^{66}$ does not support singular readings of D. Wilhelm Hartke adds 4 more examples (9:39, 11:33, 11:41, 12:47) where $\mathfrak{P}^{66}$ agrees with D and some other Greek manuscripts, adds 6 more examples of unique agreement with D (5:18, 8:39, 10:3, 11:30, 11:46, 11:51 [Hartke says 11:49]), and adds 6 examples of unique agreement with D and the versions (9:10, 9:30 [*om.* αυτοις, $\mathfrak{P}^{66*}$, our 9:30a], 10:34 [*add.* και ειπεν αυτοις, but D transposes αυτοις], 11:37, 12:30, 12:40 [$\mathfrak{P}^{66*}$]).[413] Hartke also lists numerous readings of $\mathfrak{P}^{66}$ (or $\mathfrak{P}^{66*}$ or $\mathfrak{P}^{66c}$) with support from versions only or from one minuscule and versions only, with support from ℵ alone or with versions, and with support from W alone or almost alone, and further lists many corrections that move toward the reading found in B.[414]

In this connection one may also note Fee's discussion and criticism of the hypothesis of Boismard and Hartke that two *Vorlagen* were used by the scribe in the initial copying.[415] The hypothesis as proposed by Bois-

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410 Ibid., 73–74.

411 On the first two see also Metzger, *Textual Commentary*, 1st ed., 207 and 235 = 2d ed., 178 and 200.

412 "Papyrus Bodmer II," 177–178.

413 "Bemerkungen zum Papyrus Bodmer II," *FF* 32 (1958) 122.

414 Ibid., 123–124, 124–125.

415 *Papyrus Bodmer II*, 4 and 25–26, referring to Boismard, "Le papyrus Bodmer II," and to Hartke, "Bemerkungen zum Papyrus Bodmer II." Hartke's suggestion, made apparently without knowing Boismard's work, is presented very quickly and without any details (ibid., 126), and relies on Hartke's own theories about the relationships of early textual witnesses. Hartke proposes that the scribe of $\mathfrak{P}^{66}$ basically used the archetype of W, but continually used another manuscript with a mixed text. (This method would contrast with that imagined by Boismard, where the scribe followed one exemplar at a time for a certain portion of the text.) The constant switching between these two occasioned the high number of errors made by the scribe. But the scribe then corrected the text extraordinarily carefully. "Man möchte vermuten, daß der Bischof von Alexandria ihn inzwischen zur Ordnung gerufen hat." Hartke's views seem not to have found subsequent favor.

Brinkmann, "Eine Papyrus-Handschrift," also argues for multiple *Vorlagen*, citing as his clearest example the correction at 11:33 (but misinterpreted on the basis of the first plate; see

mard was supported by a close study of chapters 7–9 and other readings. He contended that the scribe alternated *Vorlagen*, and gives as his first example 7:3b–10, where $\mathfrak{P}^{66}$ allegedly follows the Alexandrian text (Boismard's *B*), followed by 7:12–17, where $\mathfrak{P}^{66}$ allegedly follows what Boismard calls the *SD* text (chiefly D supported by ℵ).[416] However, Boismard concedes that when the scribe follows one text, readings from the other appear "dans une proportion plus ou moins forte."[417] This concession is made the focus of criticism by Birdsall,[418] and later by Fee, who says: "The change in $\mathfrak{P}^{66}$ is probably to be accounted for in terms of a mixture which existed already in the *Vorlage* from which the scribe was making the original copy."[419] Indeed, this seems the simplest hypothesis, and appears to fit the data adequately.

In any case, in the course of this later correction the scribe would have had the opportunity to make further corrections of his earlier slips. An analysis less thorough than Fee's, but nevertheless quite important, is made by Boismard, who studies the textual relations of 35 corrections.[420] Of these 4 are to the reading found unanimously elsewhere, 7 are to Alexandrian readings, 13 are supported by ℵ D (one or both), and 11 have support only, or almost only, from the versions.

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p. 419 above), and noting nine other corrections, all of which show (408) "daß der Schreiber verschiedene Textformen vor sich hatte, aus denen er nach Belieben ausgewählt hat." Or again (410): "ist sie von mehreren untereinander schon stark verschiedenen Vorlagen abhängig, die sie in freier Auswahl benutzt, ohne daß bisher ein festes Prinzip festgestellt werden könnte, nach dem sie bei der Auswahl vorangeht." This statement of freely choosing, though, hardly fits with (a) the fact that these readings are corrected, and (b) the existing textual relationships that are found.

416 "Le papyrus Bodmer II," 371–376. Boismard utilizes the hypothesis of a second exemplar even to explain some of the original readings. Consider 5:5, which is discussed by Boismard, ibid., 393, who knew of the reading of 579 but not of course of that of $\mathfrak{P}^{75}$. Boismard ascribes (correctly, I believe) the omission of ετη to a leap: λη ετη εχων. But he alleges that this omission must have been present already in a common ancestor ("l'archétype") of $\mathfrak{P}^{66}$ and 579, and thus the faulty text was duly copied by 579; however, $\mathfrak{P}^{66}$ corrected his text from another text that contained ετη, but inserted ετη at the incorrect position. (Boismard ignores $\mathfrak{P}^{66}$'s subsequent correction of the incorrect position.) This is a subtle explanation of what appears to be a straightforward transposition. (Note too that both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ use the numeral λη′ at John 5:5, and see the remark by Skeat cited at n. 498 below.) In a similarly subtle manner Boismard (393–394) explains $\mathfrak{P}^{66*}$'s αν ειπον at 14:2a, which has been corrected to ειπον αν.

417 Ibid., 389 n. 1: "in a more or less strong proportion."

418 *The Bodmer Papyrus*, 8.

419 *Papyrus Bodmer II*, 25–26 (quotation from 26).

420 Review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 129–130.

Classification of the Corrections to another Vorlage

Further, we may classify these corrections as we classified the earlier significant corrections. What we have then is (again in the direction of the original reading):

Orthographic:
11:51 (αλλα > αλλ, Hapl [αλλα αρχιερευς]).

Additions:
Additions of one word:
Articles:
4:47 c2 (ο, before ιησους),

Pronouns:
7:40b (αυτου).

Conjunctions:
5:29b (και).

Preposition:
6:44 (εν).

Verb:
9:36 (εφη).

Adverbs:
12:40 (μη, HarmCont [vs. 40a]), 12:47 (μη).

Adjectives:
2:11a (πρωτην), 7:39 (αγιον).

Additions of more than one word: 1:36 (ο αιρων την αμαρτιαν του κοσμου, HarmCont [1:29]),[421] 7:46b (ως ουτος λαλει ο ανθρωπος), 10:26 (καθως ειπον υμιν οτι).

Omissions:
Omissions of one word:
Articles:
1:46 (ο, before φιλιππος), 4:47 c1 (ο, before ιησους), 6:10a (οι, before ανδρες), 8:25a (ο, before ιησους), 10:36 (του, before θεου), 11:35 (ο, before ιησους), 12:9a (ο οχλος ο πολυς > οχλος πολυς), 12:16a (ο, before ιησους), 13:21a (ο, before ιησους), 13:23b (ο, before ιησους), 19:38 (ο, after ωσηφ).

Conjunctions:
4:48a (ουν, Leap), 4:52 (ουν, Leap), 9:10a (ουν, Leap), 9:15a (και), 11:29 (δε), 12:16b (τοτε),[422] 12:18 (και), 12:26c (δε), 14:2b (οτι), 14:22 (και), 15:17 (ινα, Leap).

[421] Comfort, *Encountering the Manuscripts*, 286, states that these words were "a natural addition prompted by" the words in 1:29. (Comfort ignores the correction.)

[422] Williams, *Early Syriac Translation Technique*, 304 and 171, recommends deleting Nestle-Aland's citation of $sy^{s,p}$ as omitting τοτε, and I have done so.

Pronouns:
1:22a (cυ), 1:27a (εγω), 1:42 (ουτοc), 2:12a (αυτου),[423] 8:28a (αυτοις), 9:30b (αυτοις), 11:41b (αυτου), 12:26d (μου), 12:31 (τουτου, Leap), 14:17b (αυτο), 18:34 (cυ).

Verb:
19:6 (cταυρωcων, Hapl).

Adverb:
5:6 (ηδη).

Noun:
12:3a (ναρδου, Leap).

Preposition:
13:18 (επ, Leap).

Adjective:
7:12 (πολυc), 12:46 (πac), 13:16 (μειζων).

Omissions of more than one word: 1:19a (προc αυτον, Leap), 7:37c (προc με), 8:21 (ο ιηcουc, Leap), 9:18b (του αναβλεψαντοc, Leap?), 10:10c (και περιccον εχωcιν, Leap), 17:12b (ω δεδωκαc μοι), 17:14 (καθωc εγω εκ του κοcμου ουκ ειμι).

As is usual, many (perhaps 12) of the omissions are by a leap:

1:19a	απεcτειλαν προc αυτον, but $\mathfrak{P}^{66c}$ restores the words after λευιταc.
4:48a	ειπεν ουν ο.
4:52	ειπον ουν.
8:21	αυτοις ο ις.
9:10a	ειπαν ουν.
9:18b	αυτου του αναβλεψαντοc.[424]
10:10c	ζωην εχωcιν και περιccον εχωcιν.[425]
12:3a	μυρου ναρδου.
12:31	κοcμου τουτου.
13:18	επ εμε.
15:17	υμιν ινα αγαπατε; this is not precisely a leap, but the ινα disappeared between the preceding ιν and the following α.[426]
19:6	cταυρωcον cταυρωcον.

Transpositions:
6:5b (πολυc οχλοc > οχλοc πολυc), 7:46a (ελαληcεν ουτωc ανθρωποc > ουτωc ανθρωποc ελαληcεν), 7:52a (προφητηc εκ τηc γαλιλαιαc > εκ τηc γαλιλαιαc ο προφητηc), 10:28 (διδωμι αυτοις ζωην αιωνιον > ζωην αιωνιον διδωμι αυτοις).

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[423] Nestle-Aland cites sy in support of αυτου here, but Williams, *Early Syriac Translation Technique*, 303, 96, and 115, recommends changing this to sy^{h}. In fact $sy^{s,c}$ are missing here, so I have placed sy^{p} in parentheses for both the presence and absence of αυτου.

[424] The endings are at least similar. Brown, *The Gospel According to John (i–xii)*, 373, comments on the phrase του αναβλεψαντοc: "It is repetitious and awkward, but that may be why copyists omitted it."

[425] Of course, περιccοτερον instead of περιccον would provide the same occasion for error, but at least for $\mathfrak{P}^{66}$ and D περιccον is involved.

[426] Cf. the loss of γεν at 3:8b.

Substitutions:
Verb Forms:
2:12c (εμεινεν > εμειναν), 4:15 (διψω > διψησω), 4:25 (οιδαμεν > οιδα), 6:2 (εθεωρουν > εωρων), 6:40c (εχει > εχη), 6:58 (καταβας > καταβαινων), 7:14a (μεσουσης > μεσαζουσης), 7:28a (εκραξεν > εκραζεν), 7:37b (εκραξεν > εκραζεν), 8:54a (δοξασω > δοξαζω), 12:44 (εκραξεν > εκραζεν), 14:17c (εσται > εστιν), 19:15a (οι δε εκραυγασαν > οι δε ελεγον), 20:18 (απαγγελλουσα > αγγελλουσα, Leap).

Other:
2:15b (τα κερματα > το κερμα), 3:34 (μετρου > μερους), 4:1 (κυριος > ιησους), 4:51 (υιος σου > παις αυτου),[427] 6:55 (αληθης *bis* > αληθως *bis*), 7:4a (αυτος > αυτο), 7:30 (εζητουν ουν > οι δε εζητουν), 7:41 c2 (οι δε > αλλοι), 8:53b (οστις > οτι), 8:54b (ημων > υμων), 9:15b (μου > μοι, HarmCont), 9:17 (αυτου > σεαυτου), 9:18a (εως οτου > εως ου), 10:22 (τοτε > δε), 11:1b (αυτης > αυτου), 11:32 (μαριαμ > μαρια), 11:33 (εταραχθη *et* ως εμβριμωμενος > εβριμησατο *et* και εταραξεν εαυτον), 11:45b (οσα > α *vel* ο), 11:54c (διετριβεν > εμεινεν), 12:19 (εαυτους > αυτους), 12:43 (υπερ > ηπερ), 13:20a (εαν > αν), 13:25 (επιπεσων > αναπεσων), 14:4 (την οδον > και την οδον οιδατε), 14:11 (αυτα > αυτου), 14:17a (αυτο *et* αυτο > αυτον *et* αυτον), 19:4 (εξηλθεν ουν > και εξηλθεν), 19:12 (εαν > αν), 20:11 (μαριαμ > μαρια).

Tendencies of the Corrections

Fee examines the "textual characteristics of the corrections" according to whether the correction involves (1) word order, (2) conjunctions, (3) pronouns, (4) verb forms, and (5) articles before proper nouns.[428] His conclusion is that "most of the corrections appear to be toward a smoother, fuller text."[429] And he had earlier stated that "in almost every instance the reading of $\mathfrak{P}^{66c}$ is smoother or more intelligible Greek."[430]

But I believe that there is a fundamental problem with Fee's approach, namely that Fee is looking (as others have done) at the correcting activity backwards. For example, consider the correction at 2:20, where $\mathfrak{P}^{66*}$ (alone among Greek witnesses) omitted cu and $\mathfrak{P}^{66c}$ writes it. We, of course, normally speak of the corrector as having "added" the pronoun, but this is very misleading. What has surely happened here is that the scribe originally *omitted* the pronoun by an oversight, and later (perhaps after copying a few more letters, perhaps on a later review) noticed the error and

[427] Williams, *Early Syriac Translation Technique*, 303 and 283, argues that $sy^{c.p}$ could be rendering either υιος σου or παις σου, and I have accordingly cited them in parentheses for both readings.

[428] *Papyrus Bodmer II*, 71–73.

[429] Ibid., 73.

[430] "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 256 (and see also 257). Klijn, *A Survey*, Part 2, 42, cites Fee's comment, and says that it "is corroborated by a number of corrections of the same type."

restored the reading that existed in the *Vorlage*. The scribe is concerned not to add a pronoun, but simply to copy the text as he sees it before him. Consider further the correction at 18:34, where $\mathfrak{P}^{66*}$ (in company with $\mathfrak{P}^{60}$ $\aleph^{*}$ D^{s} 59 472 (*pc*)) omitted cu and $\mathfrak{P}^{66c}$ writes it. If we are correct in thinking (as does Fee) that two *Vorlagen* are at work here, then what has happened is that the scribe is again concerned not to add a pronoun, but rather to transmit the text as found in the second *Vorlage* used for the later check; and this second *Vorlage* agreed with ς $\aleph^{c}$ *rell* in having cu. That is, in neither of these corrections is the scribe of $\mathfrak{P}^{66}$ displaying a tendency to add a pronoun, but is rather demonstrating his desire to reproduce the text lying before him, either that of the first *Vorlage* or that of the second *Vorlage*. And, as far as we can tell, he carries out his desire correctly at both places. It is true that the scribe chose to make the corrections, and thus to follow the second *Vorlage*, just as he earlier chose to follow the first *Vorlage* (in general, at least).[431] But surely making such a choice is quite distinct from what the scribe does when he creates (either intentionally or unintentionally) a singular reading.

Of course, the textual relationships are at some places so unclear that we cannot be certain (or even fairly certain) about what occurred. Consider the correction at 1:22a, where $\mathfrak{P}^{66*}$ (in company with almost all witnesses) omitted cu and $\mathfrak{P}^{66c}$ writes it. This is more plausibly interpreted as an "addition" by the scribe, but in fact even here what has likely happened (again as Fee thinks also) is that the scribe is concerned not to add a pronoun, but rather to transmit the text as found in the second *Vorlage* used for the later check; and this second *Vorlage* agreed with $\mathfrak{P}^{75}$ E^{*} 157 (*pc*) in having cu. But here it is also at least plausible that the scribes of $\mathfrak{P}^{66}$, $\mathfrak{P}^{75}$, and a few other manuscripts independently chose to add (in the full sense) a pronoun.

But what has happened at some corrections may forever remain controversial. What seems totally non-controversial is that at the bulk of the corrections the scribe is concerned to restore the text of the first *Vorlage* as he attempted to copy it in the first place, and that at many of the other corrections he is concerned to transmit the text of the second *Vorlage*. So many of the corrections fit one of these scenarios clearly enough that we can be confident that following such scenarios will reveal the general tendencies of the scribe.

Let us then follow Fee's analysis, referring to the classifications of the corrections noted above.

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[431] Fee, *Papyrus Bodmer II*, 60, emphasizes the scribe's choice in following the second *Vorlage*.

1. Word order. We find here 4 corrections to another *Vorlage*, and 9 other corrections.[432] The original reading at 9:30a is a harmonization to general usage. And Fee notes that the original reading at 7:46a "does follow the tendency in the MS of placing the subject before the verb."[433]

2. Conjunctions. Looking first at places where $\mathfrak{P}^{66*}$ lacks a conjunction and $\mathfrak{P}^{66c}$ has it, we find 11 corrections to another *Vorlage*, and 12 other corrections. In more than half of these (6 and 8, respectively) $\mathfrak{P}^{66*}$ creates asyndeton by the omission: 4:48a, 4:52, 9:10a, 11:29, 12:26c, 15:17; and 3:21, 8:50, 10:7, 11:34b, 12:2a, 13:15, 16:19b, 16:22.[434] But Fee sees the corrections as additions, and states that after these corrections there remains "only one singular asyndeton in the entire MS," namely **14:19**.[435] We should add **19:6**, but in any case Fee continues:

> Considering the frequent number of omissions in the papyrus, this single instance of singular asyndeton is perhaps a remarkable record, and seems to substantiate what has been noted above: in the matter of conjunctions the scribe shows a definite tendency to smooth out the text.[436]

But smoothing out the text is not what the scribe is doing; rather the scarcity of singular asyndeta is a result of the scribe's ability to reproduce his *Vorlagen*.

Fee refers to a few other corrections in this context. He interprets the shifts in pronouns at 7:30 and 19:4 as also "smoothing out the text."[437] However, at both places the scribe is probably transmitting the reading in his second *Vorlage*. On the other hand, Fee finds three corrections "which do not fit this pattern." He says that the change at 10:22 "from δε to τοτε may be for stylistic reasons, but it is not a change toward an 'easier' text; and the deletion of the και (shared with W) at 5:29 [i.e., 5:29b] and the singular δε at 5:43 [i.e., 5:43a] are inexplicable on the principle of creating a smoother text." And here in fact Fee goes on to suggest that they are "corrections of 'slips' from the original, basically Neutral *Vorlage*—'slips' of a kind of which the scribe has a rather large number."[438] I would interpret the corrections as follows: at 10:22 the scribe shifts from his first *Vorlage* to his second *Vorlage*, at 5:29b we perhaps have an incomplete

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[432] Fee, ibid., 71, cites 4 and 7, respectively, since he interprets 9:10b and 15:16a differently.

[433] Ibid., 71–72, referring to the discussion at 39; but that "tendency" is based on non-singular readings.

[434] Fee, ibid., 72, cites 5 places (not including 15:17) among the corrections to another *Vorlage*, and 4 others (having 13:5 for 13:15, and not including 8:50, 11:34b, 16:19b, 16:22).

[435] Ibid., where "14:9" should be "14:19."

[436] Ibid.

[437] Ibid.

[438] Ibid.; Fee omits the reference "10:22."

correction of a slip (see above), and at 5:43a the scribe corrected to either *Vorlage*.

Klijn calls attention to 8 corrections that he cites under the heading "Addition of the word ουν."[439] These are: 4:48a, 4:52, 7:30, 7:40a, 9:10a, 10:7, 12:2a, and 19:4. At first glance it seems curious that at so many places $\mathfrak{P}^{66c}$ has ουν where $\mathfrak{P}^{66*}$ does not. Although Klijn does not discuss these corrections in detail, in fact they fall into quite different groups.[440] At 4:48a, 4:52, 10:7, and 12:2a the scribe has made a leap involving one letter; I would take the support for the omission as coincidental, although in the first two places it happens to be early.[441] As noted earlier, at 7:40a the scribe at first tried to avoid having εκ του οχλου as the subject, and happened to omit ουν in doing so; the correction simply restored what was in the *Vorlage*. Certainly at 9:10a and 19:4, and perhaps also at 7:30, the correction was a shift from one *Vorlage* to another.[442] But I would maintain that the frequency of ουν in corrections simply reflects the frequency of ουν in John. There are some 135 occurrences in 1:1–14:26, where $\mathfrak{P}^{66}$ is virtually complete, and some 65 occurrences in the rest of John, where $\mathfrak{P}^{66}$ is fragmentary. If we take John 1:1–14:26 as containing some 11,000 words, and recall that corrections usually involve only one word but sometimes involve more, then we might expect that around 1.5% of the corrections in that material would involve ουν. In fact, there are 393 corrections within that material, and so we might expect 6 to involve ουν, and Klijn lists 7. Nothing suggests that the scribe is paying special attention to ουν, or has some special proclivity to insert it in his corrections; he is simply restoring those occurrences that he omitted originally.

3. Pronouns. Looking first at places where $\mathfrak{P}^{66*}$ lacks a pronoun and $\mathfrak{P}^{66c}$ has it, we find 11 corrections to another *Vorlage*, and 12 other corrections.[443] On the other hand, where $\mathfrak{P}^{66*}$ has a pronoun and $\mathfrak{P}^{66c}$ lacks it, we find 1 correction (7:40b) to another *Vorlage*, and 2 other corrections

[439] *A Survey*, Part 2, 43.

[440] He simply cites these corrections among many that corroborate (ibid., 42) Fee's view of a movement toward "smoother or more intelligible Greek."

[441] The scribe of 13 made the same error at the last two places, but also corrected at 10:7.

[442] At 7:30 it is difficult to see a reason for the reading of $\mathfrak{P}^{66*}$ ℵ, although οι δε is, of course, completely appropriate to mark the change of subject (see Smyth, *Greek Grammar*, §1112; BDF, §251; Turner, *Grammar* 3:37). In any case, the reading of $\mathfrak{P}^{66c}$ must have been found in the second, if not already in the first, of the scribe's *Vorlagen*.

[443] Fee, *Papyrus Bodmer II*, 72, has 11 and 11 respectively. But in his first list he includes 3:33, which I treat separately; and he excludes 9:30b, combining that with 9:30a (see above). In his second list he includes 15:16a (interpreting that differently), but omits 10:29 (which he seems to overlook) and 14:12d (which he cites, ibid., 126). Klijn, *A Survey*, Part 2, 43, lists 14 corrections under the heading "Addition of a personal pronoun," including the conflation at 14:14, and further lists 8 corrections under the heading "Addition of a personal pronoun in the genitive with possessive significance."

(9:8 and 15:19).[444] Fee says that 7:40b "eliminates a rather awkward 'these his,' and is clearly in favor of an easier text." And he states that at 9:8 the scribe has probably made an "immediate correction of an error."[445] I would interpret 7:40b as a shift to another *Vorlage*, and 9:8 and 15:19 as insertions (by harmonization) that the scribe caught and corrected.

Fee concludes from the evidence:

> With respect to personal pronouns, therefore, both the original text and the corrections in $\mathfrak{P}^{66}$ show a clear pattern of picking up readings in the interest of a fuller text.[446]

Looking only at corrections for the moment, though, what we see is that the scribe originally made many omissions that he subsequently noticed and corrected by inserting the omitted word

4. Verb forms. These appear among the substitutions, and I count 14 corrections to another *Vorlage*, and 12 other corrections.[447] Fee views 3 of these (6:2, 7:14a, 20:18) as corrections to "a more common Johannine idiom," and 2 of these (8:54a, 15:7) as corrections from a present to an aorist subjunctive. And the "opposite" happens at 4:15 (where only D* supports $\mathfrak{P}^{66*}$), so "if not the immediate correction of a 'slip,' it is probably a change in the interest of making better sense of the text."[448] It seems to me likely that at 4:15 the scribes of both $\mathfrak{P}^{66}$ and D have simply harmonized independently to διψησει or διψηση found in 4:13 and 4:14. In all these places the scribe is probably reproducing one of his *Vorlagen*.

5. Article before proper nouns. Looking first at places where $\mathfrak{P}^{66*}$ lacks such an article and $\mathfrak{P}^{66c}$ has it, we find perhaps 7 corrections to another *Vorlage*, and 1 other correction.[449] On the other hand, where $\mathfrak{P}^{66c}$ removes

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[444] Fee, *Papyrus Bodmer II*, 72, has 1 and 1 respectively, omitting 15:19 (which he cites, ibid., 126).

[445] Ibid., 72.

[446] Ibid.

[447] Fee, ibid., 73, has 11 corrections to another *Vorlage*. He does not include 2:12c, 4:25, 7:28a, 7:37b, and 12:44; I have a different reading at these except for 4:25. But he has also 13:24a (which is a wider substitution) and 15:7 (which I include among the other corrections). Fee does not consider the other corrections here.

[448] Ibid.

[449] Fee, ibid., says that the scribe "adds the article eight times when making corrections," citing 1:46, 8:25a, 11:35, 12:7, 12:16a, 13:21a, 13:23b, and 18:40b. The same list is found in his "The Use of the Definite Article with Personal Names in the Gospel of John," *NTS* 17 (1970–1971) 174. But I believe that no correction has been made at 12:7 (see n. 59 above), and I have counted 18:40b among the other corrections. On the other hand, he interprets 4:47c1 differently. Similar corrections to another *Vorlage* occur at 10:36 (before θεου) and 19:38 (after ιωσηφ), and similar corrections occur elsewhere at 6:42b (before πατερα) and 7:22 (before πατερων).

Elsewhere ("Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 70) Fee includes 8:21, where though the correction adds ο ιησους, as well as 4:6a and 19:13a; in the

such an article, we find 1 correction (4:47 c2) to another *Vorlage*.[450] Fee calls the first group of corrections places where the corrector "adds the article," and comments: "As far as the basic text of the papyrus is concerned this reflects a secondary procedure."[451] And he later concludes that the corrections in $\mathfrak{P}^{66}$ "clearly show that where one does find 'recension' in the second century, it is toward the use of the article, not toward an anarthrous text."[452] And he earlier states: "the addition of the article with proper names is a characteristic of $\mathfrak{P}^{66c}$."[453]

But here Fee's manner of approaching the corrections misrepresents what has occurred. Since so many of the corrections in $\mathfrak{P}^{66}$ are of omissions of one type or another, at least some of the original omissions of articles were doubtless mere blunders, and their corrections were thus not the mark of any kind of "recension." And at other places the scribe shifted *Vorlagen* during the correcting process. Note, though, that although all of the 8 original omissions of articles before proper names have support, at 5 places this support consists of a very small number of manuscripts: 8:25a ($\mathfrak{P}^{75}$ B 476* (*pc*) only), 11:35 (א* only), 13:21a (א B L 87 only), 13:23b (B only), and 18:40b (D^s only). While the support is weighty enough in the first four examples to make plausible the shift from one *Vorlage* to another, it is also a perfectly reasonable hypothesis that we have here the coincidental agreement of manuscripts. (On the other hand, at 1:46 and 4:47 c1 rather few manuscripts have the article, and we could perhaps posit coincidental agreement in adding the article.) Finally, at 12:16a we have early and extensive evidence for both readings, and so the hypothesis of two *Vorlagen* is especially strong. Certainly the corrections of omissions for which there is no support or very weak support are likely to be simply corrections of places where the scribe failed to copy his *Vorlage* correctly. At such places, therefore, the tendency of the scribe as corrector is simply to reproduce his *Vorlage*. Note, for example, that at 4:6a and 19:13a we have haplography from ο ουν, and that at both those places $\mathfrak{P}^{66*}$ is singular and has very weak support at a few of the other readings. In brief, therefore, what we have is not that $\mathfrak{P}^{66c}$ tended to add the article but rather that $\mathfrak{P}^{66*}$ tended to omit it.

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latter two places the article ο has been added before ουν followed by a proper name, but the original text (where ουν begins a sentence) is nonsensical.

Klijn, *A Survey*, Part 2, 42–43, lists 18 corrections under the heading "Addition of the article." Besides most of the ones found here (not merely before proper names) he also cites 3:36 (αλλα corrected to αλλ η), and he cites 18:40b as involving τον before βαραββαν.

[450] Fee, *Papyrus Bodmer II*, 73, does not refer to this correction (which he cites elsewhere [see n. 89 above]). Among the other corrections there are also 7:52b (before προφητης) and 10:33 (before θεον).

[451] Ibid.

[452] "The Use of the Definite Article," 179.

[453] "Corrections of Papyrus Bodmer II and the Nestle Greek Testament," 70.

Now, doubtless sometimes one can see significant evidence for both readings, which suggests that the original omission might not have been a mere slip.[454] But there are two crucial points here. First, we can sometimes see similar tendencies in the original readings in such examples and in the original readings that have little or no support. For example, the readings of $\mathfrak{P}^{66*}$ tend to omit articles before proper names. And when we look at uncorrected readings we see the same tendency. It seems to me plausible, therefore, that at some of the places where we find early support we have coincidental agreement. But, second, assuming that we have places where the scribe is genuinely following one *Vorlage* and then another, it may again be misleading in such places to speak of recensional activity. For the choice of the scribe may be, not to follow an exemplar because it has the article, but rather to follow a particular exemplar, which as it happens has the article.[455]

As cited above, Klijn presents lists of corrections that add an article, a personal pronoun, a personal pronoun in the genitive with possessive significance, and ουν, and states:

> The frequency of these and similar corrections leads to the conclusion that they are intentional. The witnesses to the corrected and uncorrected readings do not show any uniformity. From this list it is, therefore, absolutely impossible to gather from which kind of manuscript the corrections were made. We must further remind ourselves that many of these corrections probably have not been made with help of another manuscript and that the agreement is purely accidental.[456]

Of course, there can be little doubt that the corrections are "intentional." But Klijn's contention that "many of these corrections probably have not been made with help of another manuscript" is unwarranted. Indeed, of the 48 corrections that he considers, 38 readings of $\mathfrak{P}^{66c}$ agree with the vast majority of manuscripts. And of the others 5 (1:22a, 1:27a, 1:46, 11:41b, 12:9a [= asterisked 12:9a]) have early support and 2 (1:42, 12:26d) are in my list 3; at these 7 places correction to a second *Vorlage* is plausible. There remain 3 of Klijn's corrections: 6:52, 12:12 (= asterisked 12:12), 14:14 (= asterisked 14:14). At 6:52 and 14:14, as suggested below, we perhaps have unsuccessful attempts to correct to a widely supported text; 12:12 and 12:9a

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[454] On the corrections see further Klijn, *A Survey*, Part 2, 42–44.

[455] Thus, I find Fee's characterization misleading (*Papyrus Bodmer II*, 74): "There are several other corrections which, if not necessarily secondary, are probably in the interest of preserving an 'easier' or full text." Some of the original readings that he cites there are surely simple lapses. E.g., the omission at 9:18b has only very weak support, and probably resulted from a leap, and the omission at 12:3a is supported (in Greek) only by 1194 and certainly resulted from a leap. (See the earlier discussion on each of these.) Coincidental agreement is likely at both places. It is true that at 9:17 the correction is to an easier text, but then the original reading (τι cυ λεγεις περι ceαυτου) seems impossibly difficult, even though it is found also in $\mathfrak{P}^{75}$ and **א**.

[456] *A Survey*, Part 2, 44.

are peculiar problems. While a few issues may be left unresolved, there is clearly considerable uniformity here.

Moreover, Klijn obscures what has happened by collapsing into each of his lists corrections of original readings that are obvious blunders and corrections of original readings that have early or strong support.[457] Of Klijn's 48 corrections, for 16 readings of $\mathfrak{P}^{66*}$ he cites no support.[458] For 2 others (2:25b and 4:52) he cites only versional or Patristic support,[459] and for another 2 (3:19 and 12:2a) only very weak support. At these 20 places the correction was simply of an original blunder, and was made to either the first or second *Vorlage*. At most of the others the hypothesis of a correction from the reading of the first *Vorlage* to that of the second is plausible.

A final observation here is that on occasion we see that the initial errors of $\mathfrak{P}^{66}$ coincide with those of other scribes: 1:15b (1646*), 6:9b (473*), 6:58 (א*), 7:37c (א*), 7:40b (א*), 7:46b (א*), 9:39c (vg^{ms*}), 11:35 (א*), 13:16 (vg^{ms*}), 14:17a (D*),[460] 17:12b (א*),[461] 18:34 (א*), 19:15a (א*), 20:18 (א*). It is very interesting that so many times $\mathfrak{P}^{66}$ and א agree in the error and its correction; I take this agreement as being the (coincidental) result of two factors: the two scribes make the same sorts of error so frequently, and both manuscripts are heavily corrected.[462]

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[457] Klijn evidently was unable to use Fee's *Papyrus Bodmer II* (which appeared in the year before Klijn's work). Klijn does cite (*A Survey*, Part 2, 42 n. 3 [misnumbered as 2]) Fee's article, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," but seems to ignore Fee's discussion there of the use of another *Vorlage*.

[458] In fact, my list shows some support for 4:12 and 4:48a, and at 9:30 he combines my 9:30a and 9:30b.

[459] But at 4:52 T 2145 (*pc*) also support.

[460] Von Soden cites 1346* for αυτον *ter*, but Swanson, who includes 1346, does not indicate any correction; the microfilm shows that αυτο *prim*. and αυτο *tert*. are clear, but that αυτο *sec*. has been corrected from αυτον. Nestle-Aland, by the way, reverses the reading of א by citing א^{2} (i.e., א^{ca}) as having αυτον at the second position, while Swanson cites א for αυτο and αυτο. But Lake's facsimile supports Tischendorf's report that א's original αυτο at the first position was altered to αυτον by adding a ν, which was then later erased, and that the second position is unaltered.

With respect to 69, Scrivener (*An Exact Transcript of Codex Augiensis*, 405) reports: "αυτω (*prim. secund. et forsan tert.*)." But Swanson reports that 69* has αυτω *prim*. corrected presumably to αυτο (*ex silentio*), αυτο *sec.*, and αυτω *tert*. I checked the microfilm and then the manuscript itself. At all three places αυτω is original, and occurs on the same line. Under the first and second occurrences there is a small stroke, which evidently refers to the presence of το written in the left margin by a different hand. But at the third place an original αυτω has been altered to αυτο by changing ω to ο; apparently this was done by the scribe.

Finally, Swanson reports 124 as having αυτω, αυτο, and αυτο. On the microfilm the second and third occurrences are clear, but it looks to me as though at the first place an original αυτω has been corrected to αυτο.

[461] Nestle-Aland and Aland's *Synopsis* cite W for δεδωκας, as does UBSGNT^{3}. But εδωκας is found in Sanders's edition (and confirmed by the facsimile and new digital images [see n. 314 above]) as well as in von Soden, Swanson, and now UBSGNT^{4}.

[462] See also Martin, *Papyrus Bodmer II, Supplément*, 52–53, and Fee, *Papyrus Bodmer II*, 24 (conclusion 2).

Corrections to Singular or Sub-Singular Readings

A special class of corrections consists of those where the corrected reading itself is singular or nearly so.[463] Thus, the results of such corrections appear in our list of singular and asterisked readings: 3:31a (= asterisked 3:31), 3:33 (= **3:33**),[464] 4:39a (= **4:39**), 5:2b (= **5:2**), 5:43b (= **5:43**),[465] 8:25b (= **8:25b**), 12:9a (= asterisked 12:9a), 12:12 (= asterisked 12:12), 12:22 (= **12:22**), 13:16 (= asterisked 13:16), 13:24b (= **13:24**), 13:35 (= **13:35b**), 14:14 (= asterisked 14:14), 14:26 (= **14:26**), 15:18 (= **15:18**),[466] 17:5 (= **17:5**),[467] 17:16 (=

[463] Fee, *Papyrus Bodmer II*, 67, includes as his list 5: "Corrections where $\mathfrak{P}^{66c}$ reads alone against the rest." (In the examples here, of course, the corrected readings are not "supported by other MSS.") He cites 3:33 c1, 3:33 c2, 8:25b, 12:22, 13:24b, 14:14, 14:26, and 17:16. However, Fee's citation of 14:14 is puzzling, since $\mathfrak{P}^{66c}$ and 1241 have τουτο εγω (not εγω τουτο, as Fee cites), and the support from 1241 would seem to exclude the reading from this category in any case. Fee interprets 17:5 differently (see below).

In his "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 249–250, Fee has as his "category 3" those corrections where "$\mathfrak{P}^{66c}$ has a singular reading or shares a reading with an isolated late MS," and cites 9 corrections: 1:42, 3:33 c2, 8:25b, 11:45b, 12:26c, 13:24b, 14:14, 14:26, and 17:16. His description does not really fit 1:42, 11:45b, and 12:26c, and in *Papyrus Bodmer II* 1:42 and 12:26c occur in his list 3, and 11:45b occurs in his list 6. On the other hand, in "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 252, he cites the correction at 12:22 as "και παλιν ο $\mathfrak{P}^{66*}$ **א** (D) Byz pl: om. ($\mathfrak{P}^{66*}$) $\mathfrak{P}^{75}$ B pc." Accordingly, he places 12:22 in his "category 4," i.e., those corrections where both $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ are supported by "one of more of the major MSS." But the description of the readings seems at least misleading, and I have followed his classification of 12:22 in *Papyrus Bodmer II*.

[464] Here the scribe departed from the reading attested virtually everywhere to add τουτον, as Fee (*Papyrus Bodmer II*, 87) points out, adding that this "appears to have been the object of the verb," although it is difficult to make sense of τουτον here. This first stage is overlooked (or ignored) in the *editio princeps*, by Rhodes ("Corrections," 275), by the IGNTP, and by Nestle-Aland. On the other hand, Comfort and Barrett say that the first correction was to τουτος.

[465] What appear to be supralinear dots over με are not noted by Martin or by the IGNTP, but Rhodes, "Corrections," 276, reports the correction, and I followed him in my dissertation, as do now Comfort and Barrett. Fee seems not to discuss this correction.

[466] That $\mathfrak{P}^{66*}$ had εμιcηcε is stated by the *editio princeps*, Fee (*Papyrus Bodmer II*, 126), my dissertation, Comfort and Barrett, Nestle-Aland, and Aland's *Synopsis*. But the IGNTP and Swanson assert that $\mathfrak{P}^{66*}$ read εμιcει cε (or εμιcειcε). However, the photograph, although a bit unclear, confirms that some correction has occurred after EMIC. The confusion here, where both $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ are singular, was abetted by the line division.

[467] Fee (*Papyrus Bodmer II*, 43 and 103) just cites $\mathfrak{P}^{66}$ as reading παρα coι προ του τον κοcμον ειναι, but considers this to be a singular transposition from the text found in ς *rell* (all Greek manuscripts except $\mathfrak{P}^{66}$ and D). Fee in fact ignores the correction here, and the reading cited by him is actually that of $\mathfrak{P}^{66*}$. I believe that a better way of viewing that reading would be to take it as agreeing with D in the location of παρα coι, and as agreeing with the other manuscripts in having προ του τον κοcμον ειναι.

Martin and Barns (*Papyrus Bodmer II, Supplément, Nouvelle édition*, 21) say that παρα coι "fortasse delentur in P post ειχον." However, enough of the first παρα coι remains (actually, πα[ϱ]α ϛοι, with the space above ϛοι quite clear) to make clear that it has not been marked for deletion. Nestle-Aland[27] reports $\mathfrak{P}^{66*}$ for the first παρα coι, and "$\mathfrak{P}^{66cvid}$" as having both occurrences, while Nestle-Aland[26] and Aland's *Synopsis* cite only $\mathfrak{P}^{66*}$. (Swanson also cites the reading of $\mathfrak{P}^{66*}$ here, but neglects to report on $\mathfrak{P}^{66c}$.) Comfort and Barrett cite the addition of παρα coι after ειναι, and print both occurrences, thus agreeing with my dissertation. The

17:16),[468] and 18:16 (= **18:16b**). So, 13 singular readings and 5 asterisked readings are created by corrections. Since there are only 128 singular readings in our list, we see that 10% of the singulars are created by the scribe's zeal to correct. Note that 12:9a and 13:16 are in list 5 and also correspond to asterisked readings, since they are supported by W. These corrected readings will be classified later as singular or asterisked readings; here we examine the correcting activity involved.

In somewhat more than half these instances, the scribe is correcting a reading that is itself singular (8 exx.) or nearly so (2 exx.): 3:31a, 4:39a (almost singular), 5:2b, 12:22, 13:16, 13:35, 15:18, 17:5, 17:16, 18:16 (almost singular). At most of these (all except 12:22 and 17:5) the scribe appears to have been attempting to transmit a well-attested reading, but fails twice, having a singular (or almost singular) reading originally that was then corrected to a singular (or almost singular) reading. At these places we appear to have the same phenomenon that we observed with most of the two-stage corrections: the scribe was vainly attempting to reproduce the text before him. With some of the two-stage corrections, and of course with most of the corrections in general, he succeeds in this task. But sometimes he fails even while trying more than once to write what he intends.[469] Let us look more closely at these 10 corrections.

3:31a What was in the scribe's first (and second) *Vorlage* was ανωθεν ερχομενος. When he first tried to copy this, he wrote ο for ω, and also omitted εν by a leap (ανωθεν ερχομενος). Later he corrected the omission, but ignored the orthographic confusion.

4:39a The scribe's first (and second) *Vorlage* contained μαρτυρουσης. At first the scribe wrote something else, perhaps (the almost singular) ειπουσης in anticipation of the following ειπεν.[470] He later attempted to correct to the usual reading, but omitted the first ρ.

5:2b One can choose here from among four early spellings and five later ones. I suppose that the scribe of $\mathfrak{P}^{66}$ was attempting to transmit

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IGNTP states: "et παρα σοι ante προ abrogavit punctis nunc deperditis?" But the answer is certainly negative; rather, the scribe just forgot to mark the earlier occurrence.

By the way, von Soden cites sy^{s} as simply omitting παρα σοι; in this he is apparently following Lewis, *The Old Syriac Gospels,* lxxvi, who cites as an important omission in sy^{s} that of παρα σοι. Yet sy^{s} has ܝܗܒ ܠܝ (= "you gave me") earlier, just as sy^{p} has ܝܗܒ ܠܝ. In both witnesses we presumably have a rendering of παρα σοι at its earlier position, as we find in D a d f vg^{ms} Ir^{lat} Cyp Epiph Spec. On the other hand, the phrase is missing from both positions in aur.

[468] The IGNTP takes the deletion marks to be over only εκ του κοσμου ουκ εισιν καθως, whereas in fact they extend over the entire verse.

[469] We may also note 6:52, where $\mathfrak{P}^{66c}$ has weak support (and is thus cited earlier under significant corrections); it is tempting to think that the scribe was actually following the ς B L T W Ψ 33 892 *pm* text, and that he first omitted ημιν but then restored the word out of order, thus coincidentally agreeing with U (579) 1170 1241 1242 (*pc*).

[470] In my dissertation I suggested that the original reading was ειπουσης, the reading of 185. The first part of the original is illegible, as stated by Rhodes ("Corrections," 279), Fee (*Papyrus Bodmer II*, 88), the IGNTP, and Comfort and Barrett; but $\mathfrak{P}^{66*}$ agrees alone with 185 at 14:23a.

the reading of $\mathfrak{P}^{75}$ B T W^{s} *pc*, βηθcαιδα, but managed to make two errors: he wrote δ for θ and added a final -ν. During his later review he corrected the latter, but ignored the former.

12:22 The scribe shifts from one singular reading to another, and neither reading is easily related to any of the eleven other extant readings. Indeed, already at an early period this text existed in at least four different states (now found in **א**, $\mathfrak{P}^{75}$ A B, D, and W). Our scribe supplied two more ($\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$), and it is tempting to suppose that both his texts result from a confused indication of corrections in his *Vorlage(n)*.[471]

13:16 What was in the scribe's first (and second) *Vorlage* was μειζων *sec.* At first he omitted this word (for no reason that I can see), but on a further review he restored it, writing though o for ω.

13:35 The first (and second) *Vorlage* contained μαθηται εστε. At first the scribe transposed and also omitted μ.[472] During his later review he corrected the omission of μ, but ignored the transposition.

15:18 What was in the first (and second) *Vorlage* was μισει. At first the scribe wrote εμισησε, shifting from the imperfect to the aorist by harmonization to 15:25 and 17:14.[473] He later noticed the error and deleted -cε, but failed to delete ε-.

17:5 This may result from an imperfectly accomplished shift in readings or *Vorlagen*. Note that D has παρα σοι after ειχον, while almost all other manuscripts have παρα σοι after ειναι. Here is one scenario: In the first *Vorlage* the reading of D, παρα σοι προ του γενεσθαι τον κοσμον, was somehow marked with a note to the usual reading. The scribe partially followed this note by writing προ του τον κοσμον ειναι, but left παρα σοι at its position at the beginning of the phrase. Subsequently, he saw that the note meant also that παρα σοι should occur at the end of the phrase and so he added it there, but forgot to delete the prior occurrence.[474] Another scenario is possible: The usual reading, προ του τον κοσμον ειναι παρα σοι, was somehow marked with a note to change the position of παρα σοι, as we now find in D, or indeed perhaps to shift completely to the reading of D. In any case, the scribe originally interpreted what he saw as indicating that he should place παρα σοι before του τον κοσμον ειναι, and he did so. Subsequently, he decided to follow the usual reading in placing παρα σοι at the end of the phrase and added it there, but forgot to delete the prior occurrence.[475] But here we have the scribe's changing his mind about what reading he was trying to follow, whereas in the first scenario we have an attempt in two stages to replace the D reading with the usual reading. In either case, we

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[471] Rhodes, "Corrections," 278, interprets the activity as involving two corrections, one to delete και παλιν o, and the other to delete o before φιλιππος.

[472] Perhaps the transposition was the result of an initial leap, εμοι μαθηται εστε, followed by a restoration of (μ)αθηται out of order.

[473] A much more remote aorist occurs at Eph 5:29.

[474] Aland, "Neue neutestamentliche Papyri II," 67, similarly considers it likely that the scribe neglected to omit the earlier παρα σοι. But he also mentions as a theoretical possibility that the correction was intended to add παρα σοι at the beginning of vs. 6.

[475] Cf. Kilpatrick's suggestion in n. 345 above.

would have the result of an incomplete attempt to alter one reading into the other reading, thus producing a conflate reading.[476]

17:16 It seems likely that the scribe first attempted to copy the earliest other reading (that of ℵ A B C (D) W *al*), made a leap (καθωc εγω ουκ ειμι εκ), wrote εκ του κοcμου, noticed the omission and attempted to repair it by writing ουκ ειμι but neglected to restore εγω. Less likely the scribe first attempted to copy the later reading (that of ς Γ Δ Θ Ψ f^{1} f^{13} *pm*), made a leap (καθωc εγω εκ), and then continued having omitted εγω. This latter hypothesis accounts for the reading of $\mathfrak{P}^{66*}$ more simply (a leap caused the omission of one word), but requires that a reading extant in Greek manuscripts no earlier than the ninth and tenth centuries actually stood in the *Vorlage* of $\mathfrak{P}^{66}$. The former hypothesis is more plausible from the textual relations, but assumes an initial error and an imperfect repair. In any case, after writing a slight variation of what stood in the first *Vorlage*, the scribe decided to delete all of vs. 16. Evidently some confusion occurred of which we see the result, drastic that it is, but not the cause. Notice that the scribe had originally omitted a shorter portion of the same words at 17:14, although it is difficult to imagine that there could be some connection between the two corrections.

18:16 The first (and second) *Vorlage* contained θυρωρω, and at first the scribe wrote (the almost singular) θυρω by a leap (from θυρωρω to θυρωρω). The scribe later noticed the omission, and attempted to restore the letters, but wrote ου for ω, making the same orthographic shift as at **18:17**.

Of these 3:31a, 4:39a, 5:2b, 13:16, and 18:16 involve orthographic confusions. Note that at 3:31a, 5:2b, and 13:35, the scribe originally made two distinct errors at one place in his copying, and on later review corrected only one of them. These could be described as incomplete corrections, as could also 15:18 and 17:5.

However, in the remaining 8 examples the original reading is strongly supported: 3:33, 5:43b, 8:25b, 12:9a, 12:12, 13:24b, 14:14, 14:26.

At 14:14 we appear to have an imperfectly accomplished shift in *Vorlagen*. Since both εγω and τουτο have early and (more or less) extensive support, it seems plausible that the scribe's first *Vorlage* contained εγω, which he dutifully copied, but that the second *Vorlage* contained τουτο. The scribe inserted the latter word, but forgot to omit εγω. But of course it is also possible that $\mathfrak{P}^{66}$'s original exemplar contained both readings, εγω and τουτο, one in the text and one in the margin, and the scribe at first understood a substitution and then later understood an addition.[477] The difference from the first list of 10 corrections is that the reading of

[476] I note a quite similar phenomenon in ℵ, which is cited by Schmid, "Der Apokalypsetext," 102 n. 1. At Rev 10:9 ℵ* wrote λαβε αυτο και καταφαγε (agreeing with $\mathfrak{P}^{47}$ $\mathfrak{P}^{85}$ 2344), where almost all manuscripts have λαβε και καταφαγε αυτο. ℵ^{a} added αυτο after καταφαγε without deleting the earlier αυτο, and thus created λαβε αυτο και καταφαγε αυτο.

[477] Cf. again Kilpatrick's suggestion in n. 345 above.

$\mathfrak{P}^{66*}$ at 14:14 is an early, well-attested reading. But at both 14:14 and 17:5 the final reading is a conflation of two early readings.

The corrections at 12:9a and 12:12 are discussed as additions below (the asterisked 12:9a and 12:12); at both places the scribe creates the phrase ο οχλοc ο πολυc by adding two articles or one article, respectively, to what he originally wrote. And at each place the *lectio difficillima* (of the three leading candidates) would seem to be ο οχλοc πολυc, from which the majority reading οχλοc πολυc at each place could have arisen by haplography.[478]

In three further examples we have a correction to a singular addition: 3:33, 8:25b, and 14:26. These appear to have arisen when the scribe, subsequently checking his text, found some difficulty in what he read, and thus added a word or phrase from the immediate context for the purpose of clarification. In fact, in all three examples he could have obtained the words merely from the previous verse. And at 3:33 the scribe took two tries to obtain an addition he liked.

One correction, 5:43b, creates a singular omission. This appears to be the result of a leap (λαμβανετε̲ με̲), although it is very puzzling that the scribe could have made this leap while reading his (first or second) *Vorlage* and deleted με from his copy.

And one correction, 13:24b, creates a singular substitution. The only suggestion I can make is that we have a side-effect of the extensive correction at 13:24a.

Summary of the Correcting Activity of the First Hand

We have arrived at the following summary view of the scribe's correcting activity:

a. The scribe made corrections of blunders (i.e., departures from his *Vorlage*, whether orthographic errors, nonsensical mistakes, or possible readings) and also made corrections to a second *Vorlage*.[479]
b. The scribe corrected about 49 blunders in the middle of creating them; these are the *in scribendo* corrections.

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[478] Of course the readings without πολυc (ο οχλοc found in 579 at 12:9, and οχλοc found in 33 2768 at 12:12) could have arisen by a leap (ο οχλο̲c̲ πολυ̲c̲ and οχλο̲c̲ πολυ̲c̲, respectively). As far as can I tell, only B L 660 1216 1219 wrote ο οχλοc πολυc at both 12:9 and 12:12, and even in B it was changed at 12:9. Note also that the corrections in several manuscripts (**א** B 28 at 12:9, $\mathfrak{P}^{66}$ at 12:12) are away from the anomalous ο οχλοc πολυc, although 1646 corrects *to* it at 12:9.

[479] Theoretically, we could postulate further *Vorlagen* (a third, or fourth, etc.), but there seems to be no reason to multiply *Vorlagen* any more than scribes. We see with $\mathfrak{P}^{45}$, for example, an early manuscript with readings from various textual families.

c. The scribe corrected about 292 further blunders at some later point, either while he was copying from the first *Vorlage* (but too late to make the correction *in scribendo*), or during some subsequent comparison with the first *Vorlage*, or during the comparison with the second *Vorlage*. At all, or virtually all, these places, the *Vorlagen* would have agreed, so there is no way to decide when the correction was made.
d. Of the readings that he had copied from the first *Vorlage* the scribe corrected about 107 to readings in the second *Vorlage*.
e. At some point during his correcting activity the scribe created about 16 readings; presumably at these places the scribe was attempting to transmit readings found either in the first or second *Vorlage*, but failed to do so.

Correction by the Second Hand

The sole correction here, 13:19a, has already been discussed. The original reading, our singular **13:19a**, is a long omission that creates nonsense, which was noticed by a later reader of the codex.

Orthographic Singulars

Our analysis of the singulars of 𝔓[66] begins after the removal of variations due to confusion of ει/ι, αι/ε, and οι/υ. But it may be useful to recall that 𝔓[66] has been observed to have a very high frequency of such confusions. Martin says: "Les exemples de ces confusions [αι/ε, ει/ι] surabondent, on en trouve à chaque page."[480] And Colwell counted about 400 in the entire papyrus, finding that 𝔓[66] has by far the greatest tendency toward this type of scribal error among the three papyri he studied.[481] Fee devoted his Appendix D to the orthographic confusions in 𝔓[66], and one will find there the lists of readings of 𝔓[66] with ει > ι, ι > ει, ει > η,[482] ε > αι, and αι > ε.[483]

Fourteen (10.9%) of our 128 singulars (and 5 asterisked) arise from other kinds of orthographic variation. This is the second lowest percentage among our six papyri, surpassed only by the extraordinarily low 𝔓[45]. These readings are classified as follows.

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[480] *Papyrus Bodmer II*, 26 (and see 26–27): "The examples of these confusions [αι/ε, ει/ι] abound; one finds them on each page."

[481] "Scribal Habits," 110 (and see 110–111); his figures are reported below in appendix C, n. 3.

[482] These would be singular by our criteria, but see n. 39 above.

[483] *Papyrus Bodmer II*, 128–136. As observed in n. 38 above, Caragounis, *The Development of Greek*, 502–514, presents a very similar collection of lists. Fee's lists and now Caragounis's

Stops:
ϑ > τ: **19:13a** (λιτοστρωτον).[484]

Liquids:
Omission of ρ: **4:39** (ματυρουσης).[485]

Nasals:
Omission of medial ν: asterisked 4:23 (προσκυνουτας).

Sibilants:
Omission of final -ς: **2:11** (τη).
Omission of medial ς: **9:16b** (σχμα).[486]

ν > νν: **13:2b** (σιμωννος).
Interchange of vowels:
ω > ου: **18:16b** (θυρουρω),[487] **18:17** (θυρουρος).[488]
η > υ: asterisked 9:40 (υμεις, a common confusion).
οι > ι: **7:19** (πιει).[489]
ω > ο:[490] **7:3b** (θεορησωσι), **19:23** (ανοθεν);[491] asterisked 3:31 (ανοθεν, supported by K M W^s alone),[492] 13:16 (μιζον, supported by W 579 alone).[493]
α > ο: **4:31** (μετοξυ).
ο > ε: **18:34** (where we find αλλοι ειπεν σοι).[494]

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lists confirm Martin's assertion (*Papyrus Bodmer II*, 26) that $\mathfrak{P}^{66}$ contains no example of οι / υ confusion. See also the analysis of John 10 reported by Smothers, "Papyrus Bodmer II," 436.

[484] In the fragments available to Martin and Barns only]τον was visible, and they somewhat arbitrarily divided the line so as to print: βημ[ατος λιθο|στρω]τον. But in Gronewald's fragment we see λιτος at the end of the line, and accordingly he edits: λιτος|[τρω]τον. However, Comfort and Barrett edit λιθο⟦ς⟧|στρω]τον. The final ς at the end of the line is indeed a bit fainter than the other letters, but this is consistent with some abrasion at the spot, and Gronewald reports no correction of the letter. So I have followed Gronewald, as does the IGNTP.

[485] This is the result of the correction 4:39a, on which see above.

[486] It is remarkable that at John 7:43 both $\mathfrak{P}^{75*}$ and B* make the same error (corrected by $\mathfrak{P}^{75c}$ and B^3), as noted by Colwell, "External Evidence," 6.

[487] This resulted from the correction 18:16, on which see above.

[488] $\mathfrak{P}^{66}$ also has θυρουρος at John 10:3, but there it is supported by D in Tischendorf. (D* further has θυρουρω at Mark 13:34, the only other occurrence of the word in the New Testament.)

[489] It is possible that some correction has occurred here. Comfort and Barrett edit πιει in both editions, making no comment in their revised edition, but remarking in their first edition (*The Complete Text*, 403 n. f): "Or ποιει; ο is barely visible." Other scholars do not cite a correction, and it looks to me more likely that we have simply a rough place in the papyrus.

[490] On the examples cited by Fee (*Papyrus Bodmer II*, 136), see n. 40 above; 20:18 will be considered later as a confusion with the augment.

[491] $\mathfrak{P}^{66}$ has ανωθεν at John 3:3 and 3:7, but its reading at 19:11, the only other occurrence of the word in John, is in a lacuna. W (or W^s), which provides the support for $\mathfrak{P}^{66}$ at 3:31, has ανωθεν at all the other places in John (and indeed in the Gospels, except for ανωθε at Luke 1:3).

[492] This is the result of the correction 3:31a, on which see above.

[493] This resulted from the correction 13:16, on which see above.

[494] We might suppose some syntactical confusion here, but I have taken this as an orthographic singular, since αλλοι with the singular verb would be nonsense. One wonders, though, if perhaps the scribe has somehow conflated the strongly attested readings that have αλλοι and ειπον with the weakly attested αλλος σοι ειπεν. Aland, "Der Text des Johannes-Evangeliums im 2. Jahrhundert," 67, cites M *pc* as agreeing with $\mathfrak{P}^{66}$ in ειπεν; but they have αλλος (but, as Swanson reports, M has αλλο, evidently by haplography; the microfilm confirms

Non-elision: **1:8** (αλλα ινα). Asterisked: 1:13 (αλλα εκ).

Crasis: **13:19b**. Birdsall suggests that the scribe "may have intended a mannered *crasis* ἐγῷμι."[495] It is also quite possible, as Birdsall says, that this is merely a slip, the omission of one syllable. Indeed, both Fee and Rhodes take it to be a simple slip.[496]

It is remarkable that many of the corrections involve minor orthographic shifts, indicating that the scribe was concerned about proper spelling, even though the mass of itacistic spellings show that his spelling was quite erratic.[497] The scribe was perhaps even concerned about word division (see the corrections at 4:48b, 5:16a, and 7:44a) and starting a new sentence on a new page (see the corrections at 3:2a and 13:32). And Roberts points out that "the scribe with the eccentricity that characterizes him uses both systems" of writing numbers (i.e., in words and in symbols), referring to 5:5 where we find the symbol $\overline{\lambda\eta}$ in contrast to 6:10 (πεντακισχιλιοι, corrected to πεντακισχειλιοι) and 8:57 (πεντηκοντα).[498] And the correction at 12:1 (from πεντε to εξ) suggests that the scribe misread the ε of εξ as a numeral, represented it as a word (πεντε), but then caught his error.

Nonsense Singulars

We turn next to the nonsense readings in $\mathfrak{P}^{66}$, upon which Colwell laid great stress in his attempt to understand the nature of the scribe's copying. I have counted only five nonsense readings in $\mathfrak{P}^{66}$, which amount to 3.9 %

αλλο cοι ειπεν). Swanson reports 579 as having the opposite error (confirmed by microfilm), namely writing the plural αλλοι with the singular ειπον; presumably we have here a confusion of αλλοι and αλλοc. Colwell, "Scribal Habits," just cites the confusion here as due to the "similar form."

Incidentally, von Soden here cites 185 (his ε410) as having "nur αλλοc" (presumably instead of αλλοc cοι ειπεν, which he has just cited). However, the microfilm shows that 185 in fact reads αλλοc cοι ειπε, as indeed von Soden (*Die Schriften, Untersuchungen*, 1133) cites (with ειπεν). In his apparatus von Soden also cites "$I^{\kappa\ a\ exc\ \delta 4\ 71\ b291}$" as agreeing with 185 in having "nur αλλοc." But elsewhere (*Die Schriften, Untersuchungen*, 1170) we are told that αλλοc .. ειπεν is a reading of the $I^{\kappa\ a}$ group. It would thus seem that the apparatus's citation of a reading "nur αλλοc" is probably erroneous.

[495] *The Bodmer Papyrus*, 13.

[496] Fee, *Papyrus Bodmer II*, 58 n. 5; Rhodes, "Corrections," 281 n. 2.

[497] See Martin, *Papyrus Bodmer II*, 27, and Rhodes, "Corrections," 274, item (a).

[498] *Manuscript, Society and Belief*, 18 n. 6. Roberts (18) follows Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 18 = 2d ed., 15, in seeing the use of symbols for numbers as characteristic of Christian manuscripts. Skeat, "The Oldest Manuscript of the Four Gospels?" *NTS* 43 (1997) 14 = *Collected Writings*, 171, observes that "scribes, though perfectly happy to use numerals, disliked aggregations of them: cf. $\mathfrak{P}^{75}$ at Luke 12.52 διαμεμερισμενοι $\overline{\gamma}$ επι δυσιν και $\overline{\beta}$ επι τρισιν, or Sinaiticus at Matt 12.40 τρις ημερας και $\overline{\gamma}$ νυκτας." Haines-Eitzen, *Guardians of Letters*, 66, points out that $\mathfrak{P}^{66}$ uses letters at John 5:5 and 6:70 only; she there has further interesting observations about the writing of numerals in $\mathfrak{P}^{45}$, $\mathfrak{P}^{47}$, and $\mathfrak{P}^{75}$.

of the singular readings.[499] This frequency is the lowest of our six papyri, although only slightly lower than $\mathfrak{P}^{45}$.

Three of these are strictly nonsense (**3:6**, **11:35**, **11:38**), while the other two are nonsense in context (**4:36**, **13:19a**). The scribe of $\mathfrak{P}^{66}$ makes some slips, but they are comparatively few, and comparatively minor. A syllable is reduplicated at the end of a line at two places: **3:6** (a backward leap at the end of a line, γε̲γε̲, resulting in a dittography),[500] and **11:38** (a dittography of αυ at the end of a line).[501] These errors involving syllables and the considerable number of such errors that have been corrected confirm Colwell's finding that the scribe "copies syllables, usually two letters in length."[502] At one place a letter is dropped, perhaps as a result of some syntactic confusion: **4:36** (omit ο before θεριζων *sec.*, which seems impossible to construe).[503] And once there is a transposition of three letters: **11:35** (εδο̲α̲κυcεν).[504] The remaining nonsense reading, **13:19a**, which was corrected by a later hand, is a more serious omission; since there is no evident cause of the omission, it may be that the scribe has omitted one line of his *Vorlage*.[505]

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[499] Rhodes, "Corrections," 281 n. 2, cites **2:11**, **3:6**, 4:23, **5:30**, **6:52**, **6:53**, **8:20**, **9:16b**, **9:31**, 9:40, **11:35**, **11:38**, and **13:19b**, as "[s]lips overlooked in antiquity." Of these I count only **3:6**, **11:35**, and **11:38** as nonsense. Rhodes also includes "κοcμω(ω)," i.e., the omission of ω, at 9:5; but this is very doubtful, as what we find is κο[|ωφωc and there is space for 2 or 3 letters in the lacuna. Comfort and Barrett follow Martin in editing κοcμ|ωφωc, but the IGNTP leaves it undecided.

[500] Swanson cites this reading for the *second* occurrence of γεγενημενον, and ascribes it to $\mathfrak{P}^{66*}$.

[501] As Colwell ("External Evidence," 6) notes, this sort of duplication at the end of a line is a "habit" of the scribe. Note the corrected readings at 2:22, 3:2a, 6:9a, 7:44a, and 13:32. On the other hand, the correction at 3:8b restores a haplography (γεγενν- > γεν-) that is virtually the reverse of what happened at **3:6**.

[502] "Scribal Habits," 116. Similarly Fee, *Papyrus Bodmer II*, 79–80: "To drop a full syllable while copying is a *regular* habit of this scribe." (Fee is there discussing the correction at 5:22.)

[503] For Θ Beermann and Gregory print θεριζων *sec.* without ο, and Nestle-Aland[25] cites $\mathfrak{P}^{66}$ and Θ for the omission; Fee (*Papyrus Bodmer II*, 115) accordingly cites Θ as supporting $\mathfrak{P}^{66}$. However, Beermann and Gregory do not especially cite this (then singular) reading in their appendix. Moreover, Nestle-Aland[26], Nestle-Aland[27], and Aland's *Synopsis* cite $\mathfrak{P}^{66}$ for the omission but do not cite Θ, even though Θ should be cited by them if it agrees here. Consequently, in my dissertation (426–427 n. 14) I conjectured that Beermann and Gregory's text was incorrect, and thus retained **4:36** as a singular reading. That Θ does not in fact omit the article is now confirmed by the microfilm, as well as by Swanson. By the way, Nestle-Aland's citation of $\mathfrak{P}^{66}$ suggests that they think the reading makes sense, but I agree with Colwell (see below) that it is nonsense.

[504] Cf. $\mathfrak{P}^{46}$'s γρα (*pro* γαρ) at Heb **8:5b**.

[505] Rhodes ("Corrections," 274 n. 4) states that the omission is by homoeoteleuton from αυτου to προ του. But this is impossible, since such a leap would result in the omission of του as well. Comfort and Barrett observe that seventeen letters are omitted here, and refer to their earlier observation (383) concerning omissions in chapters 17–19 that "many of these omissions are about seventeen letters long, suggesting that the lines of the scribe's exemplar were about seventeen letters long."

Of course the number would be much higher if one were to include the nonsense readings of the text prior to correction. Indeed, in his article on "Scribal Habits" Colwell did precisely that, and so found that "40 per cent" of the singular readings of $\mathfrak{P}^{66}$ were nonsense.[506] This figure was obtained by his counting—after removing the 400 itacisms—482 singulars in $\mathfrak{P}^{66}$, of which 289 remained after the removal of the nonsense readings.[507] Thus, he counted 193 nonsense readings, which are in fact 40 % of the 482 (non-itacistic) singulars.

We will return in the next section to the question of whether Colwell's method of considering the readings before correction gives an accurate picture of the scribal characteristics of $\mathfrak{P}^{66}$. However, even restricting ourselves to the readings of $\mathfrak{P}^{66}$ after correction, we find a discrepancy with figures cited elsewhere by Colwell, where he says that there are 19 "uncorrected Nonsense Readings" in $\mathfrak{P}^{66}$.[508] How does he arrive at a total so different from ours?

Let us examine Colwell's "nonsense readings" seriatim. The first two are cited by him as uncorrected among the first 25 nonsense readings in $\mathfrak{P}^{66}$.[509]

2:11 εις σαυτον. But this has in fact been corrected (our correction 2:11c).[510]
3:6 γεγεγεννημενον. This is a nonsense reading.
4:23 προσκυνουτας. This is supported by W^s, but is in any case considered to be an orthographic variation.
4:31 μετοξυ. This is an orthographic singular.
4:36 θεριζων. This is a nonsense reading.
4:39 ματυρουσης. This is an orthographic singular.
6:52 σαρκαν. This is simply a different form.
6:53 σαρκαν. This is simply a different form.
8:20 ρητα. This is simply a substitution, as discussed below.
8:26 εχων. This seems not to be nonsense, since one can construe εχων as agreeing with λαλω.
8:28 εδειδαξεν μει. This has been corrected.[511]
9:16b σχιμα. This is an orthographic singular.
9:40 υμεις. This is an orthographic singular.
11:22 αιτησης. This is supported by $\mathfrak{P}^{45}$ W *pc*, and is simply a substitution, as discussed below.

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[506] "Scribal Habits," 111. I notice, though, that Colwell (ibid., 122) at one point analyzes the reading of $\mathfrak{P}^{66c}$ (our **8:25b**).

[507] Ibid., 111–112. In his "External Evidence," 6, Colwell says that there is "a total of two hundred" nonsense readings in $\mathfrak{P}^{66}$, but this is presumably intended as a round figure.

[508] Ibid., 6–7. On p. 7 he lists 17 (since he places **6:52** and **6:53** together), and notes that 2 more (2:11 and **3:6**) are given on p. 6. Zimmermann, "Papyrus Bodmer II," 215, states without giving a list: "Nur etwa 16 Versehen blieben unkorrigiert."

[509] "External Evidence," 6.

[510] Fee, *Papyrus Bodmer II*, 86.

[511] Fee, *Papyrus Bodmer II*, 91.

11:35 εδρακυσεν. This is a nonsense reading.
11:38 εν εαυαυτω.[512] This is a nonsense reading.
13:5 ποδονιπτηρα. This is simply a substitution, as discussed below.
18:16a γνωτος. This is simply a substitution, as discussed below.
18:34 αλλοι ειπεν σοι.[513] This is an orthographic singular.

So we count only 4 of Colwell's 19 readings as nonsense singulars. On the other hand, we also include **13:19a**, which has been corrected by a later hand. The discrepancy is partly a consequence of our liberal inclusion of orthographic shifts; six of Colwell's nonsense readings are classified here as orthographic. But two of his nonsense readings are simply alternative grammatical forms, five can be construed as making more or less good sense, and two others have been corrected. We will return to Colwell's comments in the next section.

Accuracy and Copying Technique

$\mathfrak{P}^{66}$ may be divided into three sections, and we can follow the scribe's growing inaccuracy as he proceeds.[514] John 1:1–6:51 (virtually perfectly preserved except for the missing 6:11–35) has an error rate of 1.0. This is the lowest error rate for such a long section in any of our papyri, although $\mathfrak{P}^{75}$ does better (0.6) at John 8:22–10:14, and almost as well (1.1) in Luke 22:38–24:53. But John 6:52–14:26 (also virtually perfectly preserved) then has an error rate of 2.2. The deterioration clearly began with a clustering of errors at the end of chapter 6 and throughout chapter 7.[515] Finally, John 14:29–21:9 (which is more or less fragmentary) has an error rate of 5.7. (I am not confident of my estimate that 40% of the text has here been preserved, but whatever the precise number, it is certain that the error rate has increased drastically.) The overall error rate is 2.3, which is still much lower than that of any of the other papyri except $\mathfrak{P}^{75}$, but masks the striking deterioration in performance.[516]

Colwell came to the conclusion that the scribe of $\mathfrak{P}^{66}$ was extraordinarily careless, based on his examination of the nearly 200 nonsense readings made by the scribe before correction.[517] Indeed, Colwell even states that "it

[512] Colwell, by a printing error, has εν εσυαυτω.
[513] Colwell, by a printing error, has αλλοι ειπον σοι.
[514] See the table in Appendix D. See further pp. 656–659 below.
[515] After creating 18 singulars from 1:1 to 5:43, it took the scribe only from 6:52 to 8:25 to create another 18.
[516] Comfort and Barrett, 383–384, note the frequency of omissions in chapters 17–19, and say that "it could be that the scribe was experiencing fatigue near the end of the copying process and consequently made careless mistakes." This seems plausible, but they in fact go on to postulate intentional omission; cf. n. 614 below.
[517] In fact, many of these readings should probably be considered orthographic in nature

is hard to believe" that it "was the intention of $\mathfrak{P}^{66}$" to "produce a good copy."[518] Colwell continues:

> The nearly 200 nonsense readings and the 400 itacistic spellings in $\mathfrak{P}^{66}$ are evidence of something less than disciplined attention to the basic task. To this evidence of carelessness must be added those singular readings whose origin baffles speculation, readings that can be given no more exact label than carelessness leading to assorted variant readings. A hurried count shows $\mathfrak{P}^{45}$ with 20, $\mathfrak{P}^{75}$ with 57, and $\mathfrak{P}^{66}$ with 216 purely careless readings.[519]

Thus, Colwell finds the scribe of $\mathfrak{P}^{66}$ to be "careless and ineffective."[520] "Wildness in copying is the outstanding characteristic of $\mathfrak{P}^{66}$."[521] And finally, "$\mathfrak{P}^{66}$ editorializes as he does everything else—in a sloppy fashion."[522]

These indictments are cited approvingly by Fee,[523] who also concludes: "Just as the scribe is careless in his original copying, even so he corrects without apparent controls."[524] And he elsewhere says: "the scribe of $\mathfrak{P}^{66}$ is a careless workman. In the extant MS he has 482 variants which are unsupported by Greek witnesses, and over 200 of these are simply nonsense readings. Granted that such readings are frequently corrected, they nevertheless demonstrate the basic inefficiency of the scribe."[525] Similarly, Gamble cites the scribe of $\mathfrak{P}^{66}$ as an example of scribes who "indulged a carelessness that suggests they were not professionally engaged or else did not consider themselves to be writing a high-quality book."[526]

One positive characteristic is found by Colwell in the scribe's writing: "he is the only calligrapher of the three [$\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{75}$]. He uses up his care, his concern, in the production of beautiful letters."[527] In fact, Martin had earlier made a similar comment:

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rather than nonsense, but of course such wildness in orthography would perhaps also be an indication of carelessness.

[518] "Scribal Habits," 114.

[519] Ibid.

[520] Ibid., 118.

[521] Ibid., 121.

[522] Ibid., 123 (approved by Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 31 = Epp and Fee, *Studies*, 259). Colwell, "Scribal Habits," 121–123, mentions 17 specific readings of $\mathfrak{P}^{66}$. However, 10 of these have been corrected (in Colwell's order): 12:16d, 2:15a, 2:11a–b (Colwell has 3:3), 8:40, 8:48, 6:60a, 5:29b, 7:40a, 10:6b, 5:28b. One reading, 11:49, is non-singular, and so only 6 readings are singular after correction: **18:37**, **9:4**, **13:1a**, **8:25b** (here the correction itself is singular), **13:33–34**, **15:4**.

[523] *Papyrus Bodmer II*, 7 and 57 n. 3.

[524] Ibid., 75. See also "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 31 = Epp and Fee, *Studies*, 259, on the two areas of singulars and corrections.

[525] Ibid., 30 = Epp and Fee, *Studies*, 258.

[526] *Books and Readers*, 74. In fact, although Gamble uses the plural here ("others"), $\mathfrak{P}^{66}$ is the only example cited at 276 n. 117; in that note Gamble adds: "The scribe, although possessing a good and well-practiced hand, proved in this case to be a careless copyist."

[527] "Scribal Habits," 118.

> Le copiste, comme on l'a déjà dit, est un praticien exercé qui trace soigneusement les lettres, sans toutefois viser à une régularité absolue mais sans jamais non plus incliner vers la cursive. Toutefois, s'il est bon calligraphe, il n'est pas très attentif à copier son modèle et se rend coupable de très fréquentes omissions, lettres, syllabes, mots isolés, groupes de mots.[528]

On the other hand, there are certain features of 𝔓66's copying that lead to rather different views. Colwell in fact, after doubting that 𝔓66 had the intention to "produce a good copy," reverses himself four pages later with the assertion that 𝔓66 had "the intention of making a good copy." The full passage is:

> 𝔓66 seems to reflect a scribe working with the intention of making a good copy, falling into careless errors, particularly the error of dropping a letter, a syllable, a word, or even a phrase where it is doubled, but also under the control of some other person, or second standard, so that the corrections which are made are usually corrections to a reading read by a number of other witnesses. Nine out of ten of the nonsense readings are corrected, and two out of three of all his singular readings. In short, 𝔓66 gives the impression of being the product of a scriptorium, i.e., a publishing house. It shows the supervision of a foreman, or of a scribe turned proofreader.[529]

Apart from the contradiction with the earlier statement (did the scribe intend to produce a good copy or not?), there are several points in this statement that need clarification. For one thing, the "control" of which Colwell speaks is clearly the control of the scribe himself. There is no clear evidence of any correction by a "foreman," and the corrections to a second standard were all, with at most a few exceptions, by the scribe. Of course, it is conceivable that the scribe felt pressure from someone else to copy correctly. But this is a pressure that any scribe could feel. The fact is that the scribe makes his own corrections, whether of scribal slips or to a second *Vorlage*, and rather often makes them in the course of his copying. It is thus clear that, as Colwell here puts the matter, the scribe himself did indeed intend to produce a good copy.

Furthermore, the comparatively low percentage of nonsense readings and the not excessive frequency of singulars generally in the corrected copy show that the scribe of 𝔓66 was able to carry out his intention. Aland, in fact, says that the scribe performed his corrections "mit offensichtlicher

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[528] *Papyrus Bodmer II*, 30: "The copyist, as has already been said, is an expert practitioner who traces the letters carefully, nevertheless without aiming at an absolute regularity but also without inclining to cursive. However, if he is a good calligrapher, he is not very attentive to copy his model and is guilty of very frequent omissions, letters, syllables, isolated words, groups of words."

[529] "Scribal Habits," 118. Colwell goes on to place both 𝔓75 and 𝔓66 within a "controlled tradition," in contrast to 𝔓45.

Sorgfalt,"[530] and such a description does seem to be truer to the final result than is Colwell's imputation of sloppiness.[531] Finally, in response to Fee's accusation of "inefficiency," I would observe that inefficiency is quite distinct from inaccuracy. Note that the percentage of significant readings among the singulars (85.9%) is much higher than any of the other six papyri except $\mathfrak{P}^{45}$.

What we have, then, is that our scribe was not sloppy *simpliciter*. Sloppiness would perhaps be an apt description of part of the scribe's activity: the initial act of copying. But this is only the first part of the scribe's work. (In contrast, the initial act of copying is virtually the whole activity of the scribe of $\mathfrak{P}^{45}$.) The second part is characterized by reasonable care: the correction of obvious slips either while copying or during a later check, and the comparison with and correction to one or more additional *Vorlagen*. It is unfair to isolate one portion of this activity, and to judge the scribe on the basis of that portion.[532] The total activity is indeed rather careful, and this care is shown clearly by the fact that the papyrus, when it left the scribe's hands, contained a fairly low percentage of nonsense readings. One may compare the conclusions reached by Rhodes:

> (1) The scribe of $\mathfrak{P}^{66}$ may have been wild and unpredictable, but he was not unaware of his faults. Although his hand is generally neat and well-balanced, when he recognized himself in error he did not hesitate to make a correction for fear of marring the appearance of the page.
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> (2) After the transcription of $\mathfrak{P}^{66}$ was completed, a preliminary check was made of the manuscript (whether by the scribe or by a more experienced colleague) by someone who was concerned with matters of orthography (even itacisms), but also with an interest in seeing that the sentences should read sensibly.

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[530] "Papyrus Bodmer II," 181: "with obvious care."

[531] Similarly, but on the basis of a limited sampling of texts, Finegan, *Encountering New Testament Manuscripts*, 118, calls $\mathfrak{P}^{66}$ "an apparently quite carefully copied manuscript," and (112) compares it favorably with $\mathfrak{P}^{75}$.

[532] A modern parallel might be judging a scholar's accuracy on the basis of his or her rough drafts and notes, and ignoring the finished products. Of course, it usually happens now that rough drafts disappear from view, while the initial effort of the scribe of $\mathfrak{P}^{66}$ remains physically part of the finished product. Metzger, "106 Precious Pages," 10 (having only the *editio princeps*), pointed to the tension between the two aspects of the scribe's work: "Throughout the Bodmer Codex one finds scribal corrections, averaging one or two per page [this understates the frequency]. These point to what must be regarded as rather slipshod work on the part of the scribe. At the same time, because the scribe has been at pains to correct his initial carelessness, we have, paradoxically, a firmer assurance, than would be the case in a document without corrections, that the completed work represents a tolerably correct copy of the exemplar from which it was made." This final conclusion would now need to be revised to take account of a second exemplar.

I might note that my conclusions (in my dissertation) regarding $\mathfrak{P}^{66}$'s carefulness have been cited with approval by Haines-Eitzen, *Guardians of Letters*, 109.

> (3) A second review of the manuscript was then made with a greater concern for transcriptional accuracy. An exemplar was employed at this stage. It is not our purpose here to determine its character, but it must have been remarkably similar to the Nestle text, though with a stronger 'Caesarean' colouring.[533]

It should be recalled that Rhodes says that all of this activity may well have been done by the scribe,[534] and indeed I believe that the most likely hypothesis is that virtually all the correcting was performed by the scribe.

Further, the nature of the initial part of the scribe's activity has led to a conjecture that can, I believe, be seen not to fit the facts. Aland concluded from the character of the writing that the papyrus comes "von der Hand eines Berufsschreibers."[535] Nevertheless, Aland criticized Martin's suggestion that the codex was the product of the scriptorium attached to a monastery,[536] on the grounds that there is no evidence for the existence of monasteries in the year 200, or for the existence of scriptoria at all connected with the Church at that early date.[537]

Thus, Aland considers the possibility that "ein christlicher Berufsschreiber für sich in privater Arbeit das Johannesevangelium abgeschrieben hätte."[538] But this possibility is rejected: "spricht gegen einen Christen als Schreiber des $\mathfrak{P}^{66}$ die außerordentlich große Zahl von Auslassungen und Schreibversehen."[539] Aland's own suggestion is, accordingly, that a non-Christian scriptorium was commissioned to make the copy:

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533 "Corrections," 280–281. On the relation to the Nestle text, though, see n. 404 above.

534 See pp. 414 and 417 above.

535 "Papyrus Bodmer II," 180: "from the hand of a professional scribe."

536 *Papyrus Bodmer II*, 10: "On peut penser à un scriptorium rattaché à quelque monastère qui, sans prétendre produire des exemplaires de luxe, visait tout au moins une certaine qualité." Both Colwell ("Scribal Habits," 118) and Fee (*Papyrus Bodmer II*, 82 n. 20) refer to a scriptorium, but do not specify whether it would be Christian.

537 "Papyrus Bodmer II," 180; Aland mentions as a possibility that $\mathfrak{P}^{66}$ derives from the Catechetical School in Alexandria or a similar organization, but says we have no knowledge of a scriptorium attached to such a school. See also Aland's discussion in "Das Johannesevangelium auf Papyrus," 54, where he mentions this same possibility, but questions whether a member of such a school would have made so many mistakes. Similarly, Zimmermann, "Papyrus Bodmer II," 215–216, thinks that Martin's hypothesis is "äußerst unwahrscheinlich," while Treu, review of Martin, 292, states that the hypothesis is "nicht möglich." On the existence of scriptoria see the discussion at pp. 29–30 above. One may observe a circularity in Aland's arguments here and in the (much later) *The Text of the New Testament* (as quoted at pp. 29–30 above): The non-existence of Christian scriptoria shows that $\mathfrak{P}^{66}$ could not have been produced by a Christian scriptorium, and the lack of New Testament manuscripts coming from scriptoria shows that Christian scriptoria did not exist. Lasserre, "Un nouveau manuscrit," 49 n. 2, similarly objects to the idea of a monastery at such an early date.

538 "Papyrus Bodmer II," 180–181: "a Christian professional scribe may have copied the Gospel of John for himself as private work."

539 Ibid., 181: "the extraordinarily large number of omissions and scribal oversights speaks against a Christian as the scribe of $\mathfrak{P}^{66}$."

> Das [the evidence of errors and corrections] spricht für eine mehr mechanische Schreibarbeit, d.h. für einen christlichen (bzw. gnostischen) "Lohnauftrag" an eine Schreibwerkstatt.[540]

Again, though, the care that characterizes the scribe's overall activity speaks against his work's being simply a "mechanische Schreibarbeit." Indeed, Greeven has cited this care as strong evidence that the scribe of $\mathfrak{P}^{66}$ is not simply interested in earning a fee for copying:

> Es liegt auf der Hand, wie wichtig es ist, zu erkennen, ob ein Schreiber sorgsam oder achtlos gearbeitet hat. So finden sich z.B. im Papyrus Bodmer des Johannesevangeliums ($\mathfrak{P}^{66}$) auffallend viele Schreibversehen. Aber—was noch wichtiger ist—der Schreiber selbst hat sie verbessert. V. Martin hat in seiner Ausgabe darauf hingewiesen, daß eine große Zahl von Korrekturen in diesem Papyrus noch während des Schreibens von der ersten Hand ausgeführt sind. Das ist ein verhältnismäßig selten anzutreffender Befund. Und ich denke, es ist nicht schwer zu verstehen, warum er so selten ist. Der Schreiber erwartete in der Regel entweder den klingenden Lohn oder doch wenigstens das Lob seines Auftraggebers. Beides war aber in Frage gestellt, wenn er eine Arbeit ablieferte, die auf den ersten Blick von Verbesserungen über und unter der Zeile, von Rasuren und Auswaschungen, Tilgungs- und Versetzungsmarken, von Zeichen und Textstücken auf den Rändern strotzte. Auch ein gewissenhafter Abschreiber wird aus diesem Grunde gezögert haben, eine Korrektur z.B. dann anzubringen, wenn er lediglich die Wortfolge etwas verändert hatte, ohne daß Sinngehalt und Stil einen Schaden erlitten. … Der Schreiber von $\mathfrak{P}^{66}$ freilich ist von solchen Rücksichten nicht geplagt; er verbessert, wie wir sahen, eifrig. Er erweist sich damit zugleich als flüchtiger wie als gewissenhafter Abschreiber.[541]

Greeven's perceptive remarks would suggest that he considers the scribe of $\mathfrak{P}^{66}$ to be a Christian, who is committed to delivering a copy that literally

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[540] Ibid.: "That speaks for a more mechanical work of writing, i.e., for a Christian (or Gnostic) 'paid order' at a scriptorium." See Aland's similar argumentation in "Neue neutestamentliche Papyri," 280–281.

[541] Heinrich Greeven, "Erwägungen zur synoptischen Textkritik," *NTS* 6 (1959–1960) 281–282: "It is evident how important it is to know whether a scribe worked carefully or negligently. Thus, e.g., there are found strikingly many scribal errors in the Bodmer Papyrus of the Gospel of John ($\mathfrak{P}^{66}$). But—what is yet more important—the scribe himself has corrected them. V. Martin referred in his edition to the fact that a large number of corrections in this papyrus were made by the first hand during the writing. That is something found relatively seldom. And I think that it is not difficult to understand why it is so seldom. The scribe expected as a rule either the monetary reward or at least the praise of his employer. But both were put into doubt, if he delivered a work that at first glance was teeming with corrections above and below the line, with erasures and deletions, marks of omission and transposition, with signs and pieces of text on the margins. Even a conscientious copyist will have hesitated for this reason to make a correction, e.g., if he had merely altered the word order slightly, without any harm to the content and style. … The scribe of $\mathfrak{P}^{66}$ certainly is not troubled by such considerations; he corrects, as we saw, diligently. He thereby proves himself to be both a hurried and a conscientious copyist."

reproduces the words of his *Vorlage*. But in fact Greeven does not draw this conclusion, and does not mention Aland's earlier hypothesis.[542]

However, apart from this care generally exercised by the scribe, there are several other indications that make it certain that the scribe was a Christian. In the first place, several of his errors indicate a familiarity with the writings of the New Testament (or even the Old Testament): I have counted below 4 examples of harmonization to parallels, and 8 harmonizations to general usage. Most of the harmonizations are to the immediate context, but there are enough that are to remote parallels or to general New Testament usage to make it clear that the scribe of $\mathfrak{P}^{66}$ knew at least some of the writings of the New Testament well enough that he could introduce their phrases into his text.

Furthermore, the scribe uses, without complete consistency, several of the usual abbreviations for *nomina sacra*.[543] And it can be demonstrated that the scribe is not simply reproducing these from his *Vorlage*. For at 3:8a and 6:63a he started to write πνευμα *plene*, caught himself after writing πνευ, and then erased ευ and added α and the line; the result each time is $\overline{\pi\nu\alpha}$.[544] Even stronger evidence that the scribe himself is familiar with these abbreviations is provided by the correction at 4:11b. Here, as observed above, the scribe wrote βαθυ and then (carelessly) added the line above θυ, so as to produce the abbreviation for θεου. The scribe was probably responsible for the subsequent erasure (imperfectly accomplished) of this line, but its initial presence is significant.

Finally, we may refer to the presence in $\mathfrak{P}^{66}$ of the rather unusual abbreviations of σταυρός and σταυρόω by means of the symbol ⊬ (often called the "staurogram"), which is also found in $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$. These forms begin with John 19:6,[545] and thus were not known to Aland when he discussed the identity of the scribe of $\mathfrak{P}^{66}$. But Aland later devoted

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[542] Remarks similar to those of Greeven are made by King and Patterson, "Textual Studies in the Bodmer Manuscript of John," 165: "the scribe has shown a diligent concern to transmit the proper text." They also refer to the correction at 11:33 as showing the diligence of the scribe, and add: "There are also a number of other corrections where it would certainly seem that he had made the change in a special effort to transmit what he had now come to feel was the best text or possibly the text that was current in his region over against that of the exemplar which he was primarily following." See also Klijn, *A Survey*, Part 2, 37: "$\mathfrak{P}^{66}$ was written by a scribe who tried to produce a faithful text. He does not hesitate to correct his errors, both during his copying of the text, and also after finishing the manuscript."

Zellweger, *Das Neue Testament im Lichte der Papyrusfunde*, 25, has some remarks on the copying of $\mathfrak{P}^{66}$ (including the assertion that it was dictated; see n. 172 above), but these seem to be unjustified.

[543] Martin, *Papyrus Bodmer II*, 27–28. See also n. 120 above.

[544] See the earlier discussions of those two corrections.

[545] Martin, *Papyrus Bodmer II, Supplément*, 6; Martin and Barns, *Papyrus Bodmer II, Supplément, Nouvelle édition*, 8.

an article to the subject of these abbreviations,[546] and his remarks there strongly support the view that the scribe was in fact a Christian. (Aland does not discuss this subject himself.) For, although Aland says that $\mathfrak{P}^{66}$ could not have been the first to use these forms,[547] it is true that $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ are the earliest sources for the forms. It would appear rather unlikely that a non-Christian scribe would be responsible for such an early use of these abbreviations, especially in the light of Aland's position that

> das Christogramm ursprünglich ein "Staurogramm" gewesen ist. Mit ihm bezeichnete man das Zentrum des christlichen Glaubens, das Kreuz, genauer gesagt: den Tod Christi am Kreuz.[548]

Summing up, then, we see that the scribe of $\mathfrak{P}^{66}$ exercises great care to render a literal copy of his *Vorlage* (or, rather, his *Vorlagen*). He uses abbreviations for *nomina sacra*, and is so used to them that he can even introduce one where it is not intended. He also uses an unusual abbreviation that is first attested about the year 200 and that has Christological significance. And the scribe's errors reflect his knowledge of various passages in the Gospel of John and other New Testament works, and indeed of New Tes-

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[546] "Bemerkungen zum Alter und zur Entstehung des Christogrammes anhand von Beobachtungen bei $\mathfrak{P}^{66}$ und $\mathfrak{P}^{75}$," in his *Studien zur Überlieferung des Neuen Testaments und seines Textes* (ANTF 2; Berlin: Walter de Gruyter, 1967) 173–179; this is a revision of his "Neue neutestamentliche Papyri II," *NTS* 10 (1963–1964) 75–79, and *NTS* 11 (1964–1965) 1–3. Aland points out that the abbreviation occurs in the Vienna fragment of $\mathfrak{P}^{45}$ (at Matt 26:2; but he ignores its use at Luke 14:27 [see p. 106 above]), at least ten times in $\mathfrak{P}^{66}$ (all in John 19), and three times in $\mathfrak{P}^{75}$ (Luke 9:23, 14:27, 23:7). Tischendorf already called attention to the occasional occurrence of this symbol in ℵ, A, and B; see *Bibliorum codex Sinaiticus Petropolitanus* (4 vols.; Leipzig: Giesecke and Devrient, 1862) vol. 1, Prolegomena, p. 8 = *Novum Testamentum Sinaiticum*, xx–xxi; cf also Martin, *Papyrus Bodmer II, Supplément*, 6, and Aland, "Bemerkungen zum Alter und zur Entstehung des Christogrammes," 175.

For further information and references on this symbol, see Jean de Savignac, "Les papyrus Bodmer XIV et XV," *Scriptorium* 17 (1963) 50–52; Matthew Black, "The Chi-Rho Sign—Christogram and/or Staurogramm?" in *Apostolic History and the Gospel*, ed. W. Ward Gasque and Ralph P. Martin (Grand Rapids: Eerdmans, 1970) 319–327; Finegan, *The Archeology of the New Testament* (rev. ed.; Princeton: Princeton University Press, 1992) 352–355, 381–383; idem, *Encountering New Testament Manuscripts*, 33; Erika Dinkler-von Schubert, "CTAYPOC: Vom 'Wort vom Kreuz' (1 Kor. 1,18) zum Kreuz-Symbol," in *Byzantine East, Latin West: Art-Historical Studies in Honor of Kurt Weitzmann*, ed. Christopher Moss and Katherine Kiefer (Princeton: Department of Art and Archaeology, Princeton University, 1995) 29–39; Trobisch, *Die Endredaktion des Neuen Testaments*, 17; D.C. Parker, D.G.K. Taylor, and M.S. Goodacre, "The Dura-Europos Gospel Harmony." in *Studies in the Early Text of the Gospels and Acts*, ed. D.G.K. Taylor (TS, 3d series, vol. 1; Birmingham: The University of Birmingham Press, 1999) 206–208; Hurtado, "The Staurogram in Early Christian Manuscripts: The Earliest Visual Reference to the Crucified Jesus?" 207–226, and especially 212–214 on $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$; idem, *The Earliest Christian Artifacts*, 135–154, and especially 139–142 on $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$; and Comfort, *Encountering the Manuscripts*, 248–249.

[547] "Bemerkungen zum Alter," 177.

[548] Ibid., 178: "the Christogram was originally a 'Staurogram.' One designated therewith the center of Christian belief, the Cross, or more precisely, the death of Christ on the Cross."

tament terminology generally. Who but a Christian could possibly be such a scribe in 200 C.E.?

Fee presupposes that the scribe is a Christian in his remark:

> The fact that he [the scribe of $\mathfrak{P}^{66}$] has copied the Gospel of John at all probably indicates that it was "sacred," but that he copied and corrected in the fashion that he does probably indicates further that it was not "canonical Scripture."[549]

Fee means, of course, that the scribe held the opinion that the Gospel of John was sacred but not canonical Scripture. But I believe that it should at least be left open whether the scribe would have viewed the Gospel as canonical. We in fact have no firm evidence to show us how a scribe who made such a distinction between "sacred" and "canonical" in the time around 200 would have proceeded.[550] However, what we can see is that the scribe of $\mathfrak{P}^{66}$ has high standards and attempts to meet them in the course of his copying. He does fail, of course, to produce a perfect copy, even after his extensive correcting. But this failure—common to all scribes—seems not to be due to his viewing the Gospel of John as unworthy of perfect reproduction. On the contrary, the scribe tries, fails to reach perfection in spite of his attempt, but nevertheless achieves a respectable level of accuracy after his corrections are completed.

Similarly, after stating that "most of the corrections appear to be toward a smoother, fuller text," Fee concludes:

> On points of style, therefore, it should be carefully observed that this Egyptian (perhaps Alexandrian) scribe-turned-recensor is neither creating a 'scholarly' text nor seeking to preserve the 'Johannine original;' he is rather producing a good, readable text.[551]

However, I do not see that Fee produces any evidence that indicates that the scribe was not seeking to preserve the original text. It is true that the scribe makes errors, and that he transmits readings that may be described as smoother and fuller. In these respects he is like most scribes, I suppose. But I see no reason to doubt that in choosing, say, to follow the "fuller" reading ϲυ τιϲ at the correction 1:22a,[552] the scribe believed that he was

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[549] Fee, *Papyrus Bodmer II*, 75. Schmid, "Der Papyrus Bodmer II," *BK* 12 (1957) 70, had briefly observed the many corrections and singular readings (as found in the first edition), and concluded: "Diese Freiheiten, die sich der Schreiber gegenüber dem Text des Evangeliums erlaubt hat, beweisen, daß ihm dessen Wortlaut nicht sakrosankt war."

[550] What would such evidence look like? But even when it is indisputable that an author considers the text to be sacred and canonical, there is of course no guarantee that citations will be accurate; see the example cited by Metzger, *The Text of the New Testament* (2d and 3d editions), 87 n. 3 (–88), which has not been included in the fourth edition by Metzger and Ehrman.

[551] *Papyrus Bodmer II*, 73. See the similar remarks, ibid., 82.

[552] Cited by Fee, ibid., 72.

transmitting what John wrote; doubtless the scribes of 𝔓75, E, and 157 also thought, as they wrote cu τιc, that they were transmitting what John wrote. Or consider the correction 7:37c, where 𝔓66* omits πρoc με and 𝔓66c writes it. Fee cites this as a correction "in the interest of preserving an 'easier' or full text."[553] But does it follow that the scribes of virtually all manuscripts (including 𝔓75 and B, who have the even fuller πρoc εμε) were *not* seeking to preserve the original text? And does it follow that virtually all editors (Tischendorf omits πρoc με with ℵ* D) were *not* seeking to preserve the original text? Surely these editors, confronted with the same choice that the scribe of 𝔓66 had, chose the fuller text in the belief that that fuller text was indeed the original text. And I believe that the scribe of 𝔓66 did the same.[554]

Two further points may be mentioned here. First, one may contrast the extensive correcting in 𝔓66 with the very limited correcting in 𝔓45. This difference might suggest that the scribe of 𝔓45 is more accurate than the scribe of 𝔓66. But in at least one respect this is clearly not so. For the scribe of 𝔓66 transposes less often than does the scribe of 𝔓45 precisely because the scribe of 𝔓66 is willing to correct the transpositions that he notices, while the scribe of 𝔓45 never corrects his many transpositions. See the section on transpositions below for details on this matter.

Second, it is interesting that the scribes of 𝔓66, 𝔓75, and ℵ were all influenced by the context at John 9:17 to write ceαυτου for αυτου.[555] Of course, the error does not reflect well on the accuracy of any of these three scribes, but surely it would be misleading to judge the scribe of 𝔓66 equally harshly with the scribes of 𝔓75 and ℵ here, since the scribe of 𝔓66 did correct himself. (At least, it seems to have been the scribe's own correction.) Considering the manuscripts before correction would place the three scribes on the same level, while in fact the scribe of 𝔓66 manages (eventually) to write the correct text here, as he does at many other places.[556]

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[553] Ibid., 74.

[554] Note further that among the readings cited by Fee, ibid., several of the original readings could have arisen by a scribal leap (1:19a, 8:21, 9:18b, 12:3a).

[555] I suppose that these errors were independent; cu precedes and cou follows, although von Soden relates the reading to John 1:22. Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 124, and Fee, *Papyrus Bodmer II*, 68, add "53 247 bo" to the list of witnesses, but I have not found the authority for the Greek manuscripts. However, I confirmed from the manuscript that 53 indeed reads ceαυτου. And Horner reports that one Bohairic manuscript supports ceαυτου.

[556] By the way, both Tischendorf (in his eighth edition) and von Soden (probably following Tischendorf) cite "ℵ*" as having ceαυτου at 9:17, indicating that there was a correction, and accordingly Fee, *Papyrus Bodmer II*, 68, cites ℵ*. Yet in his edition of ℵ, *Novum Testamentum Sinaiticum*, lvii n. 3 (*ad* p. liii*), Tischendorf says explicitly of ceαυτου: "non correctum." Boismard, review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 124, cites simply ℵ,

Finally, the possibility that $\mathfrak{P}^{66}$ was produced at a scriptorium would seem to remain open, despite Aland's earlier rejection. Smothers even suggested that $\mathfrak{P}^{66}$ might have been come from Alexandria, and specifically from the catechetical school there.[557] But Zimmermann calls such a view "sheer supposition."[558] Nevertheless, Colwell, as quoted earlier, thought that $\mathfrak{P}^{66}$ might have been produced by a scriptorium, and Fee refers to the scribe's calligraphy and the use of a second exemplar for correcting, "which may indicate the work of a scriptorium."[559]

We turn now to the analysis of the 109 significant singulars.[560]

Additions

Of the 109 significant singulars 15 or 16 or 17 (13.8% or 14.7% or 15.6%) are additions, and there are 12 asterisked additions.[561] This percentage is slightly higher than the average of our six papyri. Except for 3 singular additions and 2 asterisked additions, these are all of one word only.

The 12 or 13 or 14 singular additions (plus 10 asterisked additions) of one word may be classified as follows:

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and Tregelles and Swanson do not indicate a correction of εεαυτου. Finally, I can see no sign of a correction in Lake's facsimile. For a reading that does not reflect so well on $\mathfrak{P}^{66}$ see the discussion of $\mathfrak{P}^{75}$'s correction at John 7:43.

[557] "Papyrus Bodmer II," 441. Comfort, "New Reconstructions," 227, makes the same suggestion.

[558] "Papyrus Bodmer II," 216 ("bloße Vermutung").

[559] *Papyrus Bodmer II*, 82 n. 20; Fee goes on to cite Colwell as we have done (at p. 497 above). On this complex issue of early Christian scriptoria, see now Haines-Eitzen, *Guardians of Letters*, 83–91 ("The Myth of Christian Scriptoria in the Second and Third Centuries"), who deals extensively with several aspects of $\mathfrak{P}^{66}$ as well as of $\mathfrak{P}^{46}$, but thinks that the phenomena are best explained by the existence of private scribal networks (see ibid., 77–104, generally). And see Comfort, *Encountering the Manuscripts*, 25.

[560] It may be noted here that Fee's approach is different. He analyzes the "textual characteristics of $\mathfrak{P}^{66}$" by utilizing the readings of $\mathfrak{P}^{66}$ that differ from the Neutral tradition (*Papyrus Bodmer II*, 37, and 36–56 generally), thus including singular as well as non-singular readings. Then he analyzes the "scribal characteristics of $\mathfrak{P}^{66}$" by looking at the corrections (ibid., 57–75). Our methodology focusses on the singular readings, and so the treatment here overlaps these two phases of Fee's investigation.

Comfort and Barrett, 382, state: "The singular readings of the original scribe reveal much about his reader-reception processing. From these readings, we can see some of his unique receptions." But in their discussion (382–384) they cite readings that have mostly been corrected. The ones that have not been corrected are: asterisked 8:36, **10:16** (referred to as "10:3"), **11:39**, **13:33–34**, **15:15**, asterisked 17:18, and **19:38**.

[561] Two readings (**17:5** and the asterisked 14:14) might be viewed as additions, but I have classified them as conflations. Martin, *Papyrus Bodmer II, Supplément*, 51, gives a list of 4 new additions found in $\mathfrak{P}^{66}$ after 14:26; these are **15:6**, **15:13**, asterisked 18:31, and **18:38a**.

Pronouns (5 exx. and 1 asterisked):[562]
3:33 (ουτος, HarmCont),[563] **11:20** (εαυτης),[564] **14:26** (υμιν, HarmCont),[565] **15:6** (αυτα, HarmCont), and **17:6** (τουτου, HarmGen). Asterisked: 12:47 (αυτα, HarmCont).

Conjunctions (3, or possibly 4, exx. and 8 asterisked):
1:17 (δε),[566] **16:33** (δε), possibly **18:35** (γαρ) if this is not a substitution, and **18:38a** (ουν, HarmCont). Asterisked: 3:28 (οτι, HarmCont),[567] 7:36 (οτι, HarmCont), 9:29 (δε, HarmCont), 10:21 (δε, HarmCont), 10:32 (ουν, HarmCont),[568] 11:32 (και),[569] 12:26 (δε), 18:31 (ουν, HarmCont). The added conjunctions are: δε (3 exx.),[570] ουν (1 ex.), and γαρ (possibly 1 ex.).

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[562] Fee, *Papyrus Bodmer II*, 51, looking at differences from 𝔓[66]'s "basic tradition," finds a tendency to add the possessive pronoun after πατηρ and μαθηται. But there is no such singular reading.

[563] This is the result of the (two-stage) correction, 3:33, on which see above.

[564] I here suppose that 𝔓[66] and 2768 have independently added a pronoun. Fee (*Papyrus Bodmer II*, 55) says: "The addition of εαυτης seems to be a curious emphasis on the fact that Mary remained at home, while Martha and Jesus were outside the village." In my dissertation (418) I took the reading of 𝔓[66] as deriving from that of 2768, and noted that this (εαυτης for αυτης) is a common fluctuation. On the interchange, see BDF, § 283 (at § 283[3] they cite this reading of 𝔓[66]), and the further references cited in chapter 4, n. 339. I further stated in my dissertation (446 n. 174): "Of course, the reading of 2768 could have come from 𝔓[66] just as easily by the reverse confusion, and it is possible that these two scribes could have made their additions independently." The last option now seems to me the most likely one, given the implausibility that 𝔓[66]'s reading derives from one found only in a tenth-century manuscript.

[565] This results from the correction 14:26, on which see above.

[566] By the way, the fact that W[s] adds δε at another place suggests that the contrast here is naturally felt. One may compare the rendering in TEV based on the Greek in the United Bible Societies' edition: "God gave the Law through Moses; *but* grace and truth. …" (Italics mine.) Cf. Mees, *Zitate* 1:95.

[567] 𝔓[75] agrees with 𝔓[66], and the "Standard Text" in Nestle-Aland has this οτι in brackets. Although the variant is not discussed in Metzger's *Commentary*, the agreement of 𝔓[66] and 𝔓[75] weighed strongly enough that the editors here relegated the shortest text to the apparatus. And it is true that the shortest reading could have arisen by a leap from the 𝔓[66] 𝔓[75] text: ειπον οτι ουκ. But I would rather see the addition of οτι as an example of the scribal avoidance of asyndeton. 𝔓[66] similarly adds οτι at the asterisked 7:36 (οτι after ειπεν). See also the discussion of the asterisked John 3:28 in 𝔓[75].

Incidentally, among Hoskier's listing of "absolutely unique" readings in 700 (see *A Full Account*, xxix–xxxvii), one may find similar additions at Matt 4:4 (οτι after γεγραπται, also in 1424), and Mark 5:12 (οτι after λεγοντα [*pro* λεγοντες]); so 700's reading of οτι at John 3:28 may result from its own tendency.

[568] One could follow the arrangement of Nestle-Aland in citing the variation here as: αυτων ς *rell* (αυτω A, αυτων *post* εργων 124 1071) | ουν W bo | ουν αυτων 𝔓[66] Epiph | *om*. Λ[c] 69 157 543 788 1093. The reading of 𝔓[66] could then be viewed as a conflation of the majority reading and that of W.

[569] Boismard ("Le papyrus Bodmer II," 392) cites, *inter alia*, a b ff[2] l p r sa ac[2] bo arm, in support of 𝔓[66]'s addition of και before ιδουσα (and observes in n. 1 that 𝔓[45] probably also has this addition). Similarly, Aland's *Synopsis* cites sa ac[2] mf bo. However, the versional support here is illusory: the Latin witnesses that have "et" also shift to a finite verb ("vidit," "videt," or "vidisset"), and the four Coptic versions and the Armenian version also have simply a finite verb. Nestle-Aland thus appears to be correct in not citing any Latin or Coptic support here.

[570] See the remarks on **12:22**.

Verb (2 exx.):
11:27 (πιστευω, HarmCont), **19:13b** (λεγομενου, HarmCont).[571]

Proper noun (1 ex.):
6:61 (ιηcουc, Ditt, HarmCont).[572]

Article (1 ex. and 1 asterisked):
15:13 (την before εαυτου, after την ψυχην, HarmCont).[573] Asterisked: 12:12 (ο before πολυc, after ο οχλοc).

Preposition (possibly 1 ex.):
11:33 (cυν, HarmCont), if this is not a substitution.

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[571] In my dissertation I had followed the edition by Martin and Barns in taking $\mathfrak{P}^{66}$ as having transposed λεγομενον to after δε. Although their preserved text ends with δε, Martin and Barns had placed at the right edge of the page (p. 136) an unattached fragment that seems to show a horizontal line, and they had accordingly edited [λεγομενο]$\bar{}$. However, the Cologne fragment edited by Gronewald contains the right margin of that page (and the left margin of p. 137), and thus demonstrates that the unattached fragment was misplaced by Martin and Barns (see Gronewald, "Johannesevangelium," 73). And we thus see on the plate that $\mathfrak{P}^{66}$ in fact wrote [λεγ]ομενου after δε. There is a faint horizontal line above the end of this word, but this is doubtless just a fiber of the papyrus, as we see also above the του that ends the following line. It appears in Gronewald's plate 7 as distinctly lighter than the other horizontal lines that represent a final -ν.

However, Comfort and Barrett have interpreted the evidence differently. They edit "[λεγ]ο-μενου⟦ν⟧," thus apparently taking the high horizontal line seen in Gronewald's plate as having been erased. But a line here would mean that the scribe originally wrote the nonsensical λεγομενου$\bar{}$ (= λεγομενουν), and this seems an unattractive hypothesis. I have accordingly taken Gronewald's transcription as authoritative.

Finally, I now believe that the scribe restored εις τοπον λεγομενον at its proper place (see n. 273 above), and so the word here is an addition rather than a transposition.

Note that 157 has similarly added λεγομενον, thus taking γαββαθα as the name of the τοπον, while $\mathfrak{P}^{66}$ takes it as the name of the βηματος (as noted at p. 539 below). (On δε in 157, which is not cited by Swanson, see Hoskier's explicit note in his collation; the microfilm confirms that δε is added before λεγομενον. Von Soden does not cite 157 in Mark or John; see *Die Schriften, Untersuchungen*, 1221, and *Die Schriften, Text*, xv.)

[572] This could be a dittography of ιc (read then as $\overline{\text{ιc}}$) after αυτοις; cf. the example at Matt 19:8 cited by Tischendorf, *Novum Testamentum Graece* 3:57.

[573] Here, of course, there is also the change from αυτου to εαυτου, which has support from 579 2145 *pc*.

In 3 instances two words have been added: **6:69** (ο χριστος, Harm-Par),[574] **8:25b** (ειπον υμιν, HarmCont),[575] **18:37** (και ειπεν, HarmGen). And there are the asterisked: 9:33 (ο ανθρωπος), 12:9a (οχλος πολυς > ο οχλος ο πολυς).[576] No addition of more than two words occurs.

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[574] Although I included 6:69 as a singular in my dissertation, when working through von Soden's apparatus for this variation yet again, I noted that his report seems to imply that 397 (his C^{10}) has ο χριστος ο αγιος του θεου, the reading of $\mathfrak{P}^{66}$. There are three separate citations here: first, there is the addition of ο χριστος, with which 397 is not cited as disagreeing (i.e., it adds ο χριστος); second, there is the substitution of υιος for αγιος, with which 397 is cited as disagreeing (i.e., it has αγιος); third, there is the addition of του ζωντος, with which his C collectively is cited as disagreeing (i.e., 397 does not have του ζωντος). This last citation is problematic, since the reference to C may just indicate the majority of the five manuscripts included there, in accordance with von Soden's principle, *Die Schriften, Text mit Apparat*, xxv: "Dies [listing of all witnesses] unterbleibt auch, wenn einer der minderwertigen Zeugen nach *K* abgefallen ist." On the other hand, Aland's *Synopsis* includes 397 (see p. xxv), but cites $\mathfrak{P}^{66}$ alone at 6:69. I had decided to accept this negative evidence, while not the best one could wish, in preference to von Soden's reports, which has only one explicit citation of 397 (for αγιος).

Subsequently, though, I found that Kieffer, *Au delà des recensions?* 195, cites 397 as supporting $\mathfrak{P}^{66}$ at this reading (which he also divides into three sub-variations). And he reports (49) that he checked von Soden's citations of 397 via microfilm, finding some errors. But his apparatus has 397 agreeing with $\mathfrak{P}^{66}$ at 6:69, and Kieffer observes (196) that it is the only minuscule to have αγιος. He fails, though, to state explicitly that 397 is the sole support of $\mathfrak{P}^{66}$ here. Naturally, one may well suspect that such agreement would be coincidental in any case.

But eventually I was able to examine a microfilm of 397 at the Biblioteca Vallicelliana, and thus to confirm that 397 in fact agrees with $\mathfrak{P}^{75}$ in reading simply ο αγιος του θεου (without ο χριστος). It should thus be cited at Kieffer's variation #197 as omitting ο χριστος, even though Kieffer says (196) that no minuscule that he uses does so; he further notes that according to collations at the INTTF there are four other minuscules that do omit ο χριστος, but they have ο υιος rather than ο αγιος.

[575] This results from the correction 8:25b, on which see above.

[576] Here and at 12:12 the phrase ο οχλος ο πολυς is created by correction. (At 12:12 the correction adds one article to ο οχλος πολυς, but at 12:9a both articles are added to οχλος πολυς.) Incidentally, at 12:9a Nestle-Aland[27] cites 0250 579 for ο οχλος πολυς (i.e., for "1–5 7 8," as found in the "Variae lectiones minorae"). But in fact, as von Soden, Swanson, and UBSGNT[4] cite, and as the microfilm confirms, 579 has only ο οχλος without πολυς (and thus should be cited for "1–4 7 8" in Nestle-Aland). On the other hand, 0250 is cited by UBSGNT for ο οχλος ο πολυς. But here Nestle-Aland is closer to being correct, although the precise reading of 0250 is unclear to me. Ian A. Moir, ed., *'Codex Climaci Rescriptus Graecus': A Study of Portions of the Greek New Testament Comprising the Underwriting of Part of a Palimpsest in the Library of Westminster College, Cambridge (MS. Gregory 1561, L)* (TS, 2d series, vol. 2; Cambridge: University Press, 1956) transcribes (67) εγνω ουν ο̄ ο οχλος πολυς των ιουδαιων (where the supralinear strokes presumably represent breathings [see 12]), and in his collation (80) against the Textus Receptus (which has οχλος πολυς with no article) cites "οχλος] οοοχλος (!)." The plate is fortunately relatively clear (Plate V, fol. 94a [recto]), where the three occurrences of ο are indeed to be seen but are unusually close together. It appears to me that originally the scribe wrote ο οχλος, and then subsequently another ο was inserted between the first two. Probably Nestle-Aland simply ignores such matters, but certainly UBSGNT is incorrect in reporting ο πολυς. Moreover, UBSGNT is incorrect in citing simply 28 for ο οχλος πολυς; this has been corrected to οχλος πολυς according to Swanson and also Kirsopp and Silva Lake, *Family 13 (The Ferrar Group): The Text according to Mark with a Collation of Codex 28 of the Gospels*, 152.

Moreover, Nestle-Aland[27] (but not earlier editions) and UBSGNT[4] (but not earlier editions) correctly report that ο πολυς has been changed to πολυς in ℵ; other editions, including

The reasons for most of these additions are straightforward. Except for **18:35**, the added conjunctions all relieve asyndeta. Moreover, the additions at **17:6** and **18:37** are harmonizations to general usage. **6:69** is a harmonization to John 11:27 and Matt 16:16.[577] At **11:20** $\mathfrak{P}^{66}$ adds a clarifying pronoun, and the remaining seven singular additions are harmonizations to the immediate context.[578] Most of the asterisked additions are also harmonizations, while 12:26 avoids asyndeton. Furthermore, at 9:33 the addition avoids the simple use of ουτος for Jesus, which might have been felt to be

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Tischendorf's edition of **א**, miss this correction, which is made, according to Lake's facsimile, by a dot above the ο. Finally, the reading of f^{13} at 12:9a is reported with frustrating differences. According to Nestle-Aland[27] (in the "Variae lectiones minorae"), f^{13} has merely οχλος, without either ο or πολυς, and the same reading is reported in UBSGNT[3] as well as in Geerlings's edition. But von Soden (*ex silentio*), UBSGNT[4], and Swanson (using only 13) report f^{13} as having οχλος πολυς, and Scrivener (in *An Exact Transcript of the Codex Augiensis*) reports no discrepancy for 69 (i.e., it should have οχλος πολυς). The microfilm of 13 shows οχλος πολυς, and I confirmed from the manuscript itself that 69 has οχλος πολυς as Scrivener reports. I have accordingly taken the reading of f^{13} as being οχλος πολυς.

577 See the remarks by Colwell, "Scribal Habits," 113; Fee, *Papyrus Bodmer II*, 54; and Metzger, *Textual Commentary*, 1st ed., 215 = 2d ed., 184; Barrett, "Papyrus Bodmer II: A Preliminary Report," 176; de la Potterie, "Een nieuwe papyrus," 123 and n. 16; and Comfort and Barrett, 381 (who refer to it as "6:66"). In my dissertation (443 n. 154) I commented: "It is unclear whether the reading of $\mathfrak{P}^{66}$ should be viewed as an addition to the text in $\mathfrak{P}^{75}$, a substitution in the text in C^3, or as a conflation of these two readings. In any case, the influence of the parallels could well have played a role." While a conflation seems possible, I have decided to classify it as an addition, as do Colwell and Fee explicitly.

On the other hand, Kieffer (*Au delà des recensions?* 196) interprets $\mathfrak{P}^{66}$'s reading as a conflation of the Alexandrian ο αγιος του θεου and Tertullian's ο χριστος, although he earlier (195–196) observed that ο χριστος could have been added from Matt 16:16 and John 11:27, and cited $\mathfrak{P}^{66}$ as an early witness to such an addition.

578 Perhaps in this same group should be placed a reading at 6:44, where $\mathfrak{P}^{66}$ G 1675 (*pc*) add μου after ο πατηρ. In his apparatus von Soden (citing G 1675) refers to vs. 40, although ο πατηρ μου (in one case or another) occurs also at 5:17, 5:43, and 6:32, and indeed frequently in John, so that we might think of this as a harmonization to general usage. However, Ehrman (*The Orthodox Corruption of Scripture*, 57) says that "Jesus' reply is changed to strengthen his counterassertion that he comes from heaven. He now refers explicitly to '*my* father (πατήρ μου) who sent me.'" Ehrman's n. 64 (p. 104) then adds: "The propensity of the scribe of $\mathfrak{P}^{66}$ to omit short words rather than add them increases the likelihood that this particular change was made deliberately," and refers to Colwell's "Scribal Habits." While this propensity is established for $\mathfrak{P}^{66}$'s overall activity, it is clear that $\mathfrak{P}^{66}$ also has a tendency to add based on the context.

Ehrman in fact sees this reading of $\mathfrak{P}^{66}$ as connected with its reading at 6:42, where "the crowd's misguided question is changed into a false assertion, 'This is Jesus the son of Joseph.'" Ehrman's n. 63 (p. 104) adds: "Effected by replacing the negative οὐχ with ὅτι to indicate direct address, a change also made in one manuscript of the Sahidic. That this is not an *adoptionistic* corruption is shown by the corresponding modification made in Jesus' response [i.e. at 6:44]." However, that these two readings are not part of a deliberate pattern is indicated by the fact that the reading of οτι at 6:42 is found in $\mathfrak{P}^{66*}$, while the scribe himself (apparently) has corrected to ουχ. Moreover, the error in the Sahidic manuscript (m^{l}, a lectionary) is not quite the substitution that Nestle-Aland suggests. The Sahidic here reads: ⲁⲩⲱ ⲛⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲙⲏ ⲙ̄ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲓ̅ⲥ̅. Now the ⲭⲉ here corresponds to ὅτι *recitativum*, which is not in the Greek, but is understood after ελεγον, of course. The ⲙⲏ is simply the negative, corresponding to ουχ (or ουχι). What m^{l} does is to omit ⲙⲏ, likely by a leap from one ⲙ to the next. What remains then is ⲭⲉ, which corresponds to the (implicit) οτι. This is rather different than the

derogatory.[579] Finally, 12:9a and 12:12 shift to the better Greek form, both being the results of corrections (12:9a and 12:12). At both places we find in important witnesses the anomalous phrase ο οχλοc πολυc.[580] At 12:12 our scribe has clearly shifted to an easier reading, while at 12:9a he has shifted from one less difficult phrase to another.[581]

Fee observes that the "second major cause of variation in $\mathfrak{P}^{66}$ from the Neutral tradition is the addition/omission/alteration of conjunctions."[582] It is, of course, commonly noted that the author of John had a tendency to permit asyndeton, and it is natural to imagine that scribes attempted to eliminate such asyndeta.[583] In any case, $\mathfrak{P}^{66}$ demonstrates such movement toward smoothness, and Fee cites 35 examples where $\mathfrak{P}^{66}$ has a conjunction at a point where the Neutral text had asyndeton.[584] Three of these are singular readings (**1:17**, **16:33**, and **18:38a**) and 5 are asterisked (9:29, 10:21, 10:32, 11:32, 18:31), to which we may add **12:22** and **18:35** (if μη γαρ derives from μη), as well as the asterisked 3:28, 7:36, and 12:26. Since the tendency toward smoothness is a tendency that many scribes likely shared, and since the choice of possible conjunctions is fairly limited, one can well suppose that $\mathfrak{P}^{66}$ has also introduced conjunctions at many other places but has been joined (coincidentally) by other scribes, and that the support at the asterisked readings is likely coincidental. On the other hand, the 35 examples that Fee cites may not all be places where $\mathfrak{P}^{66}$ has added a conjunction; the exemplar from which $\mathfrak{P}^{66}$ was copied may well have had more conjunctions than the Neutral text has, and thus at some (or even

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error in $\mathfrak{P}^{66}$, where the scribe was probably led by the ελεγον to proceed with οτι, but then immediately caught his error, corrected it, and proceeded with the usual text.

[579] Robertson, *Grammar*, 697; BDF, §290(6); Turner, *Grammar* 3:44. Θ replaces ουτοc with ο ανθρωποc, and 1241 has inserted ο ανθρωποc at a different place (perhaps adding from a marginal note). So, the weighty textual support for ο ανθρωποc here may perhaps result from the independent efforts of several scribes to remove a difficulty.

[580] See Abbott, *Johannine Vocabulary* (London: Adam and Charles Black, 1905) §§1739–1740; Moulton, *Grammar* 1:84, Robertson, *Grammar*, 774–775, BDF, §270(1), and Turner, *Grammar* 3:186.

[581] See Metzger, *Textual Commentary*, 1st ed., 237, and 2d ed., 201–202. Fee, *Papyrus Bodmer II*, 73, says that $\mathfrak{P}^{66}$ has "a secondary harmonization involving articles" at these two places. At both 12:9a and 12:12 $\mathfrak{P}^{66c}$ has significant support: W 1010 *l*2211 (*pc*) and Θ, respectively. However, I think that it is very likely that we have here the independent actions of several scribes throughout a millennium to produce a grammatically more acceptable text.

[582] *Papyrus Bodmer II*, 43.

[583] Abbott, *Johannine Grammar*, §§1996–2008; BDF, §462; Turner, *Grammar* 3:70.

[584] *Papyrus Bodmer II*, 44 (and n. 17 for the list). Fee (44 n. 21) also cites Birdsall, *The Bodmer Papyrus*, 13: "In respect of the stylistic criterion of asyndeton we may conclude then that the papyrus probably preserves a number of original readings, but also displays a marked tendency to smooth over certain harshnesses in the original text." Birdsall (11–13) cites many relevant readings from $\mathfrak{P}^{66}$, but many of them are not singular.

many) of those 35 places the scribe of 𝔓66 is simply preserving the readings lying before him.[585]

Thirteen or fourteen or fifteen of these additions are of only one word, and the other two are of two words. So the 15 or 16 or 17 additions increase the text by 17 or 18 or 19 words, for an average of about 1.1 words per addition. It may also be noted that the scribe corrects quite a few additions.[586] Of course, the corrected omissions, including haplographies, are much more common.

Omissions

The scribe of 𝔓66 omitted many phrases, words, and parts of words that were subsequently restored by corrections. There remain 20 of the singulars (18.3% of the significant singulars) that are omissions, and there are 8 asterisked omissions.[587] This is by far the lowest percentage among our six papyri. All but 4 of the singular omissions (and 1 asterisked omission) are of one word only.

The 16 singular omissions (and 7 asterisked omissions) of one word may be classified as follows:

Articles (6 exx. and 2 asterisked):[588]

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[585] Among the 35 readings where 𝔓66 has a conjunction but the Neutral text does not (Fee, *Papyrus Bodmer II*, 103–107), 29 readings have support from one or more of 𝔓45 𝔓75 א A D W, and are thus reasonable candidates for existing in 𝔓66's *Vorlage*. (The 6 that do not are: **1:17**, 8:33 (Tischendorf cites 69 106 124 *al*), asterisked 9:29, **16:33**, asterisked 18:31, **18:38a**.)

[586] Two dittographies were corrected *in scribendo*: 6:11 and 9:41a. And there are twelve additions that I categorize as slips: 1:49, 5:43a, 6:63b, 7:52b, 9:8, 10:33, 12:45, 13:20b, 15:3, 15:19, 16:32, 19:11.

[587] Martin, *Papyrus Bodmer II, Supplément*, 51, gives a list of 14 new omissions allegedly found in 𝔓66 after 14:26. Of these I have included only two: **17:11** and **18:38b**. The others have been corrected by the scribe, find support in Tischendorf, or are based on incorrect readings of the papyrus, including several that are altered in the corrected edition. Martin also cites the supposed omission of ιουδαc at 18:2, which would occur within a very lacunose portion of the papyrus. Aland, "Neue neutestamentliche Papyri II," 68, also cites this omission (as from 𝔓66vid), and Comfort and Barrett print the text without ιουδαc. But the IGNTP leaves open whether any omission at all has occurred, and Fee does not cite any reading here. Note, moreover, that if something has been omitted, it could just as easily have been αυτον, and there could have been a correction. In short, it seems to me too doubtful to cite an omission at 18:2.

[588] Thus, among the singulars there are six omissions of an article to one addition. This indicates a tendency toward omission of articles, a tendency not noted by Fee in his discussion (*Papyrus Bodmer II*, 52–54), since he is looking at 𝔓66's differences from its "basic tradition." At John 6:53 𝔓66 and B are alone in omitting ο before ιηcουc, and Kieffer, *Au delà des recension?* 141, states: "La rencontre entre 𝔓66 et B pour l'omission de l'article pourrait être fortuite et due à l'inattention de deux scribes." Westcott and Hort placed this article in brackets, but B here goes against its Alexandrian relatives, including 𝔓75.

5:36 (ο before πατηρ),[589] **6:70** (ο before ιησους),[590] **9:28b** (του before μωυσεως),[591] **11:25** (ο before ιησους),[592] **12:2b** (η before μαρθα),[593] and **18:38b** (ο before πιλατος).[594] Asterisked: 11:14 (ο before ιησους), 21:6a (της before νυκτος, Leap).

Pronouns (3 exx. and 1 asterisked):[595]
5:43 (με, Leap),[596] **8:42a** (εγω, Leap),[597] and **17:11** (αυτοι or ουτοι, Leap).[598] Asterisked: 11:49 (τις).[599]

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[589] See BDF, §257(3), with reference to John 1:14 et al. Fee, *Papyrus Bodmer II*, 58 n. 5, cites this reading only as one of the uncorrected scribal errors.

[590] See BDF, §260, and Fee, "The Use of the Definite Article," 176 (and n. 3 for 10:34). Although the reading found in **א** *pc*, απεκριθη ιησους και ειπεν αυτοις, lacks the article, I believe that the difference between this idiom and απεκριθη αυτοις (ο) ιησους is such that $\mathfrak{P}^{66}$'s reading should be considered singular. Note Fee's discussion at *Papyrus Bodmer II*, 52–53.

[591] Fee, "The Use of the Definite Article," 171, observes that μωυσης occurs 12 times in John and is arthrous only at 7:22 (where D omits του) and 9:28 (where $\mathfrak{P}^{66}$ omits του), both of which are in the genitive. The use of the article at those 2 places (and with other names) is assigned by Fee to John's "tendency toward the use of the article with personal names in oblique cases."

[592] See Fee, ibid., 177; on the alleged correction at 12:7 see n. 59 above.

[593] This is cited by Fee, ibid., 179 n. 4, who observes that "Μάρθα regularly takes the article in John, whatever the idiom." The article is also omitted by D already in Tischendorf, but D transposes as does Θ, and so I did not count this as quite agreeing with $\mathfrak{P}^{66}$. (See the similar issue with the corrections 9:30a and 9:30b.) However, Nestle-Aland[26] cites 0218[vid] as supporting $\mathfrak{P}^{66}$ here, and I accordingly asterisked this reading in my dissertation. But this support is missing from Nestle-Aland[27], although 0218 is a consistently cited witness of the first order; I have taken this lack of citation as indicating that 0218 does not support $\mathfrak{P}^{66}$, and accordingly now consider this reading to be singular. In fact, what the editor of 0218 (Peter Sanz, ed., *Griechische literarische Papyri christlichen Inhaltes* [Mitteilungen aus der Papyrussammlung der Nationalbibliothek in Wien, N.S. 4; Vienna: M. Rohrer, 1946] 63–64) prints is:

[… δειπνον εκ]ει
[και η μαρθα δι]ηκο
[νει ο δε λαζ]αρος

But from the space involved one can hardly judge whether the article was present or not; it would be bold to postulate its absence given this evidence.

[594] Fee, "The Use of the Definite Article," 170, reports that πιλατος occurs 20 times in John and is always arthrous, with 3 places (including this one) where some manuscripts omit the article.

[595] Fee, *Papyrus Bodmer II*, 51, looking at differences from $\mathfrak{P}^{66}$'s "basic tradition," finds five places, including **8:42a**, where $\mathfrak{P}^{66}$ omits a nominative pronoun, but only one where he adds. Fee concludes that $\mathfrak{P}^{66}$ "seems to show a tendency away from the Johannine toward a more common Greek idiom."

[596] This results from the correction at 5:43b, on which see above.

[597] Here there is also the resulting transposition, as γαρ was restored out of order.

[598] The omission is supported by one Vulgate manuscript, but a leap is not possible in the Latin: "et hi in mundo."

[599] One might suppose that this was removed as redundant after εἷς. Colwell, "Scribal Habits," 122, suggests "[s]implification" as the motive for the change (and asserts that the RSV agrees in the omission). On the combination of εἷς and τις, see Robertson, *Grammar*, 742; BDF, §§247(2) and 301(1); Turner, *Grammar* 3:195; LSJ s. τις, τι, A.II.8.

Prepositions (2 exx. and 2 asterisked):
1:4 (εν, Leap),[600] and **11:54b** (εις, Leap).[601] Asterisked: 12:9b (εκ),[602] 12:48 (εν, Leap).

Nouns (2 exx.):
9:16a (ανθρωπος, Leap),[603] and **11:39** (κυριε).[604]

Conjunctions (2 exx. and 1 asterisked):
14:19 (δε),[605] and **19:6** (και).[606] Asterisked: 11:40 (οτι, Leap). The omitted conjunctions are: δε (1 ex.), and και (1 ex.). All three omissions create asyndeton, and are likely to be simple slips.[607]

Verb (1 ex.):
17:9 (ερωτω).[608]

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[600] This omission is cited in UBSGNT[3] but not in UBSGNT[4].

[601] Both d and sy[s] appear to agree in omitting any equivalent of εις here, which is rendered in Latin by "in" and in Syriac (sy[p]) by ܒ. But the readings of D, d, and sy[s] all present some puzzles; see Westcott and Hort, *Appendix*, Notes on Select Readings, 89, and Harris, *Codex Bezae*, 184–185 (cited by Wordsworth and White, ad loc.).

[602] Perhaps the scribe viewed the use of the genitive alone as preferable to the use with ἐκ.

[603] Martin edits δυναται $\overline{\text{ανος}}$|, but in fact we now see only δυνατα[. The space seems insufficient for αιανος (which would give δυνατ[αι $\overline{\text{ανος}}$ (= ανθρωπος)] at the end of the line), since for the surrounding four lines only υο, ρει, ποι, and cλε must be supplied. (At line 9 we presumably must have α[υτοις; this is the longest missing text, and even it is shorter than αι$\overline{\text{ανος}}$.) Accordingly, I suggested in my dissertation (426 n. 12) that only δυναται was present. The omission of ανθρωπος is now cited in the IGNTP, although Swanson and Comfort and Barrett follow Martin.

[604] Head, "Christology and Textual Transmission," 114–115, cites this reading among a number of additions or omissions of κυριε. Comfort and Barrett, 383, say of this: "In 11:39, the scribe made a deletion to alleviate a potentially confusing text, especially when read orally." The support from ac[2] is cited in Aland's *Synopsis*, and emphasized by Thompson in his apparatus to the edition as well as on p. xxxv, but is not found in Nestle-Aland.

[605] This omission creates asyndeton and has some versional support. Birdsall (*The Bodmer Papyrus*, 13) says that on "the stylistic criterion of asyndeton" some of $\mathfrak{P}^{66}$'s omissions of conjunctions may be original. However, Fee (*Papyrus Bodmer II*, 45) gives a convincing analysis of this particular omission: "Since the scribe probably copied by syllables, a singular reading such as this, which involves only a syllable, is suspect as a mere scribal lapse." See also Fee's comments concerning shorter readings generally (ibid., 79–80).

[606] Aland, "Der Text des Johannes-Evangeliums im 2. Jahrhundert," 67, cites $\mathfrak{P}^{90vid}$ as also omitting και, but I take this citation as having been superseded by the report in Aland's *Synopsis* and Nestle-Aland that $\mathfrak{P}^{90vid}$ has και. One can see a transcription and plate in Comfort and Barrett. The space suggests that $\mathfrak{P}^{90}$ had και, although the IGNTP leaves it undecided. Moreover, Aland's *Synopsis* and Nestle-Aland cite the omission of και as from "$\mathfrak{P}^{66vid}$." It is true that we see only λαβεται υ[ ]ν $\overline{\text{c̣p̄ą̄ţ̣ę̄}}$ in $\mathfrak{P}^{66}$, and so it is perhaps possible that it read υμεις και αυτον (which would also be a singular reading), but the space is decisively against it. Martin and Barns and Comfort and Barrett edit υ[μεις αυτο]ν, and the IGNTP cites $\mathfrak{P}^{66}$ for the omission of και, as I did in my dissertation.

[607] Fee (*Papyrus Bodmer II*, 72) asserts that after correction there is "only one instance of singular asyndeton in the entire MS," i.e., **14:19** (he has "14:9"). He seems to have overlooked, or not to have accepted, the omission at **19:6** (see also ibid., 44 n. 15, where except for **14:19** the readings are divergences from the Neutral tradition). Of course, 11:40 is not singular, but in fact Fee classifies it (ibid., 121) not among the variations involving "Conjunctions," but among the "Other Variants."

[608] Swanson, against the other editors, conjectures that the verb was transposed to before

Adverb (1 asterisked):
Asterisked: 10:40a (παλιν, Leap).

The longer omissions are, in order of length:

Two words (2 exx.):
11:4 (του θεου, where the omission, if not just careless, may be to produce the unmodified ο υιος found elsewhere in John[609]), **12:11a** (υπηγον *et* και, Leap).[610]

Four words (1 ex.):
19:38 (και επετρεψεν ο πειλατος, an unexplained omission).[611]

Six words (1 asterisked):
Asterisked: 17:18 (καγω απεστειλα αυτους εις τον κοσμον, Leap).[612]

Twelve words (1 ex.):
17:16 (εκ του κοσμου ουκ εισιν καθως εγω εκ του κοσμου ουκ ειμι, Leap).[613]

These last three errors demonstrate clearly that the scribe's attention to his task lessened as he approached the end of his copying.[614]

περι αυτων. But the space seems inadequate for such a reading; without the verb the line has 24 letters, while the lines above and below have 23 and 24 respectively.

[609] See Brown, *The Gospel According to John (i–xii)*, 134. On the other hand, Birdsall, *The Bodmer Papyrus*, 17, says that this reading (along with the original reading at 7:52b) has the strongest claim to originality of any of the singular or subsingular readings.

[610] These two omissions are also found (as Fee, *Papyrus Bodmer II*, 121 cites) in sy^{s} (which further omits any equivalent of των ιουδαιων), and Lewis (*The Old Syriac Gospels*, lxxv) refers to John 11:19. Fee (*Papyrus Bodmer II*, 50) seems to consider this reading as "nothing more than an omission of an unnecessary redundancy."

[611] This omission (in a lacuna) is of 20 letters, and is thus about the same length as the corrected omission at 13:19a (17 letters). Since there is no apparent reason for the omission at **19:38**, we might again speculate that one line of the scribe's *Vorlage* has been skipped. Comfort and Barrett, 384, assert that the omission is to harmonize with the parallel at Luke 23:52–53. This is a possibility, although the connection of the Johannine report with the Lukan one seems not striking enough to have influenced a scribe.

[612] Comfort and Barrett, 384, state that this, "if not accidental, also could have been done in the interest of preserving the thematic unity of 17:17–19, which deals with sanctification."

[613] This is the result of the correction 17:16, on which see above.

[614] Comfort and Barrett, 383, make a similar observation, adding that "many of these omissions are about seventeen letters long, suggesting that the lines of the scribe's exemplar were about seventeen letters long."

However, Comfort and Barrett, 383–384, go on to say:

> many of the omissions seem so sensible that it is difficult to attribute their omission to carelessness. It is possible, then, that $\mathfrak{P}^{66}$'s exemplar had a trimmer text. However, since none of these shorter readings show up later in the textual tradition, this cannot be determined with any certainty. As the Alands note, most variant readings endure; sooner or later, they show up again in the textual stream. Thus, it is more likely that the shorter text in $\mathfrak{P}^{66}$ is not original but redactional, the work of the scribe attempting to trim the text of whatever he perceived to be unnecessary.

A scribe hastening to end his work might, of course, omit both accidentally and intentionally.

Comfort and Barrett go on to cite (384) as examples of such "redactional" work the original readings at the corrections 17:11b, 18:5, 18:15, 19:5, 19:17 (calling it 19:16), and 19:28, as well as the asterisked 17:18, and the singular **19:38**. But they fail to mention there that six of these have been

Leaps

Nine of the singular omissions may have arisen through a scribal leap, including the longest (**17:16**).

1:4 (1 word)	within γεγονεν εν, from γενο<u>νεν</u> εν to γεγονε<u>ν εν</u>.[615]
5:43 (1 word)	λαμβανετ<u>ε με</u> (as a correction).
8:42a (1 word)	<u>εγω γαρ εκ</u> (with γαρ restored out of order).
9:16a (1 word)	<u>α</u>νθρωποc <u>α</u>μαρτωλοc.
11:54b (1 word)	<u>εις εφραιμ</u> (at a line break).
12:11a (2 words)	δι αυτ<u>ον υπηγον</u> (followed by omission of the awkward και).
17:11 (1 word)	και<u> </u>ουτοι or και<u> </u>αυτοι.

corrected. The corrections are duly noted by Comfort and Barrett in their textual notes, and all are assigned to c^2 except for 18:5, which is left undecided. Since I would see these corrections as having been done by the original scribe, I would think that the fact that the scribe restored the omitted text in six of the eight examples demonstrates that the original omissions were careless rather than "redactional." Cf. also n. 522 above.

[615] Martin, *Papyrus Bodmer II*, 31. This leap suggests that the scribe may have, in reading or in thought, punctuated John 1:3–4 as: ουδεν· ο γεγονεν εν αυτω. See Mees, *Zitate* 1:88, and Teeple and Walker, "Notes on the Plates," 148–149, who also observe that there is a space before ο γεγονεν, and assert that "a point may well have been placed there at one time which has since disappeared from the surface of the papyrus." However, Aland, "Über die Bedeutung eines Punktes," in *Studies in the History and Text of the New Testament*, ed. Boyd L. Daniels and M. Jack Suggs (SD 29; Salt Lake City: University of Utah Press, 1967) 186 n. 20 = "Eine Untersuchung zu Joh 1 3.4: *Über die Bedeutung eines Punktes*," *ZNW* 59 (1968) 189 n. 19 = Aland, *Neutestamentliche Entwürfe* (Munich: Chr. Kaiser Verlag, 1979) 368 n. 19 (–369), aptly refers to the similar space between το and φωc in the line below. Aland, though, takes the omission of εν as showing that $\mathfrak{P}^{66}$ either saw a point before ο γεγονεν in his *Vorlage* or took the text in that sense, and refers to I. de la Potterie, "Een nieuwe papyrus van het vierde evangelie, Pap. Bodmer II," 122, and Schnackenburg, *Das Johannesevangelium* 1:163 and 215 n. 5 (–216). See also Édouard Massaux, "Le papyrus Bodmer II," 204, who approves of de la Potterie's observation. Finegan (*Encountering New Testament Manuscripts*, 116) says simply that εν "was probably omitted by accident because the scribe had just written a word ending with the same two letters (γέγονεν)." On the other hand, Barrett, "Papyrus Bodmer II: A Preliminary Report," 175, suggests that a punctuation mark (a stop) has been omitted along with the εν, and that thus the evidence "inclines slightly" to taking ο γεγονεν with ουδεν.

F.-M. Braun, "Un nouveau papyrus johannique: Le papyrus Bodmer II (*Jo*. I,1—XIV,15)," *RThom* 57 (1957) 84, states: "L'omission du point après οὐδὲ ἕν prouve pour le moins qu'il ne voyait pas dans le texte johannique ce que les Valentiniens y mettaient." It is curious that Braun does not refer to the omission of εν, but uses (83–84) the lack of punctuation as evidence that the scribe has no theological biases. Also, W.A. Wordsworth, "The Bodmer Papyrus and the Prologue of St. John's Gospel," *NovT* 2 (1957) 2, refers to this omission, but fails to observe that we have a haplography. Indeed, Wordsworth translates the papyrus text as: "what has become. *To* it was life." (Cf. two other versions at p. 3 and p. 7.) The entire discussion finds much meaning in what is surely a scribal slip.

Note, further, that the scribe omitted εν after εμεινεν at both 7:9b and 11:6, but corrected himself both times. Van Minnen, "The Punctuation of John 1:3–4," 34, perceptively comments about the problem of the punctuation there: "Unless John himself held public readings of his gospel, the original speech units that constitute this passage were never fully made explicit." (Cf. Supplementary Note 2, and chapter 9, n. 78.)

17:16 (12 words) πονηρου … κοσμου (as a correction).[616]
21:6a (1 word) ολης της.

And 4 of the asterisked omissions perhaps resulted from leaps, including the longest (17:18).

10:40a (1 word) απηλθεν παλιν περαν.
11:40 (1 word) σοι οτι.
12:48 (1 word) αυτον εν.[617]
17:18 (6 words) απεστειλας εις τον κοσμον καγω απεστειλα αυτους εις τον κοσμον και.[618]

The number of leaps is actually small,[619] and is partly to be explained by the scribe's assiduousness in correcting many of his original leaps, as we have seen earlier. The frequency of such errors, whether corrected or not, markedly increases toward the end of the book.

There is also the substitution **9:30** (τουτο for εν τουτω), which has the effect of shortening the text by one word.[620]

The omissions would seem to be due to carelessness, or, as we have seen in other papyri, to a desire to avoid unnecessary words, thus creating a more elegant Greek.[621] In particular, the omissions at **11:54b** and **17:9** remove one of two occurrences of the word in question within a brief space.

Fee devotes special attention to the readings in $\mathfrak{P}^{66}$ that involve the addition or omission of the article before proper nouns.[622] He fails to find any clear tendency in $\mathfrak{P}^{66}$ with respect to this grammatical point, and ends his discussion with a conclusion and an inference:

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[616] Other manuscripts have omitted verses 15 and 16 by another leap (which involves the repetition of more letters). I take it that the "*pc*" cited in Nestle-Aland as omitting vs. 16 are the same as the "*pc*" cited as omitting vs. 15, so that $\mathfrak{P}^{66c}$ is indeed singular.

[617] Here, where 1241 joins $\mathfrak{P}^{66}$ in omitting εν (αυτον εν), we would seem to have a less tempting leap; yet Tischendorf's eighth edition has the same omission, and one can be certain that Tischendorf was not following either of these two manuscripts (the omission is corrected at *Novum Testamentum Graece* 3:1278).

[618] The support from 788 (cited by Swanson and Aland's *Synopsis*, and confirmed by microfilm) is surely accidental; this member of f^{13} can hardly be preserving some older reading here, but has merely made the same leap that $\mathfrak{P}^{66}$ did almost a millennium earlier. Swanson also cites 2 for the same omission, but in fact (as the microfilm shows) this has been corrected to the usual reading.

[619] See the table in Appendix D.

[620] I suppose that it is most likely that the reading of $\mathfrak{P}^{66}$ derives from that of $\mathfrak{P}^{75}$ **א** B L W Θ Ψ 22 579 1071 *pc* simply by substituting τουτο for εν τουτω. Alternatively, of course, the *Vorlage* could have contained εν γαρ τουτω, so that $\mathfrak{P}^{66}$'s substitution occasioned the postpositing of γαρ.

[621] See chapter 4, n. 229. On the other hand, King and Patterson, "Textual Studies," 260, apparently follow the *lectio brevior* principle in asserting that there are 36 singulars with a "fully different reading," of which most are omissions.

[622] Fee, *Papyrus Bodmer II*, 52–54.

> The conclusion: Although $\mathfrak{P}^{66}$ does add/omit the article sometimes at variance with the Neutral MSS, for the most part it adheres quite closely—almost rigidly—to its basic textual tradition. The inference: Since this is one of the few points of style where $\mathfrak{P}^{66}$ fails to pick up a pattern of secondary readings (in the sense that it fails to read the much more common Greek idiom of using the article before the proper noun), its witness may be very important for the discovery of Johannine style at this point.[623]

Of course, this entire issue of the use of the article before proper nouns is complex,[624] but $\mathfrak{P}^{66}$ does show a tendency in its singular readings. For there the scribe omits the article before proper nouns five times (**6:70**, **9:28b**, **11:25**, **12:2b**, **18:38b**),[625] while he never adds an article before a proper noun; and among the asterisked readings $\mathfrak{P}^{66}$ omits the article before a proper noun at 11:14. Otherwise the scribe omits one article (**5:36**, before πατηϱ, virtually a proper noun, of course), as well as the asterisked 21:6a, and adds only one (**15:13**), plus the asterisked 12:9a (ο *bis*) and 12:12.[626] These data show that the scribe of $\mathfrak{P}^{66}$ does tend to omit the article before proper nouns.[627]

The 20 singular omissions cause the loss of 36 words for an average of 1.8 words per omission. So the omissions tend, thanks to **17:16**, to be longer than the additions. The overall effect of these additions and omissions is to create the loss of 16 or 17 or 18 words, for an average loss of only about .15 or .16 or .17 word per significant singular. This is a very low rate, and indeed the scribe's additions and omissions would have almost exactly balanced if he had not made the error at **17:16** and if we counted the readings at **11:33** and **18:35** as additions. Note too that the asterisked additions actually outnumber the asterisked omissions. Consequently, if we were to add the singular readings and the asterisked readings together, we would have as many as 30 additions and only 28 omissions. Such a balance is unique among our six papyri.

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[623] Ibid., 54.

[624] See Abbott, *Johannine Grammar*, §§1967–1970; Robertson, *Grammar*, 760–761; BDF, §260; Richard C. Nevius, "The Use of the Definite Article with 'Jesus' in the Fourth Gospel," *NTS* 12 (1965–1966) 81–85; and Fee's comment in *Papyrus Bodmer II*, 52 n. 41. Subsequently, Fee presented a more comprehensive analysis in his "The Use of the Definite Article."

[625] The scribe may also omit the article before ιηcουc at the substitution **10:34** (depending on what we take the *Vorlage* to have been).

[626] See pp. 481–483 above on the corrections of omissions of articles.

[627] There are also 10 corrections of original omissions of the article before proper names: 1:46, 4:6a, 4:47 (but then changed back), 8:25a, 11:35, 12:16a, 13:21a, 13:23b, 18:40b, 19:13a. (Fee, *Papyrus Bodmer II*, 52, counts nine.)

Transpositions

Eighteen of the singulars (16.5% of the significant singulars) and 6 asterisked readings involve a transposition.[628] This percentage is the second highest of our six papyri, surpassed only by $\mathfrak{P}^{45}$. The text transposed tends to be rather brief:

2 words (12 exx. and 4 asterisked):
5:6 (Leap), **7:27**, **10:31**,[629] **11:17**,[630] **11:31** (HarmCont),[631] **13:33–34**, **13:34** (Leap), **13:35b**,[632] **15:19c** (HarmCont), **17:24** (HarmGen),[633] **18:30**, **19:9**.[634] Asterisked:

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[628] Greeven, "Erwägungen zur synoptischen Textkritik," 282–283, asserts that there are only 5 uncorrected transpositions in $\mathfrak{P}^{66}$; I do not understand how he reaches that number. On the other hand, King and Patterson, "Textual Studies," 261, report 44 singular transpositions. But it seems certain that this number is obtained by accepting Martin's notes as correctly indicating singular readings; e.g., King and Patterson cite 5:18, where the reference is clearly to the reading οι ιουδαιοι εζητουν αυτον, which Martin signals as singular, but which finds support from D in Tischendorf. King and Patterson, ibid., 261–264, discuss many such alleged transpositions, most of which have support. However, among others they cite (262) our **4:14**, **15:19b**, **18:38c**, and **19:2** as emphasizing "the subject or matter at hand in a given situation." Changes in word order do effect subtle shifts in emphasis, of course, but it is difficult to discern a pattern in the emphases that King and Patterson isolate.

Martin, *Papyrus Bodmer II*, 141, contends that through 14:26 there are more than 80 singular transpositions, of which 9 have been corrected to the usual order, while twice corrections have introduced a unique order. But these figures show mainly how inadequate is the textual basis that Martin uses for comparison. To these he adds (*Papyrus Bodmer II, Supplément*, 51) 10 more from the later material. Here he does cite **15:19b**, **15:19c**, asterisked 18:10, **18:30**, **18:36**, and **19:2**. But 2 examples (19:12 and 19:35) have support in Tischendorf, and in the other 2 (17:19 and 19:39) the reading is altered in the corrected edition.

[629] King and Patterson, "Textual Studies," 261–262, aver that this reading may well show "the scribe's personal devotion to Christ," since the scribe transposes "as if to say 'in order that *Him* they might stone—imagine that!!—to stone the precious Lord of Glory Himself!'"

[630] I follow Metzger (*Textual Commentary*, 1st ed., 233 = 2d ed., 198–199) in interpreting the text of $\mathfrak{P}^{66}$ as a corruption from the text of $\mathfrak{P}^{75}$ B C* Θ f^{13} *pc*. Moreover, Metzger interprets the readings with ηδη before or after τεσσαρας ημερας as having been introduced by scribes who were "dissatisfied with ἤδη separating τέσσαρας ἡμέρας," and the reading without ηδη as due to "an accident in transcription." The reading of 892^{s} (not cited by Metzger, but confirmed by microfilm) is perhaps the result of an omission followed by an insertion out of order.

[631] Boismard, "Le Papyrus Bodmer II," 392, cites support for this reading from sa bo ac^{2}. But Coptic generally places the adverb after the verb; see the references in n. 290 above. So Nestle-Aland correctly does not cite Coptic support for the transposition in $\mathfrak{P}^{66}$. Fee, *Papyrus Bodmer II*, 40, cites **11:31** among six transpositions of $\mathfrak{P}^{66}$ that eliminate the Johannine "variation."

[632] This is the result of the correction 13:35, on which see above.

[633] The editors print ιν[α οπου ει]μι | κα]κεινοι, thus supposing that $\mathfrak{P}^{66}$ omitted εγω, and the IGNTP and Comfort and Barrett follow. But Aland, "Neue neutestamentliche Papyri II," 68, argues from the space involved that one should cite $\mathfrak{P}^{66vid}$ for ιν[α οπου εγω ει]μι, and Fee, *Papyrus Bodmer II*, 39 and 103, simply states that $\mathfrak{P}^{66}$ reads εγω ειμι. Indeed, I would think that the presence of εγω is virtually certain. The editors' reconstruction would have α οπου ει in the space that is occupied by σας περ ο δεδ in the previous line, whereas α οπου εγω ει seems to me to fit perfectly.

[634] Martin and Barns edit simply [ει|ς[υ ο δε ιc απ]οκριcιν, thinking that they saw remains (which are very minimal) of c at the beginning of the line. But Gronewald edits from his fragments |ει· ο δε ιc α[, thus reading the passage as [cυ]|ει· ο δε ιc α[π]οκριcιν. And this is

3:4, 8:55, 14:2 (HarmCont), 20:15 (Leap).[635]

2 or 3 words (1 ex.):
18:38c (Leap, HarmPar).

3 words (4 exx. and 1 asterisked):
4:14, **13:1b** (Leap),[636] **18:36** (Leap), **19:2** (HarmPar). Asterisked: 18:10 (HarmPar).

4 words (1 ex.):
15:19b.

5 words (1 asterisked):
Asterisked: 1:27b (HarmPar).

The scribe of $\mathfrak{P}^{66}$ accordingly transposes an average of 2.4 words per transposition, and only 1 of the transpositions involves more than 3 words. Our scribe thus shows himself to be the most restrained in the amount of text that he transposes, although he transposes quite frequently, second only to $\mathfrak{P}^{45}$. Indeed, Fee goes so far as to state that "the scribe tended to show a general lack of concern for the order of words."[637]

Colwell and Fee consider the reading at **13:33–34** to be an addition of πλην to the majority reading. Colwell observes that the "trouble lies in the unconnected και υμιν λεγω αρτι" in John 13:33–34. He then asserts that the scribe of $\mathfrak{P}^{66}$ added πλην to the majority text after λεγω (and a high point), while manuscripts 1 and 565 add πλην after αρτι, saying: "These corruptions are alternative ways of clearing up the difficulty."[638] And Fee follows Colwell in interpreting the reading of $\mathfrak{P}^{66}$ here as the result of a clarifying addition to the majority text.[639] However, this scenario seems implausible. Πλην does not occur in the context, is not especially

followed by the IGNTP (with ει cυ: [ ] ει), as well as by Comfort and Barrett, who edit [c u]|ει ο δε ιc α[π]οκριcιν. However, the plate seems to me to favor a high point after ει as found in Gronewald's transcription.

635 This is from the fragments that were identified by Aland; see n. 11 above. On the reading see Aland, "Über die Möglichkeit der Identifikation," 34 = "Neue neutestamentliche Papyri III," *NTS* 20 (1973–1974) 378.

636 Boismard ("Le papyrus Bodmer II," 392) cites bo^{mss} as agreeing in having τουτου before του κοcμου; but the demonstrative is necessarily prefixed in Coptic. Nestle-Aland and Aland's *Synopsis* cite no versional support for $\mathfrak{P}^{66}$.

637 *Papyrus Bodmer II*, 37.

638 "Scribal Habits," 122.

639 *Papyrus Bodmer II*, 55 ("is clearly in the interest of making better sense of the text"). Comfort and Barrett, 383, say merely: "In 13:33–34, the scribe made some changes to provide a better reading connection between verses." Schnackenburg, *Das Johannesevangelium* 3:58 n. 14, misreads the evidence as indicating that 1 565 *pc* omit αρτι, and comments: "Das verrät Reflexion, die schon bei $\mathfrak{P}^{66}$ einsetze und später zur Auslassung von ἄρτι führte."

By the way, at Luke 12:56 $\mathfrak{P}^{45}$ D 157 (*pc*) shift τον δε καιρον το πλην τον καιρον; see Tarelli, "The Chester Beatty Papyrus and the Western and Byzantine Texts," 254. However, as Tarelli notes, πλην "is constantly used by Luke in the same sense." See also Robertson, *Grammar*, 1187; BDF, § 449; Turner, *Grammar* 3:338.

common in the New Testament,[640] and indeed is, as Fee remarks, "non-Johannine."[641] It would thus seem to be an extraordinary coincidence that more than one scribe would independently choose this word as a means of clarifying John 13:33–34. Rather, it seems much easier to suppose that the scribe of $\mathfrak{P}^{66}$ transposed the reading of 1 565 *pc*, perhaps by misunderstanding a marginal notation of πλην in his *Vorlage*. If I am correct here, then $\mathfrak{P}^{66}$ is actually a witness to the existence of the reading of 1 565 *pc* in about the year 200.[642]

Transpositions as Corrected Leaps

Five of these transpositions may be the result of an initial scribal leap followed by a "correction" out of order:[643]

5:6 πολυν ηδη χρονον εχει.[644]
13:1b: του κοσμου τουτου.

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[640] Apart from Luke and Acts, it occurs a dozen times.

[641] It does occur in E F^{vid} G H K 346 579 1582 *pm* at John 8:10. Perhaps the ultimate source of an added πλην is either the LXX, where it often occurs, or the usage of Luke, who has it some fifteen times; see Margaret E. Thrall, *Greek Particles in the New Testament: Linguistic and Exegetical Studies* (NTTS 3; Grand Rapids: Eerdmans, 1962) 20–24.

[642] Indeed, the latter reading would seem to be the reading of family 1 (cited by von Soden from 1 and 1582); recall Kilpatrick's finding that 565 is a member of family 1 "from somewhere between John i.42 and ii.5 to the end of John." (See n. 274 above, and chapter 9, n. 363.) That there is Sahidic support for both πλην αρτι and αρτι πλην gives further reason to think that the scribe of $\mathfrak{P}^{66}$ has not simply added πλην to the majority text. Aland's *Synopsis* (but not Nestle-Aland) cites sa for αρτι πλην. However, Horner edits ⲧⲉⲛⲟⲩ ⲡⲗⲏⲓ (= αρτι πλην), and reports that one manuscript (115) transposes ⲧⲉⲛⲟⲩ earlier in the text, and that two manuscripts (g m^{l}) omit it, although he next reports that one of those two (g) adds ⲧⲉⲛⲟⲩ after ⲡⲗⲏⲓ, thus actually transposing to the equivalent of πλην αρτι. Similarly, Quecke cites his manuscript as having ⲧⲉⲛⲟⲩ ⲡⲗⲏⲓ, in which it is joined by *M*, while *A* and *B* transpose; see Hans Quecke, ed., *Das Johannesevangelium saïdisch: Text der Handschrift PPalau Rib. Inv.-Nr. 183 mit den Varianten der Handschriften 813 und 814 der Chester Beatty Library und der Handschrift M 569* (PapyCast 11; Barcelona: Papyrologica Castroctaviana, 1984) 173 and the note on 71. The results would seem to be that part of the Sahidic supports αρτι πλην, part supports πλην αρτι, and one manuscript (the lectionary m^{l}) supports πλην. (The Bohairic has no equivalent of πλην at all.) For Weigandt's citation of ac^{2} here, see n. 19 above. By the way, the citation of sy^{s} (found first in Nestle-Aland^{26} as well as in Aland's *Synopsis*) as supporting $\mathfrak{P}^{66}$ seems correct; where sy^{p} has ⲁⲣⲧⲓ (= αρτι), sy^{s} has ⲁⲣⲧⲓ ⲙ̀ⲡⲗⲏⲓ. And ⲙ̀ⲡⲗⲏⲓ (vocalized ⲙ̀ⲡⲗⲏ̂ⲓ) would seem to correspond to πλην (at least sy^{s} also has ⲙ̀ⲡⲗⲏⲓ for πλην at, e.g., Matt 18:7 and Luke 22:42). Von Soden, on the other hand, just cites sy^{s} along with 1 565 *pc*. And I can report, on the basis of the microfilms, that 1, 565, and 1071 all read: λεγω αρτι· πλην κτλ. (with the high point).

[643] See the references cited on this topic at p. 157 above. Colwell, "Scribal Habits," 116 n. 2, cites 4 such examples in $\mathfrak{P}^{66}$: 5:6, 10:4, 10:31, and 13:34. 10:4 must be the transposition that is corrected at 10:4, and 5:6 and 13:34 correctly refer to our singulars **5:6** and **13:34**; but the transposition at **10:31** could not have arisen in this way.

[644] I interpret what happened as follows: By the above leap the scribe first wrote πολυν εχει, but before proceeding further noted his error and then "corrected" it by writing χρονον out of order, and also made the correction (our 5:6) of inserting ηδη after πολυν.

13:34: αγαπατε αλληλουc.[645]
18:36: του κοcμου τουτου.
18:38c: ουδεμιαν ευριcκω εν αυτω αιτιαν or ουδεμιαν αιτιαν ευριcκω εν αυτω.[646]

Asterisked:
20:15: αυτον αρω.

It is noteworthy that these corrected leaps come toward the end of the scribe's work (even as the codex becomes very fragmentary). Other such leaps were corrected by the scribe.

Fee cites **11:17** and **18:38c** as examples of the scribe's tendency "to bring the elements of a sentence into more logical juxtaposition."[647] And Fee cites the asterisked 1:27b and 18:10 as examples of $\mathfrak{P}^{66}$'s tendency to have "the more common order" with "the pronoun after the noun."[648] But harmonization may also have played a role. **18:38c** and **19:2**, as well as the asterisked 1:27b, which is the longest of the transpositions, and 18:10, appear to have been caused by the influence of the Synoptic parallels. **15:19c** and the asterisked 14:2 are harmonizations to the context, and 17:24 is a harmonization to general usage.

$\mathfrak{P}^{66}$ is second only to $\mathfrak{P}^{45}$ (21.2%) in its percentage of transpositions. Fee has emphasized the frequency of this type of error in $\mathfrak{P}^{66}$:

> The single most frequent cause of variation in $\mathfrak{P}^{66}$ from its basic tradition is the transposition of words. There are at least 79 such occurrences in the MS, 23 of which are singular to $\mathfrak{P}^{66}$. Although there are seven such singular readings which have been corrected, the large number of these readings, both singular and otherwise, seems to indicate that the scribe tended to show a general lack of concern for the order of words.[649]

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[645] One might well consider such a leap improbable, but it seems that the scribe of D initially made the same leap. For from the facsimile one sees ΛΛ underneath the Γ of αγαπατε. What seems to have happened is that the scribe of D originally started to write αλληλουc (thus having skipped αγαπατε), but caught his error after writing αλλ (for there is no sign of correction below the further letters), replaced λλ with γ, and then continued with the usual text. Swanson cites D* as having αλλαπατε, but it is unnecessary to suppose that the scribe wrote such nonsense (a pseudo-reading). Scrivener seems to me not to make clear what has occurred when he writes (*Bezae Codex Cantabrigiensis*, 434, *ad* f. 157*b* l. 9): "λλ elot. (obelo etiam notata) sub γ in αγαπατε, quae litera p. m. [i.e., prima manu] esse videtur." For another example where two scribes agree in a leap based on one letter see $\mathfrak{P}^{46}$'s 2 Cor **7:3** and chapter 5, n. 576.

[646] The reading of $\mathfrak{P}^{66}$ could also be a harmonization to Luke 23:4; see p. 536 below. Aland's *Synopsis* cites support from sa ac^2, but, given Coptic's limitations in representing Greek word order (see n. 290 above), I have followed Nestle-Aland in not citing them.

[647] *Papyrus Bodmer II*, 42–43. He also includes **17:5** here, based on his interpretation of the manuscript, as discussed below. At ibid., 39, Fee contends that $\mathfrak{P}^{66}$ has "a tendency to read the subject before the verb," but the readings that he cites are not singular.

[648] Ibid., 42. And Junack, "Abschreibpraktiken," 287 and n. 25, cites 1:27b, 6:23 (but this is not extant in $\mathfrak{P}^{66}$; probably 6:53, το αμα αυτου [= D], is intended), 9:27 (presumably μαθηται αυτου, where $\mathfrak{P}^{66}$ is supported by ℵ D L Γ Δ Ψ 070 33 892 1424 *l*844 *l*2211 *al*), and 18:10, as examples of an "Änderung von ungewöhnlichen Wortstellungen."

[649] *Papyrus Bodmer II*, 37, where by "basic tradition" Fee means the Alexandrian tradition.

Again, however, a qualification is necessary. Colwell points out that the scribe of $\mathfrak{P}^{66}$ is willing to disfigure his text in order to produce the correct order:

> $\mathfrak{P}^{66}$ gives the impression of working in a controlled situation. If he catches a transposition while he is writing, he erases the out-of-order word and writes the correct-order-word over it. If the transposition is caught later, strokes between lines correct it. This never happens in $\mathfrak{P}^{45}$. He feels free to make the order of words what he wants to make it, and he is a careful workman.[650]

Thus, by his corrections the scribe does demonstrate concern for the correct word order. In fact, there are 14 corrections in $\mathfrak{P}^{66}$ involving word order.[651] If we were to evaluate $\mathfrak{P}^{66}$'s tendencies before correction, we would have 9 additional singular transpositions: 2:11b, 4:9d, 5:5, 9:10b, 9:30a, 10:4, 13:20c, 14:2a, and 15:16a.

Consequently, the high percentage of transpositions in $\mathfrak{P}^{66}$ should not be taken as an indication that the scribe is unconcerned about word order. He is concerned, but is not able to exercise enough care to catch all the transpositions that he tends to make. $\mathfrak{P}^{45}$, on the other hand, shows comparatively little concern about word order, and never bothers to correct his frequent transpositions. Colwell makes this contrast lucidly:

> $\mathfrak{P}^{45}$ gladly is free of any obligation to reproduce *words* faithfully, but $\mathfrak{P}^{66}$ has accepted that obligation and regrets his failures to live up to it.[652]

Furthermore, $\mathfrak{P}^{66}$ does not have the transpositions of longer blocks of text that we find in $\mathfrak{P}^{45}$. The scribe of $\mathfrak{P}^{66}$ copies by syllables, and thus stays closer to the given word order. The scribe of $\mathfrak{P}^{45}$, in contrast, tends to deal with the content of the words, and thus is freer to rearrange quite a few words at a time.

While carelessness may be invoked to explain most of these transpositions, Boismard has a different theory. He notes that the transposi-

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Fee's list (102–103) of singular transpositions does not include **13:33–34** (see the earlier discussion), but does include the non-singular readings 1:27b, 3:4, 8:55, 14:2, and 18:10, as well as **17:5**, which Fee interpreted as a transposition (as discussed below). Vogt, "Papyrus Bodmer $\mathfrak{P}^{66}$," 109, says: "Cum multae correctiones ostendant codicem post scriptionem cum alio codice (simili codici S [= **א**]) collatum esse, inversiones verborum, quae correctae non sunt, non debentur incuriae librarii, sed ab exemplari e quo codex descriptus est, provenisse oportet. Hinc exemplaria ev. Jo. saec. 2^{i} in hac re certo sat multum inter se differebant, evidenter quia ordo verborum salvo sensu magni non fiebat." In fact, most of the more than 80 tranpositions to which Vogt refers have support (see n. 24 above), but surely there is no reason to postulate support from a lost exemplar for the singular transpositions.

650 "Scribal Habits," 117. Compare the remarks of Greeven cited at p. 500 above.

651 These are: 2:11b, 4:9d, 5:5, 6:5b, 6:9b, 7:46a, 7:52a, 9:10b, 9:30a, 10:4, 10:28, 13:20c, 14:2a, and 15:16a.

652 "Scribal Habits," 117.

tions often involve a word that is missing in some witnesses.[653] He then cites twenty-seven such readings in $\mathfrak{P}^{66}$.[654] It may be noted that Boismard here also draws heavily on his study of the non-Greek evidence, and in fact in fourteen of these examples the omission is not found in Greek manuscripts. Moreover, in most of the examples the reading of $\mathfrak{P}^{66}$ is supported by Greek manuscripts. The ones that appear in our list of singulars are 1:27b (asterisked), **11:17**, and **11:31**. And to these may be added the ones that are corrected: 5:5, 6:9b, and 14:2a.[655]

Substitutions

There are at least 52 (possibly 53 or 54) singulars (47.7% or 48.6% or 49.5% of the significant singulars), plus 19 asterisked readings, that are substitutions. This is the highest among our six papyri.

Simple replacement of a word in the same grammatical category:

Verb form (14 exx. and 3 asterisked):

Aorist endings:[656]

7:3a ειπον > ειπαν.
7:35 ειπον > ειπαν.
7:45 ηλθον > ηλθαν.
9:10 ειπον > ειπαν.[657]
9:35 εξεβαλον > εξεβαλαν.
12:13 ελαβον > ελαβαν.
13:2a γενομενου > γεναμενου.[658]
18:25 ειπον > ειπαν.

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[653] "Le papyrus Bodmer II," 394: "En fait, presque chaque fois que P [i.e., $\mathfrak{P}^{66}$] diffère de B sur l'ordre des mots, un certain nombre de témoins omettent le mot déplacé."

[654] Ibid., 393–396; he explicitly discusses the readings at our corrections 5:5 and 14:2a, and then lists twenty-five more.

[655] At our correction 6:52 the *editio princeps* fails to note the correction, and so Boismard lists the transposition found in $\mathfrak{P}^{66c}$ (supported already in Tischendorf).

[656] See the references cited in chapter 4, n. 282, and Fee, *Papyrus Bodmer II*, 137–138.

[657] Here $\mathfrak{P}^{66}$'s ειπαν is so close to D's ειπον that Nestle-Aland and Aland's *Synopsis* cite them both for ειπαν. This is the only place where the origin of $\mathfrak{P}^{66}$'s shift to -αν might be doubted; at all the other places the reading with -ον is the only other reading (except for 124's singular reading at 12:13). Might perhaps $\mathfrak{P}^{66}$ and D have independently chosen to replace ελεγον with ειπον / ειπαν, say, by looking ahead to 9:12, where $\mathfrak{P}^{66}$ has ειπαν with **א** B D W?

[658] King and Patterson, "Textual Studies," 168, give this as an example of spellings "found only in our oldest manuscripts," and call it "the first citation of this spelling, common in the nonliterary papyri, in a manuscript of John's Gospel." See the remarks on $\mathfrak{P}^{46}$'s Heb **9:11** in chapter 5. (At John 13:2 UBSGNT[4] just cites $\mathfrak{P}^{66}$ for γενομενου, but it cites $\mathfrak{P}^{46}$ separately at Heb 9:11.) Fee, *Papyrus Bodmer II*, 49 (cf. 108), considers only $\mathfrak{P}^{66}$'s aorist instead of γινομενου, which he holds to be the reading of $\mathfrak{P}^{66}$'s "basic tradition." But γενομενου is found already in A D, and thus was probably in $\mathfrak{P}^{66}$'s exemplar as well.

19:32 ηλθον > ηλθαν.[659]

Asterisked:
9:34 εξεβαλον > εξεβαλαν.[660]

Subjunctive (ᾖ > ᾖν):[661]
3:27 η > ην.
6:65 η > ην.
9:31 η > ην.
17:26 η > ην.

Birdsall cites the first three of these, and notes that those are after εαν (**17:26** is after ινα), and says that "this is a solecism fairly well attested in the papyri; apparently it seems to have been the natural form with the common people in this context!"[662]

Other:
5:30 δυναμαι > δυνομαι (the later form).[663]

Asterisked:
3:21 ειργασμενα > ηργασμενα.[664]
20:18 εωρακα > εορακα (the Attic form).[665]

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[659] See n. 11 above.

[660] Cited by BDF, §81(3).

[661] The preference is noted by Colwell, "Scribal Habits," 122. This addition could be seen as orthographic. We have addition of final -ν to η after εαν: **3:27**, **6:65**, **9:31**; see Gignac, *Grammar* 1:113, and see BDF, §372(1). And there is addition of final -ν to η before a stop: **17:26** (ην καγω); see Gignac, *Grammar* 1:113. Perhaps this writing has arisen from the ην earlier in the sentence. D has been influenced in the other direction, writing η for the earlier ην. With respect to **6:65** Kieffer, *Au delà des recensions?* 186, makes the unlikely suggestion that there is confusion with ει μη ην δεδομενον σοι ανωθεν of 19:11. Note also the correction at 12:16c. And see the similar readings in $\mathfrak{P}^{46}$ at 1 Cor **7:36** and **14:28**, along with chapter 5, n. 591.

[662] *The Bodmer Papyrus*, 16, referencing Moulton, *Grammar* 1:168, and Moulton and Howard, *Grammar* 2:204. See also Moulton, *Grammar* 1:49 n. 3, 187; Moulton and Howard, *Grammar* 2:113; Robertson, *Grammar*, 325; BDF, §372(1); Gignac, *Grammar* 2:405 (and 2:403 for the reverse confusion); Gignac (405) notes that ᾖ and ᾖν may have been phonetically equivalent "in light of the frequent loss and erroneous addition of final -ν," on which he refers to his earlier treatment at *Grammar* 1:111–114.

[663] See Westcott and Hort, *Appendix*, 168; von Soden, *Die Schriften, Untersuchungen*, 1391; Robertson, *Grammar*, 312; BDF, §93; Gignac, *Grammar* 2:384–385 (on forms of δυναμαι, including [384] citations of δυνομαι). Note that B* reads δυνομαι at Matt 26:53.

[664] Here the scribe shifts to the augment ηργ- from the reduplicated ειργ-. See Westcott and Hort, *Appendix*, 161; Moulton and Howard, *Grammar* 2:189–190; Robertson, *Grammar*, 364, 367; BDF, §67(3).

[665] In discussing the variation between εωρακα and εορακα, BDF, §68, cite $\mathfrak{P}^{66}$ as having εωρακ- 13 times, εορακας twice (8:57, 9:37), and εωρακοτες at 11:45. These figures evidently include only the portion of $\mathfrak{P}^{66}$ that contains 1:1–14:26. See generally Tischendorf, *Novum Testamentum Graece* 3:122; Westcott and Hort, *Appendix*, 168; von Soden, *Die Schriften, Untersuchungen*, 1397; Thackeray, *Grammar*, 204; Moulton and Howard, *Grammar* 2:193; Robertson, *Grammar*, 364; BDF, §68; and Gignac, *Grammar* 2:247, who notes that "[t]he Attic ἑόρακα … and the Hellenistic ἑώρακα … are both used," but that "[t]his fluctuation is not significant for morphology in view of the identification of ο and ω." Katz, *The Text of the Septuagint*, 73, also maintains that ἑόρακα is Attic.

The scribe displays some clear tendencies here. The preference for second aorist forms is evident.

Change of verb (9 exx. and 6 asterisked):

7:24	κρινετε > κρινε (Leap [κρινετε]).
8:26	εχω > εχων.
8:42b	εξηλθον > εξεληλυθα (HarmCont).
8:42c	απεστειλεν > απεσταλκεν (HarmCont).
9:4	δυναται > δυνησεται.[666]
13:24	λεγει > ειπεν.[667]
15:15	ειρηκα > λεγω (HarmCont).
15:18	μισει > εμισει (HarmCont).[668]
15:21	ποιησουσιν > ποιουσιν.

Asterisked:

6:62	θεωρητε > θεωρησητε.
8:36	εσεσθε > εστε.
11:22	αιτηση *vel* αιτησει > αιτησης.[669]
12:2a	εποιησαν > εποιησεν (HarmCont).
12:11b	επιστευον > επιστευσαν (HarmPar).
12:29	λελαληκεν > ελαλησεν.

Verbs

Fee presents a useful analysis of "variations in verb form" in $\mathfrak{P}^{66}$, concluding that "at most places where it deviates from its basic textual tradition, it does so in favor of an easier or smoother text."[670] Most of the singular readings involving such variation are shifts of tense:

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[666] See Colwell, "Scribal Habits," 122 (the future is more "logical"). Martin printed δυνα|ται, which should be δυνηται according to Aland ("Neue neutestamentliche Papyri II," 63), Boismard (review of Martin and Barns, *Papyrus Bodmer II, Supplément*, 130 [citing Roux]), Fee (*Papyrus Bodmer II*, 92), and Comfort and Barrett. But the space suggests that some letters were present in the missing right margin (for the surrounding lines, ψαν, εϱ, cμ or cμω, and αει must be supplied), and Rhodes, "Corrections," 281 n. 2, cites $\mathfrak{P}^{66}$ for δυνη[cε]ται (i.e., δυνη[cε]|ται), which seems reasonable. The IGNTP just reports: δυνη[2–3/]ται.

[667] This is the result of the correction 13:24b, on which see above.

[668] This resulted from the correction 15:18, on which see above.

[669] $\mathfrak{P}^{66}$ is supported by $\mathfrak{P}^{45}$ W *pc*, and Birdsall, *The Bodmer Papyrus*, 16, asserts that the reading is probably authentic. However, see Fee, *Papyrus Bodmer II*, 49.

[670] *Papyrus Bodmer II*, 51 (with the evidence on 46–51). Of course, most of the readings that Fee considers are not singular or asterisked.

Aorist to perfect:[671]	**8:42b** and **8:42c** (both HarmCont).[672]
Perfect to aorist:	asterisked 12:29.[673]
Perfect to present:	**15:15** (HarmCont).
Imperfect to aorist:	asterisked 12:11b (HarmPar).[674]
Present to aorist:	**13:24**; asterisked 6:62 (θεωρησηται = -ητε).[675]
Present to imperfect:	**15:18** (HarmCont).
Present to future:	**9:4.**
Future to present:	**15:21** and asterisked 8:36.[676]

And there are also the following shifts:

Indicative to participle:	**8:26**.[677]
Plural imperative to singular:	**7:24** (perhaps by a leap: κρινετε).
Plural to singular:	**12:2a** (a simple sound change, HarmCont).

[671] See chapter 4, n. 300. $\mathfrak{P}^{66}$ also reads απεσταλκεν for απεστειλεν at 6:57, there supported by D Π f^{13} 579 1071 1241 1424 *al*, and at 7:29, there supported by **א** D *pc*. Moreover, at 4:38 **א** D alone have απεσταλκα for απεστειλα, and at 5:38 D Θ *pc* have απεσταλκεν for απεστειλεν. (But at 5:36 D 28 131 565 *al* have απεστειλεν for the απεσταλκεν.) These references are noted by Kieffer, *Au delà des recensions?* 157, who says that the perfect at 6:57 may have arisen from confusion with 5:36 and 20:21. Kieffer also asserts that $\mathfrak{P}^{66}$ "affectionne cette forme." For a similar tendency in **א** and D see the examples (not all singular) of shifts in tense given in von Soden, *Die Schriften, Untersuchungen*, 932–933 and 1327.

[672] See Fee, *Papyrus Bodmer II*, 46.

[673] Cited by BDF, §343; the λελαληκεν of most manuscripts is viewed as a perfect used for aorist in narrative, so that $\mathfrak{P}^{66}$'s reading is a more correct use of the tenses.

[674] Fee, *Papyrus Bodmer II*, 46, cites "four places where $\mathfrak{P}^{66}$ changes an imperfect to an aorist": our **9:10**, our 12:11b, 12:13, and 12:37. But he is here considering $\mathfrak{P}^{66}$'s differences from the Neutral tradition, and so counts **9:10** (which he cites [107] as being supported by D in having ειπαν for ελεγον), 12:13 (εκραυγασαν supported by B*), and 12:37 (επιστευσαν supported by G f^{13} *pc*). Support at the last two places is found in Tischendorf, and so the readings are not in our list. And he overlooks the support (in von Soden) from 69 for 12:11b. Nevertheless, it is certainly plausible that we are here seeing a genuine tendency of $\mathfrak{P}^{66}$, which happens to coincide with that of other scribes on occasion. On the other hand, at 12:11b I would rather see the influence of parallel expressions.

Fee further observes that only twice does $\mathfrak{P}^{66}$ differ from the Neutral tradition in changing an aorist to an imperfect: 7:30 (επεβαλλεν, supported by X in Tischendorf) and 7:39 (ελεγεν, supported by **א** in Tischendorf). Fee notes that the first is probably merely a scribal slip, and that the scribe corrected the same reading at 7:44 (our 7:44a). Cf. the similar correction at 8:17. However, both these corrections occurred at line breaks, and $\mathfrak{P}^{66}$'s reading at 7:30 is complete on its line.

[675] Kieffer, *Au delà des recensions?* 174, referring to BDF, §373, notes that the aorist subjunctive is more frequent than the present subjunctive in the New Testament, but that in the Ptolemaic papyri there are almost as many present subjunctives, and concludes: "La leçon de $\mathfrak{P}^{66}$ peut donc être le reflet du II^{e}–III^{e} s." Cf. Robertson, *Grammar*, 1010; Turner, *Grammar* 3:114–115. Fee, *Papyrus Bodmer II*, 47, contends that $\mathfrak{P}^{66}$'s aorist is more "logical." He includes there also $\mathfrak{P}^{66}$'s ελθη at 7:27, for which Tischendorf already cites some support.

[676] Fee, *Papyrus Bodmer II*, 46, notes that both of these "occur in a *logion* of Jesus, and in each case the reading of $\mathfrak{P}^{66}$ is more 'existential' for the scribe's contemporaries." Comfort and Barrett, 383, say of 8:36 (thinking that it is singular): "the scribe changed 'you will be free' to 'you are free' in the interest of his Christian readership who would have already received freedom in Christ."

[677] Presumably the scribe took the participle as agreeing with the preceding λαλω. Schnackenburg, *Das Johannesevangelium* 2:255 n. 4, cites the readings of $\mathfrak{P}^{66*}$, e, sy^{s}, and sy^{p}, and comments: "Das sind alles Versuche, mit dem schwierigen Text fertig zu werden."

Future middle indicative or aorist middle subjunctive to aorist active subjunctive: asterisked 11:22 (αιτηςη *vel* αιτηςει > αιτηςης).

Different verb (3 exx. and 1 asterisked):
10:16 αγαγειν > cυναγαγειν (HarmPar).[678]
13:1a ηλθεν *vel* εληλυθεν > ηκει (HarmPar).
17:3 απεστειλας > επεμψας (HarmGen).[679]

Asterisked:
8:51 θεωρηςη *vel* θεωρηςει > ιδη (HarmPar).

Noun form (2 exx.):
6:52 caρκα > caρκαν.
6:53 caρκα > caρκαν.[680]

Case:
21:2 διδυμος > διδυμου.[681]

Different noun (4 exx.):
8:20 ρηματα > ρητα.

Although ρητον does not occur in the New Testament, the plural form would be appropriate here.[682]

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[678] This addition of cυν- as a harmonization to the parallel is the only example in $\mathfrak{P}^{66}$ of a singular reading involving a prepositional prefix.

[679] Martin and Barns (*Papyrus Bodmer II, Supplément, Nouvelle édition*) read: [… απ|ε]πεμ-ψας here, and Nestle-Aland and Aland's *Synopsis* cite $\mathfrak{P}^{66vid}$ for απεπεμψας. Swanson, who just prints -εμψας, describes απεπεμψας as a conjecture of Aland, presumably because Aland cites it (without comment) in his "Neue neutestamentliche Papyri II," 67. The IGNTP leaves it open, but Comfort and Barrett restore απε]πεμψας. However, there seems to be no justification for reading the prefix απ-. Indeed, the space appears to be against its presence, and ἀποπέμπω does not occur in the New Testament. Fee (*Papyrus Bodmer II*, 122) has επεμψας as the reading, and I follow him.

[680] On the interchange see BDF, §46(1), and Gignac, *Grammar* 2:45: "The acc. sg. of consonant stems very frequently ends in -αν." (Of course, the shift here merely involves the addition of -ν, and as Gignac notes [46] was thus aided by phonetic developments.) At the correction 6:42c $\mathfrak{P}^{66}$ originally wrote μητεραν. Cf. caρκαν also at Eph **5:31** in $\mathfrak{P}^{46}$, γυναικαν at Rev **12:13b** in $\mathfrak{P}^{47}$, and ελπιδαν at 1 Pet **1:3c** in $\mathfrak{P}^{72}$. Colwell ("External Evidence," 7) classifies these two readings in $\mathfrak{P}^{66}$ as nonsense readings, and calls attention to the fact that $\mathfrak{P}^{66}$ goes on to write την caρκα at 6:54 and 6:56.

[681] Martin printed [δι]δυμος, revised by Martin and Barns to δ[ι]δ̣υ̣μ̣ο̣ς̣. However, the ο is in fact quite clear in the photograph, only a small upper right section being missing in the triangular shaped hole. Consequently, as I suggested in my dissertation (426 n. 12), the following letter survives in the traces that appear before the subsequent κ (of και ναθαναηλ); these can only be an υ and thus the final υ should be printed without a dot, i.e., δ[ι]δ̣υ̣μου. (The final υ at **21:2** is much more intact than the one at 20:18 [p. 146, l. 7], where we read -λλο̣υ̣cα.) Comfort and Barrett follow the editors, and the IGNTP has δ[ ]δ̣υ̣μ̣ο̣ς̣, although there is only the smallest remnant of the second δ. If our reading is correct, the scribe took Thomas to be ο λεγομενος διδυμου, that is, as "said to be the son of Didymus." This appears to be the only place where $\mathfrak{P}^{66}$ confuses the case of a noun, and is a mere blunder.

[682] The word ρητον occurs (in the singular) in the LXX, translating דָּבָר at Exod 9:4 and 22:9(8); at the latter place for ρητον one minuscule has ρημα. And (according to Field, ed., *Origenis Hexaplorum quae supersunt*, ad locc.) at Prov 31:1 (for דִּבְרֵי) Aquila has ρητα where

10:3 προβατα > προβατια (HarmCont).
13:5 νιπτηρα > ποδονιπτηρα.

Although it is not a New Testament word, ποδονιπτηρ is attested as a later form of ποδανιπτηρ,[683] and the meaning is quite appropriate in the context.[684]

21:6b ρηματι > ονοματι (HarmGen).

Different conjunctions (3 exx. and 3 asterisked):
7:28 ουν > δε.
8:25a ουν > και (with accompanying change of word order).
15:12 καθωc > ωc.[685]

Asterisked:
5:19 αν > εαν (HarmCont).
9:28a δε > γαρ.
11:54a ουν > δε.

It is interesting that, at the first two places, $\mathfrak{P}^{66}$ replaces ουν, which is elsewhere introduced (**18:38a** [as well as the asterisked 10:32 and 18:31]) to relieve asyndeton, and which is characteristic of Johannine style.[686]

Different pronouns (5 exx.):
1:21 τι > τιc (HarmCont).[687]
8:28 ουδεν > ουδε εν.[688]

Theodotion has ρηματα, but at Isa 39:2 (דָּבָר) ρημα is found in Aquila (and Theodotion according to the Göttingen LXX), while Symmachus has ρητον. Of course, there can be no doubt that at John **8:20** $\mathfrak{P}^{66}$ has simply blundered. At 6:63c the scribe originally dropped the third syllable of the same word, but then corrected his error.

[683] LSJ, s. ποδανιπτήρ.

[684] Metzger, *Early Versions*, 140, notes the contact with the proto-Bohairic at this reading, and elsewhere (*The Text of the New Testament*, 40 = Metzger and Ehrman, *The Text of the New Testament*, 57) says that it is "a picturesque word," echoing his early assessment in "106 Precious Pages," *The Living Church* 134, no. 8 (Feb. 24, 1957) 11, and his comments in "Recent Developments," 146. Fee (*Papyrus Bodmer II*, 55) says that "is a more expressive—and accurate—word at this point than νιπτηρα." Birdsall, *The Bodmer Papyrus*, 13, calls the reading of $\mathfrak{P}^{66}$ here "an evident correction," i.e., of the authentic text, and King and Patterson, "Textual Studies," 167, cite this as a possible "classical tendency."

[685] Kilpatrick ("Atticism," 133 = *Principles and Practice*, 26–27) has noted Phrynicus's condemnation of καθώc (see Rutherford, *The New Phrynichus*, 495), and cited a few places (but not this one) in the New Testament "where another expression is substituted for καθώc."

[686] Fee, *Papyrus Bodmer II*, 44 n. 16, cites **7:28**, **8:25a**, and the asterisked 9:28a, 11:54a. See also his discussion, ibid., 45. He cites **15:12** among the "Other Variants" (ibid., 121), but seems not to discuss the asterisked 5:19.

[687] It is simplest to suppose that $\mathfrak{P}^{66}$'s reading derives from that now found in $\mathfrak{P}^{75c}$ C* Ψ 33 *pc*, although one finds τιc also in 828* and 1071. The Armenian version is cited in UBSGNT[3] as supporting the reading of $\mathfrak{P}^{75}$ C* Ψ 33 *pc*, but UBSGNT[4] reports "(arm)" as supporting the reading of B. In fact, the Armenian **եւթէ ով ես դու եղիա ես** literally corresponds to τιc ουν ει cυ ηλειαc ει, assuming that **եւթէ** represents the postpositive ουν.

[688] Cf. Gignac, *Grammar* 2:186; and note μηδε εν for μηδεν at Acts **8:24** in $\mathfrak{P}^{45}$ (and chapter 4, n. 336). Birdsall (*The Bodmer Papyrus*, 13) says that $\mathfrak{P}^{66}$'s preference for ουδε εν and ουδεπω "may arise from stylistic editorial standards," and refers (n. 2) to BDF, §302(2), on ουδε εν,

9:37 εκεινος > αυτος (HarmCont).
13:35a εμοι > εμου (HarmGen).
15:24 ουδεις > μηδεις (HarmCont).[689]

Different gender (1 asterisked):
15:19a το ιδιον > τον ιδιον (HarmCont).

Different prepositions (1 or possibly 2 exx. and 1 asterisked):
1:50 υποκατω > υπο (with accompanying change of case, HarmCont).
11:33 μετα > συν (or perhaps an addition of συν, HarmCont).

Asterisked:
11:30 εν > επι.

Different adjective (2 exx. and 1 asterisked):
15:8 πολυν > πλειονα (a shift to the comparative, HarmCont).
18:16a γνωστος > γνωτος.[690]

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adding (*The Bodmer Papyrus*, 13 n. 2) that "the same criteria may have applied to οὐδέπω." Fee (*Papyrus Bodmer II*, 54) remarks: "It [$\mathfrak{P}^{66}$] seems to have a tendency to read ουδε εν for ουδεν (3:27 with $\mathfrak{P}^{75}$ B; 5:19, 30; but cf. 1:3)." Fee thus overlooks the best evidence for this tendency in $\mathfrak{P}^{66}$: the singular reading at **8:28**. At the other three texts the support for ουδε εν is:

3:27 $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ B 472 (*pc*)
5:19 $\mathfrak{P}^{66}$ f^{1} 124 565 660 (*pc*)
5:30 $\mathfrak{P}^{66}$ G *pc*

On the other hand, at 1:3 ουδεν is read by $\mathfrak{P}^{66}$ **א*** D f^{1} 71 1071 (*pc*). Finegan (*Encountering New Testament Manuscripts*, 171) refers to 3:27, 5:19, 5:30, and **8:28**, and then in connection with 1:3, comments: "But here, in spite of that apparent preference elsewhere, $\mathfrak{P}^{66}$ reads οὐδέν, which makes it a weighty reading. A change from the less strong ('nothing') to the strongest possible ('no single thing') statement is more likely than the reverse." Cf. a similar remark by Schnackenburg, *Das Johannesevangelium* 1:163.

By the way, although it is tempting to see this variation as at most a minor stylistic point, Heracleon and Origen were able to find theological significance in such variation at John 1:3. Finegan notes (*Encountering New Testament Manuscripts*, 171) that the change to ουδε εν, found already in $\mathfrak{P}^{75}$, "could well have been made, even early, over against the Gnostics," and goes on to refer to Origen and Heracleon, as well as to Schnackenburg, *Das Johannesevangelium* 1:215–217. See also Ehrman, "The Use and Significance of Patristic Evidence for NT Textual Criticism," in *New Testament Textual Criticism, Exegesis and Church History*, ed. Aland and Delobel, 128–129. It thus is incorrect to assert that there is no difference, as does van Minnen, "The Punctuation of John 1:3–4," 33 n. 5: "Some early manuscripts read οὐδέν, presumably a mere slip. οὐδέν and οὐδὲ ἕν are completely interchangeable in Greek."

[689] The space shows that $\mathfrak{P}^{66}$ certainly wrote μηδις.

[690] At **18:16a** Martin and Barns edit γν[ω]ςτος, which is followed by the IGNTP and Comfort and Barrett. However, Barns, "Papyrus Bodmer II," 328, corrects this to γνῶτος, as is found also in Colwell, "External Evidence," 7, and Aland, "Neue neutestamentliche Papyri II," 69, and hence in my dissertation. The dot of ink just below the tear must be the extreme left end of the horizontal of the τ. To the left of that dot is the right third of the ω, whose left side can still be seen just to the right of the ν. There is thus no space for a c.

Although this word does not occur in the New Testament, it appears to be meaningful, and could either be an "older and more correct form of γνωστός,"[691] or have the meaning *kinsman, brother*.[692]

Asterisked:
1:27a αξιος > ικανος (HarmPar).[693]

Different adverbs (2 exx. and 2 asterisked):
7:8 ουπω > ουδεπω (HarmCont).
7:30 ουπω > ουδεπω (HarmCont).

Asterisked:
10:40b οπου > ου (Leap [οπου]).
18:27 ευθεως > ευθυς (HarmPar).[694]

Others (6 or 7 exx. and 1 asterisked):
9:30 εν τουτω > τουτο.[695] Since τουτο and τουτω would have been pronounced very similarly, this could amount to no more than omission of εν.
10:34 αυτοις ο ιησους *vel* αυτοις ιησους *vel* αυτοις ο ιησους και ειπεν > ιησους και ειπεν αυτοις (HarmGen).[696]

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[691] LSJ, s. γνωτός (A). Apparently the only variations involving γνωστός in the New Testament (besides this one) are John 18:16 (γνωστος | γνωριμος N) and Acts 15:18 (γνωστα | γνωστον $\mathfrak{P}^{74}$ A D | φανερα 241). At 18:15 $\mathfrak{P}^{66}$ preserves only]τος in the upper margin.

[692] LSJ, s. γνωτός (B).

[693] This is supported by $\mathfrak{P}^{75}$ (its asterisked John 1:27).

[694] See von Soden, *Die Schriften, Untersuchungen*, 1391; Robertson, *Grammar*, 549; BDF, §§ 21 and 102(2); Abbott, *Johannine Grammar*, §§ 1910–1915.

[695] Comfort and Barrett edit τουτω, but τουτο is certain.

[696] Klijn ("Papyrus Bodmer II," 329–330) says that $\mathfrak{P}^{66}$ here reads "cum D aeth," and suggests that this "may be a conflate reading in $\mathfrak{P}^{66}$ and D," i.e., from the majority reading απεκριθη ο ιησους and sy^{s}, which Klijn cites as και ειπεν αυτοις ο ιησους. (Klijn's citation of sy^{s} apparently derives from von Soden, where "$sy^{[c]}$," which implies $sy^{s.p}$, is cited as having ειπεν for απεκριθη.) Birdsall, *The Bodmer Papyrus*, 15, criticizes Klijn's suggestion on several counts. First, he says that the witnesses cited in Tischendorf and von Soden, D $sy^{pal\ a}$ bo aeth, do not "concur exactly with $\mathfrak{P}^{66}$. The Ethiopic and the Palestinian Syriac attest the same order and words, but with the honorific addition of ο κυριος before ιησους: the Bohairic omits αυτοις: D reads απεκριθη ιησους αυτοις και ειπεν." I believe that in any case what Klijn means is that D aeth agree with $\mathfrak{P}^{66}$ in having both απεκριθη and ειπεν, but in fact Birdsall's statements need some revision. D does not read as he asserts, it is only $aeth^{ro}$ (but not $aeth^{pp}$) that has the honorific addition, while both $aeth^{pp}$ and $aeth^{ro}$ add αυτοις as a suffix to ειπεν, and the omission of αυτοις is by only two manuscripts of the Bohairic (as cited by Horner). Second, Birdsall criticizes the representation of the Syriac (he follows Klijn in referring to sy^{s} alone) as ειπεν, "since the Old Syriac usually renders απεκριθη και ειπεν by a single verb and as a rule by ענא as here," referencing F. Crawford Burkitt, ed., *Evangelion Da-Mepharreshe*, 2: *Introduction and Notes* (Cambridge: Cambridge University Press, 1904) 90–92. In fact Burkitt's observation is that sy^{s} and sy^{c} often render απεκριθη και ειπεν by ܐܡܪ alone, not by ܚܕ. (See also Brock in Metzger, *Early Versions,* 96, and now more fully Williams, *Early Syriac Translation Technique,* 255–262.) And indeed at 10:34 both sy^{s} and sy^{p} have ܐܡܪ ܠܗܘܢ ܝܫܘܥ (with no prefixed rendering of και). But Birdsall's view (as it seems) that sy^{s} is translating απεκριθη και ειπεν here is surely implausible. Rather, the ܐܡܪ of sy^{s} is most probably rendering αποκριθεις of the majority reading. And the ܐܡܪ of sy^{p} is even more likely to represent αποκριθεις without ειπεν, since, as Burkitt says (*Evangelion Da-Mepharreshe* 2:90): "In S. John, where the usual Greek phrase

12:22 This is a perplexing place.[697] $\mathfrak{P}^{66*}$ has a text that seems closest to the majority reading (whose earliest witness seems to be the eighth-century 0250), but $\mathfrak{P}^{66*}$ adds to that reading ο before ανδρεας (as does D), δε after ανδρεας, and ο before φιλιππος (as do W 1321), so as to create a singular reading. At some further review, though, the scribe deleted the added articles as well as the initial και παλιν, and left another singular reading. That reading is in fact closest to that of Θ, and I earlier supposed that the simplest explanation of $\mathfrak{P}^{66c}$'s reading was that the scribe substituted δε for τε in the reading of Θ.[698] But this now seems to me implausible, since it postulates a reading known only in Θ as the source of $\mathfrak{P}^{66}$'s reading more than six centuries earlier. (Indeed, a more plausible historical connection would be that Θ's reading derives from that of $\mathfrak{P}^{66c}$.)[699] The relationships among the various readings are very obscure, and I have considered the reading of $\mathfrak{P}^{66c}$ as simply a substitution from one of the other readings, resulting from the scribe's having been confused by some indication of correction in his *Vorlage(n)*.

14:22 αυτω > προς αυτον.

15:4 ουδε υμεις εαν μη εν εμοι μεινητε (*vel* μενητε) > και ο εν εμοι μενων (HarmCont). This is the most substantial rewording in $\mathfrak{P}^{66}$.

16:32 ιδου > ιδε (HarmCont).[700]

18:35 μητι > μη γαρ (or perhaps γαρ has been added).

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is ἀπεκρίθη καὶ εἶπεν (or λέγει), syr.vg [i.e., sy^{p}] has 'answered and said' every time except Joh iv 17." Indeed, ܐܡܪ alone (and not ܩܒܠ) regularly represents αποκρινεσθαι. So both sy^{s} and sy^{p} are doubtless just translating αποκριθη without ειπεν, as we find in virtually all the Greek witnesses at 10:34. The conflation hypothesized by Klijn is thus refuted. By the way, Fee, *Papyrus Bodmer II*, 27 n. 18, observes that both Klijn and Birdsall miscite D in their debate.

[697] Although Nestle-Aland and Aland's *Synopsis* cite "b ff^{2}" as supporting $\mathfrak{P}^{66*}$ here, in fact those witnesses read "andreas autem et philippus iterum," thus shifting the equivalent of παλιν. I have accordingly cited them in parentheses.

[698] See my dissertation, 420 and 448 n. 190. Of course, the transition either way between δε and τε would be easy enough; cf. BDF, §443(1).

[699] Fee, *Papyrus Bodmer II*, 67, does not even give the reading of Θ in connection with $\mathfrak{P}^{66}$'s reading at **12:22**. However, he does note (ibid., 45, and see 104) that $\mathfrak{P}^{66}$ has a non-singular substitution of δε for τε at 4:42. Fee (ibid., 31) includes this as one of the readings where $\mathfrak{P}^{66}$ "is now the earliest witness to the reading of the Byzantine tradition"; this is with respect to $\mathfrak{P}^{66*}$'s reading και παλιν without ερχεται. Note further that $\mathfrak{P}^{66c}$ is supported by Θ only in having neither και παλιν nor ερχεται, and accordingly Fee (ibid., 31) cites them together for this omission. Fee further states (ibid., 32) that von Soden "adopts the conflate reading at 12:22," namely the reading of **א** 157 that combines και παλιν and και (before λεγουσιν); but in fact von Soden prints only παλιν, not και παλιν, and thus seems to have constructed a reading here that is, in its entirety, not supported by any one manuscript (see Nestle-Aland, Appendix III).

[700] The *editio princeps* and the *Supplément* suppose that $\mathfrak{P}^{66}$ omits ιδου, but Fee, *Papyrus Bodmer II*, 97 (as 16:31; see also 110), correctly notes that the space suggests rather a substitution of ιδε, and observes that the remains before ε are more consistent with δ than with τ (as from πιστευετε).

There is frequently confusion between ιδου and ιδε; see Kilpatrick, "ἰδού and ἴδε in the Gospels," *JTS*, n.s. 18 (1967) 425–426 = *Principles and Practice*, 205–206, who mentions John 16:32, but without noting the reading of $\mathfrak{P}^{66}$.

Asterisked:
16:19 μετ αλληλων > προc αλληλουc (HarmCont).[701]

The scribe shows remarkably few signs of being willing to make extensive changes to his *Vorlage*. Of the 52 or 53 or 54 substitutions, only 5 involve more than a simple word for word replacement: **9:30**, **10:34**, **12:22** (probably), **14:22**, **15:4** (and the asterisked 16:19).

Bultmann has combined several of our classifications by characterizing the readings of $\mathfrak{P}^{66}$ as:

> Es sind im wesentlichen Abweichungen in der Wortstellung und in grammatischen Formen (z.B. im Gebrauch der Tempora) und kleine Ergänzungen (z.B. des Possessiv-Pronomens oder des aus dem Zusammenhang zu ergänzenden Objekts), die der Verdeutlichung dienen.[702]

Kilpatrick quotes this approvingly, adding: "Anyone who has studied the readings of $\mathfrak{P}^{66}$ will agree with this: apart from mere mistakes the largest single class of variants is stylistic."[703] Bultmann may well be relying on the comments of Martin in the *editio princeps*, who lists 13 allegedly singular readings in $\mathfrak{P}^{66}$ that might be called structural or stylistic.[704] However, 3 of these have been corrected: 11:2 (where $\mathfrak{P}^{66*}$ is singular), 11:33 (cited as 11:34, where neither $\mathfrak{P}^{66*}$ nor $\mathfrak{P}^{66c}$ is singular), 13:24a (where $\mathfrak{P}^{66*}$ seems to be singular). And 5 have support already in Tischendorf: 6:64 (= **א**^{c}, **א*** omits τιc), 12:6 (ειχεν και = ς *pm*), 13:12 (= ς **א**^{c} A^{c} L Ψ 33 1241 *al*), 13:26 (= ς *pm*), 14:5 (= ς *pm*). But 5 are indeed singular: **8:26**, **9:30**, **12:11a**,[705] **12:22** ($\mathfrak{P}^{66c}$, where $\mathfrak{P}^{66*}$ is singular as well), **14:22**. These have all been discussed in this section, except for **12:11a**, which is discussed under omissions.

Similarly, Barbara Aland states that "$\mathfrak{P}^{66}$ ist bekannt nachlässig geschrieben und produziert dadurch oder übernimmt auch schon eine Fülle

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[701] This is from the fragments that were identified by Aland; see n. 11 above. On the reading see Aland, "Über die Möglichkeit der Identifikation," 35–36 = "Neue neutestamentliche Papyri III," *NTS* 20 (1973–1974) 379.

[702] Rudolf Bultmann, *Das Evangelium des Johannes*, Ergänzungsheft: Neubearbeitung 1957 (Göttingen: Vandenhoeck and Ruprecht, 1957) 59: "They are essentially changes in the word order and in grammatical forms (e.g., in the use of the tenses) and small additions (e.g., of the possessive pronoun or of the object to be supplied from the context), which provide clarification." Bultmann also refers there to the frequent agreement of $\mathfrak{P}^{66}$ and **א**, and asserts that $\mathfrak{P}^{66}$ has "einige von ihm [**א**] abweichende und auch der sonstigen Textüberlieferung gegenüber originelle Lesarten," but gives no examples.

[703] "Atticism and the Text of the Greek New Testament," 125 = *Principles and Practice*, 15. In his later *Literary Fashions*, 1 = *Principles and Practice*, 63, he says: "A set of criteria which seemed to explain many variants was the literary and linguistic. Indeed Bultmann seemed to regard most of the variants associated with $\mathfrak{P}^{66}$ in John as of this kind." And in "The Bodmer and Mississippi Collection," 45, Kilpatrick says that "as Bultmann had noticed, in John variations were almost entirely stylistic in $\mathfrak{P}^{66}$."

[704] Martin, *Papyrus Bodmer II*, 151: "les variantes qui affectent la construction de la phrase et la forme de l'expression."

[705] It seems that this, rather than 12:11b, is the focus.

von Fehlern, meist Sprache oder Sinn glättender Art." And she then provides some details:

> Bei den Fehlern von $\mathfrak{P}^{66}$ handelt es sich meist um nur leichte glättende Eingriffe. Von ihnen kann man sehr oft nicht sagen, ob der Schreiber sie—bewußt oder sogar halb unbewußt—selbst vornahm, oder ob er sie in seiner Vorlage vorfand: Eine passende Partikelsetzung (Joh 10. 12), eine dem Sinn mehr entsprechende 'emphatischere' Wortstellung (Joh 10. 32), ein passenderes Kompositum statt des Verbum simplex (Joh 10. 16), ein klassischer partitiver Genitiv statt des umständlichen ἐκ (Joh 6. 60), ein passenderes Tempus (Joh 10. 38) usf.[706]

But these five examples are not all so clear. The readings seem to be the following:

- 6:60 partitive genitive instead of εκ; this was corrected by the scribe *in scribendo* (= correction 6:60a).
- 10:12 a placement of a particle; this seems to refer to the addition of δε before μισθωτος, which is supported by **א** D X Δ Θ Ψ f^{13} 33 157 579 1241 *pc* it vg^{cl} sy co (and ς A Γ 0250 565 700 1424 *pm* place δε after μισθωτος).
- **10:16** the scribe writes the singular composite συναγαγειν for αγαγειν, conforming to Mic 2:12 LXX or John 11:52.
- 10:32 the more emphatic order of words must be the order καλα εργα εδειξα υμιν, which is found in ς D L Δ f^{13} 579 700 1424 *pm* vg^{cl}.
- 10:38 the more fitting tense could be either πιστευσηται (= -τε) for πιστευητε or πιστευσαται (= -τε) for πιστευετε. The first was corrected by the scribe (= correction 10:38a), and the second is found in ς $\mathfrak{P}^{45}$ A Ψ f^{13} 157 565 700 1424 *pm*.

We have thus a mixture of diverse elements. The only reading that I would consider indicative of the scribe's tendencies is the singular reading at **10:16**, and this is perhaps more fitting, as the usage at John 11:52 suggests. The original reading at 6:60 was doubtless just a momentary lapse, immediately corrected, and the same may be true of the correction at 10:38 (if that is the reading involved). The other readings have broad support and are thus not the best evidence for $\mathfrak{P}^{66}$'s tendencies.

However, Aland adds after her list of examples:

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[706] "Neutestamentliche Textforschung und Textgeschichte," 343 and n. 15: "$\mathfrak{P}^{66}$ is well known to have been written carelessly and produces thereby or even takes over a lot of mistakes, mostly of the sort that smooths the language or the meaning." And: "In the mistakes of $\mathfrak{P}^{66}$ it is a matter mostly of only small smoothing changes. One can very often not say of them whether the scribe himself—consciously or even half unconsciously—put them forward, or whether he found them in his *Vorlage*: A fitting placement of a particle (John 10:12), a 'more emphatic' order of words that corresponds more to the sense (John 10:32), a more fitting composite instead of the simple verb (John 10:16), a classical partitive genitive instead of the awkward ἐκ (John 6:60), a more fitting tense (John 10:38), etc."

Aland later (347) turns to the need to understand the peculiarities of the early papyri in order properly to evaluate their testimony, and states: "Nehmen wir als Beispiel den $\mathfrak{P}^{66}$. Wegen seiner individuellen nachlässigen kleinen Glättungen ist er in allen entsprechenden Fällen,

> Wenn spätere Zeugen, auch die Koine, dasselbe lesen, muß das nicht heißen, daß sie von $\mathfrak{P}^{66}$ abhängig sind. Sie können die Varianten selbst verursacht oder übernommen haben.[707]

Naturally, the appropriateness of readings would encourage more than one scribe to create them. However, the pattern of attestation in these other readings appears to support the view that the readings existed already in $\mathfrak{P}^{66}$'s *Vorlage*, and were simply copied by the scribe. But then they can tell us little about that scribe.

Proper Names

One of the singulars involves the spelling of proper names.[708] At **5:2** we have a variation involving βηθcαιδα and the several alternative spellings of this name and of βηθεcδα. $\mathfrak{P}^{66}$ has βηθ- at John 1:44, but shifts to βηδ- here at **5:2** and later at 12:21. In general, the manuscripts show a good deal of fluctuation in their spellings, and in place of βηθcαιδα we find βηδcαιδα(ν) as follows (in the Greek manuscripts):

Matt 11:21 $\aleph^{*,c}$ K Π* 489 565.
Mark 6:45 A 2 579.
Mark 8:22 *Nullus codex.*
Luke 9:10 $\mathfrak{P}^{75}$ $\aleph^{ca}$ D K N 213.
Luke 10:13 $\mathfrak{P}^{75}$ A B* (D βεδ-) 579^{c} (man 1 in scribendo).[709]
John 1:44 $\mathfrak{P}^{75*}$ Θ 579.
John **5:2** $\mathfrak{P}^{66}$ *solus.*
John 12:21 $\mathfrak{P}^{66}$ D K W 0250 *pc.*

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also bei Partikeln, Artikeln, Wortumstellungen, einem Kompositum statt des verbum simplex, Tempusänderungen und ähnlichem, nur mit äußerster Vorsicht als Zeuge zu betrachten. Im übrigen aber ist er von hoher Kompetenz."

[707] Ibid., 343 n. 15: "If later witnesses, even the Koine, read the same, that does not have to mean that they are dependent on $\mathfrak{P}^{66}$. They could have created the variants themselves or adopted them." In her "Die Münsteraner Arbeit," 63, Aland contrasts $\mathfrak{P}^{66}$'s type of "Glättung" with that of $\mathfrak{P}^{45}$, and says that $\mathfrak{P}^{66}$ "überwiegend kleinere stilistische Änderungen in diesem Sinne und Anpassungen an das Normalgriechisch aufweist, die später charakteristischerweise häufig vom byzantinischen Text aufgenommen werden."

[708] See also 13:2b, which is considered to be orthographic.

[709] For βηδ- the IGNTP reports B 579*, while Swanson reports B* 579. In fact, both Tregelles and Tischendorf already cited B* for βηδ- (corrected to βηθ-), as is confirmed by the facsimile. Furthermore, after seeing a microfilm I was able to examine 579 itself, and am convinced that an original θ was changed *in scribendo* to δ. The δ is clearly the result of a correction from θ; the scribe darkened the top half of the original θ, and then drew the top line for a δ, resulting in a shape incompatible with an original δ. Moreover, the scribe writes the cursive top of δ extending far to the right, and so the correction was made before the scribe continued with the next letter (c), since it follows the δ with the appropriate spacing; if the scribe had first written θc(αιδα) and *then* made the correction, there would be less space before the c.

It is possible, of course, that the confusion is simply orthographic,[710] although both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ exhibit peculiar patterns in their spellings. $\mathfrak{P}^{66}$ begins with βηθ-, and then changes to βηδ- for the final two occurrences.[711] $\mathfrak{P}^{75}$ has βηδ- in Luke, starts to continue this spelling in John, but corrects himself (at 1:44), and writes βηθ- there and subsequently in John.[712]

Conflations

The reading at **17:5** is, as noted earlier, a conflate reading resulting probably from a partially effected correction (17:5). The Western reading that the scribe originally copied had παρα σοι after ειχον, whereas the usual reading has παρα σοι after ειναι. After copying this verse, the scribe returned to make a superlinear addition of παρα σοι after ειναι, but he neglected to delete the prior παρα σοι. The result is therefore a conflate reading. Probably the scribe intended to switch from the Western reading to the usual reading and simply overlooked the earlier παρα σοι, although it is also possible that he misinterpreted some correction or marginal note in his *Vorlage(n)*.

The asterisked 14:14 is similarly a conflation that appears to result from an incomplete correction (14:14).[713] Probably the scribe intended to replace his original εγω, which was found in his *Vorlage*, with τουτο, which was in the second exemplar used for checking, and forgot to omit εγω; we would thus have something similar to what happened at **17:5**.[714]

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[710] See Gignac, *Grammar* 1:96–97, on the confusion of δ and θ.

[711] De la Potterie, "Een nieuwe papyrus," 121 n. 11, asserts that $\mathfrak{P}^{66}$'s spelling (at **5:2**) indicates that the papyrus was written in Egypt. See also King and Patterson, "Textual Studies," 259–260, as well as Quecke, *Das Johannesevangelium saïdisch*, 49 (and n. 4).

[712] See pp. 639 and 690 below on $\mathfrak{P}^{75}$'s correction at John 1:44 and related readings. David J. Wieand, "John V. 2 and the Pool of Bethesda," *NTS* 12 (1965–1966) 394–395, discusses John **5:2**, and includes a discussion (394 n. 1) of the readings of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$.

[713] This reading was described by Barrett, "Papyrus Bodmer II: A Preliminary Report," 177, as "important, because it enables us to see the process of conflation actually going on at the very early date at which $\mathfrak{P}^{66}$ was written." According to Fee, "The Corrections of Papyrus Bodmer II and Early Textual Transmission," 257, this is the unique conflation in $\mathfrak{P}^{66c}$; see also his *Papyrus Bodmer II*, 26. (For his interpretation of **17:5** see the discussion above.)

[714] On the correction see the earlier discussion. Apparently M* has conflated the same two readings, but in the other order. However, the similarity of vss. 13 and 14 makes it possible that these conflations are actually of εγω at vs. 14 with τουτο at vs. 13, although then one would also expect the conflation to have occurred originally; so this may have happened with M* and 1241 (the readings of both of which were confirmed by microfilm), but probably not with $\mathfrak{P}^{66c}$. (At John 14:13 the only divergence from τουτο ποιησω is 472's και τουτο ποιησω.) By the way, Tischendorf reports that Γ reads εγω, as is implied by von Soden, who probably is following Tischendorf. However, Nestle-Aland cites Γ for τουτο, as is confirmed by the photographs at the INTTF. (Swanson cites Γ for only John 6:14–8:3 and 15:24–19:6, indicating a lacuna

Moreover, three and possibly four conflate readings have been corrected: 2:13, possibly 7:46b, 8:33, and 16:19a, as discussed earlier.[715] We may suppose that the conflations arose from corrections to the *Vorlage* that were misunderstood. So they would presumably have been noticed and corrected at least during the check with a second *Vorlage*.

Harmonizations to Parallels

Five of the singulars of 𝔓[66] (and 6 asterisked) may have arisen by harmonization to remote parallels:[716]

6:69 The reading here may be influenced by John 11:27 and Matt 16:16.[717]

10:16 The substitution of συναγαγειν may have come about because of συναγομενος συναχθησεται of the parallel in Mic 2:12 LXX, or was perhaps occasioned by συναγαγη in the similar passage at John 11:52.[718]

13:1a The reading here is likely assimilated to the ουπω ηκει η ωρα μου of John 2:4.[719]

18:38c If the transposition here is not merely a corrected leap, then it is probably a harmonization to ουδεν ευρισκω αιτιον εν τω ανθρωπω τουτω in Luke 23:4.

19:2 𝔓[66]'s order is similar to ακανθινον στεφανον in Mark 15:17, but disagrees with Matt 27:29 (which is a closer parallel).

And the 6 asterisked readings are:

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elsewhere; thus he evidently had access only to the Oxford portion of the manuscript [see Tischendorf, *Novum Testamentum Graece* 3:401], and indeed I was able to use at the ABMC only a microfilm of the Oxford portion.)

[715] See pp. 455–456 above.

[716] Colwell ("Scribal Habits," 113) underestimates the extent of harmonization to parallels, since he says that only 10 examples occur in the three papyri he studies; he cites our **6:69**, and alludes to our asterisked 1:27a and 1:27b (see n. 720 below). See also n. 752 below on **21:6b**.

[717] Fee (*Papyrus Bodmer II*, 54) thinks that the reading "is probably a partial harmonization to Matthew, which later scribes took the whole way." The Coptic witnesses that agree with 𝔓[66] here could be independently harmonizing.

[718] Fee (*Papyrus Bodmer II*, 55) says simply that the reading of 𝔓[66] is "more expressive" than the other reading. Haines-Eitzen, *Guardians of Letters*, 71, sees this example as suggesting "that the scribe is familiar with the whole of the Gospel of John and so can import something from later." Comfort and Barrett, 382–383, seem to refer to this (but calling it "10:3") and say: "the scribe responded to the implications of the text by changing the words 'I will lead my sheep out' to 'I will gather my sheep together'—which is the more expected statement."

[719] The reading εληλυθεν of ς *rell* is, by the way, probably harmonized to the εληλυθεν η ωρα of John 12:23. D's reading may have been influenced by John 7:6. (Von Soden notes both of these parallels.) Haines-Eitzen, *Guardians of Letters*, 71, rejects this as a harmonization to a "remote parallel," saying that it "seems to be better explained by the fact that the scribe has simply recalled something from earlier in the text he is copying." Here we agree on the facts, but differ on the terminology to be used. See also Colwell, "Scribal Habits," 122.

1:27a ικανος is substituted from the firm parallels of Matt 3:11, Mark 1:7, and Luke 3:16.
1:27b The word order of Mark 1:7 and Luke 3:16 is followed.[720]
8:51 ιδη with reference to θανατον, as at Luke 2:26 and Heb 11:5.
12:11b The reading επιστευσαν seems to have arisen from 4:39, 7:31, 8:30, 10:42, and 11:45, where we have πολλοι and επιστευσαν together.
18:10 The position of αυτου agrees with Luke 22:50 (according to $\mathfrak{P}^{75}$ **א** B L T 0171 f^{13} 579 892 2542 *pc*), although it disagrees with Matt 26:51 = Mark 14:47.
18:27 ευθυς agrees with Mark 14:72 (according to **א** B L 0250 *pc*), but disagrees with Matt 26:74.[721]

Harmonizations to the Context

We again find that most of the harmonizations are to the immediate context; as many as 26 such examples (and 12 asterisked) occur in the papyrus.[722] These may be classified as follows; no omission occurs among them. (At **11:33** it is unclear whether the preposition was added to the reading found in $\mathfrak{P}^{45}$, or replaced the preposition found in D.[723])

Addition (8 or perhaps 9 exx. and 7 asterisked):
3:33 τουτο in vs. 32.[724]

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[720] Colwell ("Scribal Habits," 113) observes: "In both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ the Baptist's statement of his unworthiness in John uses the language of the Synoptic Gospels." In fact, it seems quite plausible that at 1:27a (where $\mathfrak{P}^{75}$ agrees) and 1:27b we have independent harmonizations by the various scribes: with respect to 1:27a, note that at Acts 13:25 αξιος is replaced by ικανος in Ψ 181 307 337 460 618 1270 2818; and with respect to 1:27b, note that again at Acts 13:25 αυτου is added *post* ποδων by 206 429 1611 2138 *pc*, probably under the influence of Mark 1:7, Luke 3:16, and (perhaps) John 1:27.

It is interesting that Colwell seems to take both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ as having singular readings here. See also King and Patterson, "Textual Studies," 259, who describe 1:27a as "an unconscious comment," but fail to note its origin in the parallels. And they, ibid., 262, contend that "humility is emphasized" in the order at 1:27b, again without noting the role of the parallels. Lasserre, "Un nouveau manuscrit," 53, knowing only of $\mathfrak{P}^{66}$'s support here, notes that a correction (our 1:27a) was made just before this reading, and so "il y a lieu de penser que les deux manuscrits consultés [one for the initial copying, one for correction] s'accordaient sur ἱκανός." Surely this is very unlikely. But Lasserre goes on to refer to the Synoptic parallels and to ask: "Réminiscence involontaire? Tendance à l'harmonisation? Trace d'un commentaire analogue à ceux d'Origène et son adversaire Héracléon, qui glosent en effet tous les deux ἄξιος per ἱκανός? Leçon authentique?"

[721] $\mathfrak{P}^{66}$ has ευθεως at 5:9, but ευθυς at 13:30, 13:32, and 19:34 (6:21 is missing); it is thus possible that the scribe is simply following what he wrote at 13:30 and 13:32. Cf. Abbott, *Johannine Grammar*, §§1910–1915.

[722] See also pp. 536–537 for the examples that have been corrected.

[723] Birdsall, *The Bodmer Papyrus*, 13, calls $\mathfrak{P}^{66}$'s text here "far more polished than any other attested reading." Zimmermann, "Papyrus Bodmer II," 236, cites 954 as supporting $\mathfrak{P}^{66}$ in reading συν αυτη; of course, 954 has συν αυτη, but it also omits the prefix from the verb. In order to make the singularity of $\mathfrak{P}^{66}$'s reading clear, it should be understood as συν- *et* συν αυτη.

[724] Here the scribe first added the word as object of the verb (see Fee, *Papyrus Bodmer II*, 87), and then altered it to be the subject.

6:61 ιησουc in vs. 61a.[725]
8:25b ειπον υμιν in vs. 24.[726]
11:27 πιστευω twice in vs. 26 and once in vs. 27b.[727]
11:33 The preposition cυν, taken from the verbal prefix, was perhaps added to the text.
14:26 υμιν twice in vs. 25, υμιν in vs. 26b, υμαc twice in vs. 26b.

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[725] Fee (*Papyrus Bodmer II*, 54) says: "The redundant Iησουc is probably a careless harmonization to the ordinary Johannine ειπεν αυτοις Iησουc." This is possible, but the proximity of another occurrence of ιησουc would have made it unnecessary for the scribe to recall the general formula. Kieffer, *Au delà des recensions?* 166, referring to n. 120, says: "Il se peut que le scribe ait par mégarde copié une deuxième fois le Iησουc du début du verset."

[726] The interpretation of the end of John 8:25 is extremely unclear; see Metzger, *Textual Commentary*, 1st ed., 223–224 = 2d ed., 191; Robertson, *Grammar*, 730; BDF, §300(2); Abbott, *Johannine Grammar*, §§2154–2156. Both Funk, "Papyrus Bodmer II (𝔓[66]) and John 8,25," 95–100, and Smothers, "Two Readings in Papyrus Bodmer II," 111–122, have defended the reading of 𝔓[66] (i.e., 𝔓[66c]). Funk, besides noting (99) that 𝔓[66]'s reading "fits the context," also has an ingenious argument based on the manner of the correction: the addition of ειπον υμιν is made in the margin with a mark "./." in the text to show the place of insertion. Funk points out (97) that in all the other places where the scribe uses this symbol, "the correction has some support in the tradition. In the majority of examples, the reading supplied in the margin is universally attested, and in some places the text is meaningless without the addition. Only in 8, 25 is there no trace in the tradition. The probability is strong, then, that these two words (ειπον υμιν) stood in the text from which 𝔓[66] was copied."

On the other hand, Colwell ("Scribal Habits," 122) says: "The very difficult passage in John 8:25 is cleared up [in 𝔓[66]] by prefixing 'I said to you.'" Brown (*The Gospel According to John (i–xii)*, 348) notes that the reading of 𝔓[66] "is a tempting reading which makes good sense." Of course, this fact doubtless explains 𝔓[66]'s addition here. See also Barrett, "Papyrus Bodmer II: A Preliminary Report," 176–177, who calls 𝔓[66]'s reading "probably a secondary development"; de la Potterie, "Een nieuwe papyrus," 124; and Lasserre, "Un nouveau manuscrit," 53–55. Turner, *Grammar* 3:49, says that 𝔓[66]'s "ειπον υμιν την αρχην is simply an insertion to make things easier." Schnackenburg, *Das Johannesevangelium* 2:255 n. 1, states that the reading perhaps represents "[e]inen frühen Versuch, dem Satz einen Sinn abzugewinnen," and notes that the words are "nur an den Rand geschrieben."

Cf. also BDF, §300(2), where the reading is said to be "from the margin." Metzger (*Textual Commentary*, 1st ed., 224 ["which" for "that"] = 2d ed., 191) also refers to this reading as "a marginal correction which may be by the original scribe." Of course, such marginal additions are common in 𝔓[66], and here the hand certainly appears very close indeed to that of the scribe (the IGNTP says 𝔓[66*c]). As with the other singular additions that have arisen by correction, **3:33** and **14:26**, the scribe seems to have added a word or phrase from the immediate context for the purpose of clarification. This method of explanation seems to account adequately for the reading of 𝔓[66] at **8:25b**, and thus to remove it as a candidate for preserving the original text.

By the way, most manuscripts read ειπον ουν υμιν in vs. 24, but 𝔓[66] **א** *pc* have only ειπον υμιν. Thus, 𝔓[66]'s addition could have come without change from what occurred a few lines earlier (although there is the itacistic shift from υμειν to υμιν, perhaps made to save space in the margin).

[727] Fee (*Papyrus Bodmer II*, 55) says that this addition "appears to be in the interest of a more direct answer to Jesus' question." This is correct, but the word also comes from the immediate context, as noted by Colwell, "Scribal Habits," 113. It is, though, interesting that the exact form πιστευω occurs in John only at 9:38 (and is rare elsewhere in the New Testament), as pointed out by Calvin L. Porter, "John ix. 38, 39a: A Liturgical Addition to the Text," *NTS* 13 (1966–1967) 389. Porter notes (389–390) that scribes sometimes added πιστευω to the text, referring to 𝔓[66]'s reading at **11:27**, to the reading πιστευω for πεπιστευκα by B* (joined by 472 486 Chr) later in that verse, and to the (alleged) addition at Acts 8:37 (which includes πιστευω), and concludes: "These alterations in the text point to the fact that the inclination of the scribes

15:6 αυτα (ς $\mathfrak{P}^{75vid}$ A B K Γ Θ 579 700 892^{s} 1241 1424 *pm*, αυτο ℵ D L Δ Ψ 0250 f^{1} f^{13} 33 205 565 *l*844 *pm*, $\mathfrak{P}^{66}$ *vacat*) earlier in vs. 6.

18:38a ουν occurs in an almost identical phrase at the beginning of vs. 37.[728]

19:13b λεγομενον earlier in vs. 13.

What has occurred at 19:13 in $\mathfrak{P}^{66}$ is far from clear.[729] The scribe originally omitted εις τοπον λεγομενον, and one might thus find it unlikely that an omitted word would still have its influence later in the verse. However, besides the possibility that the phrase was in the scribe's mind in any case (as well as certainly in his *Vorlage*), it is also possible that the correction of that earlier omission (our 19:13b) was made before the scribe reached the place where he added λεγομενου. E.g., the scribe wrote επι βηματος λιτοστρωτον, caught his error, added εις τοπον λεγομενον in the upper margin rather than making a long erasure, and then proceeded with εβραιστι κτλ.

But the shift to the genitive case is noteworthy, since the participle presumably modifies βηματος, although this is certainly awkward. The meaning of γαββαθα (if that is what $\mathfrak{P}^{66}$ wrote) is unclear. Indeed, Brown refers to the word's possible derivation "from the root *gbh* or *gb*ʿ, 'to be high, protrude,'" and says: "The term might also have referred to the elevation of the *bēma* on a stepped platform."[730] Perhaps our scribe so took the meaning and thus appropriately added λεγομενου. In contrast, 157 added λεγομενον as agreeing with τοπον.[731]

Asterisked:

3:28 ὅτι *recitativum* after ειπον.

7:36 ὅτι *recitativum* after ειπεν.

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was to contemporize and to make their own confessions of faith through textual alterations." (Porter then uses this as support for his contention that John 9:38–39a is a later addition to the text.) But it seems to me that the readings at John 11:27 are readily explainable by the influence of the question πιστευεις τουτο; at the end of verse 26. The natural affirmative response to this is πιστευω, which $\mathfrak{P}^{66}$ supplies and to which B* *pc* shift. (Tischendorf supplies the information that the scribe of B himself corrected to the usual perfect; it is hardly necessary to see the influence of Mark 9:24 here, as von Soden does.)

[728] Finegan, *Encountering New Testament Manuscripts* 94, remarks on **18:38a**: "The use of οὖν, 'therefore,' to indicate a response is fairly characteristic of the Gospel according to John (e.g., Jn 4:9, 48; 6:53, etc.), so it could be original here in $\mathfrak{P}^{66}$. On the other hand, it is perhaps more probable that it would be added by a scribe who was already well familiar with this usage in the Gospel, than that it would be omitted if it stood already in the text from which he was copying." The external evidence would seem to make addition by $\mathfrak{P}^{66}$ certain.

[729] See also n. 273 above.

[730] Brown, *The Gospel According to John (xiii–xxi)*, 882; see also Schnackenburg, *Johannesevangelium* 3:305–306.

[731] Also, sy^{p} adds ܕܐܡܪ݂ܐ, which corresponds to λεγομενον. But earlier it has ܕܐܡܪ݂ for λεγομενον (after τοπον), so that the addition is not simply an assimilation to the earlier part of vs. 13 by adding the earlier participle. Rather, this same pair of participles is found at 19:17, and so sy^{p} appears to have assimilated 19:13 to 19:17.

9:29	ημεις δε in vs. 28 (where $\mathfrak{P}^{66}$ has γαρ), and τουτον δε in vs. 29.
10:21	δε as in vs. 20.
10:32	ουν occurs in vs. 31.
12:47	αυτα supplies the missing object from των ρηματων.[732]
18:31	ουν earlier in vs. 31.[733]

The 3 additions of ουν (1 singular and 2 asterisked) might also be viewed as harmonizations to general usage, since ουν is so frequent in John.[734] However, at these 3 places the word occurs within the same or preceding verse.

Transposition (2 exx. and 1 asterisked):

11:31	ανεστη ταχεως agrees with the order of εγειρεται ταχυ in vs. 29.[735]
15:19c	Order of vs. 18.

Asterisked:

14:2	υμιν τοπον in vs. 3 (ς $\mathfrak{P}^{66}$ A C W Θ *pm* lat).[736]

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[732] Fee, *Papyrus Bodmer II*, 51, says that "the pronoun is added to 'fill out' the sentence." Williams, *Early Syriac Translation Technique*, 304 and 58, recommends deleting Nestle-Aland's citation of sy$^{s.p}$ in support of $\mathfrak{P}^{66}$ here, and I have done so.

[733] Here only von Soden cites sy^{s} (which has ܣܒ݂ܝ) for ουν. And ουν also occurs later after ειπον according to ς $\mathfrak{P}^{60}$ ℵ L W Ψ 0109 0250 f^{13} 33 579 892^{s} 1006 1342 1506 *pm* lat sa^{ms} ac^{2}. There δε is found in A D^{s} K N Θ 087 f^{1} 205 565 700 1241 *al* sy^{h} sa^{ms}, and no conjunction is read in $\mathfrak{P}^{66vid\ pr.\ sp.}$ B C V 124 225 e q vg^{mss} sy$^{s.p}$ sa^{mss} pbo bo. At that later place Nestle-Aland^{27} doesn't cite $\mathfrak{P}^{66}$ at all, but Nestle-Aland$^{25.26}$ and Aland's *Synopsis* all cite "$\mathfrak{P}^{66vid}$" for the omission, and the omission is found in the transcriptions in the *editio princeps* and in Comfort and Barrett. The IGNTP leaves it open, while Swanson remarks on $\mathfrak{P}^{66}$: "cj. om. αυτον, ουν^{2}." Here he is referring to αυτον *sec.*, which is omitted by ℵ* W 087^{vid} f^{1} 28 205 565 579 892^{s} *al* c.

[734] See Abbott, *Johannine Grammar*, §§ 2191–2200 (according to § 2191 οὖν occurs about 195 times); Robertson, *Grammar*, 133–134; BDF, § 451 ("commonest by far in Jn"); Turner, *Grammar* 3:337–338; and Bauer, *Wörterbuch*, s.v., 2.b, ("den Übergang zu etwas Neuem zu vollziehen. So besonders im vierten Ev."). See also the discussion at p. 480 above concerning Klijn's list of 8 corrections that involve ουν. But, as observed there, one can plausibly maintain that the scribe has a tendency to omit ουν; the "additions" by the scribe *qua* corrector simply restore the reading of the *Vorlage* in most if not all instances.

[735] Fee, *Papyrus Bodmer II*, 40. As Fee notes, John's shift from ηγερθη ταχυ in vs. 29 to ταχεως ανεστη in vs. 31 is cited by Abbott (*Johannine Grammar*, § 2550; see also § 1902b and § 2554b) as an example of the "Johannine variation." (The textual variation between ηγερθη and εγειρεται makes no difference, of course, to this point.) On the other hand, BDF, § 102(2), describes ταχέως here as "likely an interpolation." Abbott, *Johannine Grammar*, §§ 2544–2586, has a lengthy discussion of what he calls (§ 2544) the "Johannine variation—that is, the habit of repeating the same thing (or representing his various characters as repeating the same thing) in slightly dissimilar words and with slight dissimilarities of order." This is what Turner (*Grammar* 4:76–77) calls John's "Pointless Variety in Style."

Boismard ("Le papyrus Bodmer II," 392) alleges support for the order ανεστη ταχεως from all three Coptic versions (sa ac^{2} bo). Yet the Coptic word order seems to constrain the adverb to stand after the verb; see the comments, derived from Thompson, in Ropes, *The Text of Acts*, 319 (a) on Sahidic, and 359 (j) on Bohairic, and also Plumley in Metzger, *Early Versions*, 143–146. And so Nestle-Aland and Aland's *Synopsis* appear to be correct in not citing the Coptic evidence here.

[736] At vs. 3 τοπον υμιν, as read by ℵ B D K L N Γ Ψ f^{13} 1 33 565 *al* vg^{ms} and the "Standard

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (11 or perhaps 12 exx. and 3 asterisked):

1:21 τιc in vs. 19 and vs. 22.
1:50 υπο την cυκην as in vs. 48.[737]
7:8 ουδεπω in vs. 39 (ς 𝔓66 𝔓75 A G H K L T W Δ Ψ f^1 f^{13} *pm*, ουπω ℵ B D Θ *pc* Or^{pt}).[738]
7:30 ουδεπω in vs. 39 (ς 𝔓66 𝔓75 A G H K L T W Δ Ψ f^1 f^{13} *pm*, ουπω ℵ B D Θ *pc* Or^{pt}).[739]
8:42b εληλυθα in vs. 42b.
9:37 αυτον in vs. 37a.[740]
10:3 Preceding ιδια.[741]
11:33 the preposition cυν, taken from the verbal prefix, perhaps replaced μετ.
15:4 ο μενων εν εμοι in vs. 5.[742]
15:8 πλειονα in vs. 2.[743]
15:24 μη in vs. 24a.
16:32 ιδε in vs. 29.

Text," is likely to be a harmonization to the usual order in vs. 2, as von Soden (who prints υμιν τοπον) notes. 𝔓66 *pc* have harmonized in the opposite direction, as von Soden notes (for 1170). The majority text avoids both harmonizations.

737 Fee, *Papyrus Bodmer II*, 54. John's shift from υπο την cυκην in vs. 48 to υποκατω τηc cυκηc in vs. 50 is cited by Abbott (*Johannine Grammar*, §2546; see also §2372) as an example of the "Johannine variation." John 1:48 is the only use in the Johannine literature of υπο with the accusative, and 1:50 is the only use of υποκατω in John (ibid., §2372; BDF, §232(1)).

738 Comfort, *Encountering the Manuscripts*, 286, states: "In John 7:8, the scribe added 'yet' to Jesus' statement, 'I am not [yet] going to this feast,' in order to avoid any misconception about Jesus' character." But there seems to be some confusion here, since that "not yet" (i.e., ουπω) is very well attested, and is thus probably not to be assigned to the scribe of 𝔓66.

739 Birdsall (*The Bodmer Papyrus*, 13) says that the tendency toward ουδεπω "may also arise from stylistic editorial standards," since ουδεπω "may" have been "stylistically preferable." However, Birdsall cites no evidence for this statement.

740 The versional support here is variously cited: Nestle-Aland[25] has "lat," Nestle-Aland[26] has none, and Nestle-Aland[27] reports the Coptic. It seems to me that "ipse" (as unanimously found in the Latin, according to Wordsworth and White) is closer to αυτοc. But in any case no more than coincidental agreement is involved among the three languages.

741 See also the variations between προβατον and προβατιον in John 21:16–17.

742 Colwell ("Scribal Habits," 122) says: "But more rigorous editing (or erroneous harmonization) is needed to explain 15:4, where 'neither can you unless you abide in me' is reduced to 'so also (is) he who abides in me.'" Martin, *Papyrus Bodmer II, Supplément*, 51, states: "La tournure de P est à la fois plus brève, plus générale et plus elliptique. La tradition unanime en serait-elle un développement?" Savignac, "Les fragments du papyrus Bodmer II de l'Évangile johannique," *Scriptorium* 14 (1960) 333, comments: "Ce texte est si étrange qu'il laisse l'impression d'être écrit de mémoire et d'une mémoire défaillante." I would follow Colwell's suggestion of erroneous harmonization.

743 For πλειονα in vs. 2 the 25th edition of Nestle-Aland had 𝔓66 ℵ Cl as reading πλειω. But Martin and Barns (*Papyrus Bodmer II, Supplément, Nouvelle édition*) read [πλειο]γα, and it does seem that the very fragmentary remains are the lower right portion of N and the lower part of A. This variant reading is no longer reported in the 26th edition of Nestle-Aland; however, in the 27th edition ℵ is cited for πλειω, but there is no report on 𝔓66. Swanson

Asterisked:
5:19 εαν earlier before μη (א B have αν, harmonizing in the opposite direction).
15:19a the following ιδιον has been transferred to the article, thus shifting from the neuter to the masculine form.
16:19 προc αλληλουc in vs. 17.

Grammatical attraction (4 exx. and 1 asterisked):
8:42c Perfect εληλυθα in vs. 42.
15:13 Article-noun-article-pronoun in vs. 11 and vs. 12.
15:15 λεγω in vs. 15a.[744]
15:18 Imperfect εφιλει in vs. 19.

Asterisked:
12:2a ηλθεν and ηγειρεν in vs. 1.

Harmonizations to General Usage

Colwell mentions briefly this third kind of harmonization.[745] Seven readings appear to be harmonizations to general usage:

10:34 The scribe writes the common idiom: απεκριθη ιηcουc και ειπεν.[746]
13:35a The common construction of μαθηται with the genitive (αυτου, etc.) has influenced the shift from εμοι to εμου.
17:3 The scribe has written a form of πεμπω,[747] which is used a little more often than αποστελλω in John for the sending of Jesus.[748]

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reports simply να, but as a portion of ινα, while the IGNTP cites for the entire verse merely "]ν̣α̣[." Comfort and Barrett have πλειο]να [φερη. The position of the remains makes it certain that they are part of πλειονα, not of the earlier ινα.

744 Comfort and Barrett, 383, cite this as "a reaction to following the lead of the textual clues. Nowhere prior in John's Gospel had Jesus told his disciples that they were his friends; hence, the scribe considered the perfect tense to be inappropriate."

745 "Scribal Habits," 114, where he says that eleven examples occur among our six papyri; from $\mathfrak{P}^{66}$ he cites only John 3:3 (λεγω υμιν), which was though corrected *in scribendo*.

746 Fee (*Papyrus Bodmer II*, 53) says that the idiom απεκριθη (ιηcουc) και ειπεν occurs 17 times in the 25th edition of Nestle-Aland; see also Fee, "The Use of the Definite Article," 175 n. 2. I thus believe that Birdsall, *The Bodmer Papyrus*, 15, is correct in stating that the several readings found in $\mathfrak{P}^{66}$ D sy$^{pal\ a}$ bo aeth are "independent attempts at assimilation" (i.e., to the frequent phrase απεκριθη και ειπεν), and that "$\mathfrak{P}^{66}$ in no sense presents a significant reading here but simply a further example of the strong strain of corruption in its text." Fee, *Papyrus Bodmer II*, 27 n. 18, also approves of Birdsall's conclusion. By the way, the *Vorlage* of $\mathfrak{P}^{66}$ at **10:34** is unclear, but some rearrangement as well as either addition or omission has occurred.

747 See n. 679 above.

748 Brown (*The Gospel According to John (i–xii)*, 134) says: "'Send' with reference to the mission of Jesus is expressed in John by two verbs without any apparent distinction of meaning: *pempein* (26 times) and *apostellein* (18 times)." On the other hand, more precise information is given by J. Seynaeve, "Les verbes ἀποστέλλω et πέμπω dans le vocabulaire théologique de Saint Jean," in *L'Évangile de Jean: Sources, rédaction, théologie*, ed. M. de Jonge (BETL 44; Gembloux:

17:6 The scribe writes "this world," which is a common Johannine phrase (8:23, etc.).[749]

17:24 Fee notes that the order in $\mathfrak{P}^{66}$ (οπου εγω ειμι) conforms to the usual order (nominative pronoun before verb) found in John.[750]

18:37 The scribe again writes απεκριθη ιησους και ειπεν, as at **10:34**.[751]

21:6b The scribe has here substituted ονοματι in order to produce "your name" instead of "your word."[752]

The overall pattern of harmonizations thus is:

		109 significant singulars	38 harmonizations
to context	26	23.9%	68.4%
to general usage	7	6.4%	18.4%
to parallels	5	4.6%	13.2%
harmonizations	38	34.9%	

Duculot; Leuven: Leuven University Press, 1977) 386, who notes that when a pronoun (such as the implicit cύ in 17:3) used for God is the subject, only ἀποστέλλω is used (as also when θεός is the subject).

[749] The Old Latin agreement is doubtless due to independent assimilation to this usual idiom. For the frequent use by d and other witnesses of *hic mundus* for ο κοσμος in John, see Harris, *Codex Bezae*, 65–67, and Chase, *The Syro-Latin Text*, 113 n. 2.

[750] Fee, *Papyrus Bodmer II*, 39. John usually writes εγω ειμι, except that he writes οπου ειμι εγω the five times that phrase occurs: 7:34, 7:36, 12:26, 14:3, and 17:24. ($\mathfrak{P}^{66}$ also transposes at 12:26 [not in our list], but there finds support from D W *pc*.)

[751] Colwell, "Scribal Habits," 121–122, cites this as "a preference for the more familiar word or form."

[752] The scribe had just seen εν τω ονοματι αυτου in 20:31. Note Cyril's quotation of this addition with ονοματι in his lemma (*Comm. in Johannem* 12 [PG 74:740A14 = Philip Edward Pusey, ed., *Sancti Patris nostri Cyrilli Archiepiscopi Alexandrini in D. Joannis Evangelium* (Bruxelles: Culture et Civilisation, 1965; reprint of the 1872 edition) 3:156 l. 8]). But in his discussion of the quoted passage (ibid. [PG 74:740D2 = Pusey 3:157 l. 9, 74.744C8 = Pusey 3:160 l. 10]), Cyril twice says ρηματι. Here one may suppose some influence from Luke 5:5, the presumed origin of this addition, where ρηματι is found in all witnesses. Ordinarily, of course, one judges the lemma to be more likely to be assimilated to the usual text, and Pusey (3:156 n. *ad* l. 8) says: "ὀνόματι] Legendum ut vid. ῥήματι ut bis in comm." Quecke, *Das Johannesevangelium saïdisch*, 57 n. 4, points out the support from sa for $\mathfrak{P}^{66}$'s ονοματι. See also Metzger and Ehrman, *The Text of the New Testament*, 113.

Jean de Savignac, "Les fragments du papyrus Bodmer II," 335–337, argues that the addition at John 21:6, found with minor variations in $\mathfrak{P}^{66}$ $\aleph^{ca}$ Ψ g vg^{mss} sa aeth Cyr, may well be authentic. However, Savignac does not discuss the reading ονοματι. See also Martin, *Papyrus Bodmer II, Supplément*, 53; Aland, "Neue neutestamentliche Papyri II," 71; idem, "Glosse, Interpolation, Redaktion und Komposition in der Sicht der neutestamentlichen Textkritik," in idem, *Studien zur Überlieferung des Neuen Testaments und seines Textes*, 36–37.

Comfort and Barrett, 381 and their note ad loc., refer to $\mathfrak{P}^{66}$'s harmonizing here with Luke 5:5. And Comfort, *Encountering the Manuscripts*, 274 (see also 286), says that "the scribe of $\mathfrak{P}^{66}$ conformed John 21:6 to Luke 5:5." But surely $\mathfrak{P}^{66}$ is just transmitting a harmonizing addition that is anterior to $\mathfrak{P}^{66}$.

So we again find that the pattern confirms Colwell's view that harmonization to the immediate context is the most likely sort of harmonization.

It is also again true that only the additions arise to a considerable extent by harmonization. In fact, of the 15 or 16 or 17 additions, 8 or 9 (about 50%) are harmonizations to the context and 2 others (about 12%) are harmonizations to general usage.[753]

The sorts of errors produced by the various types of harmonization are as follows:

		Substitution	Addition	Transposition
to context	26	15/16 (57.7/61.5%)	8/9 (30.8/34.6%)	2 (7.7%)
to general usage	7	4 (57.1%)	2 (28.6%)	1 (14.3%)
to parallels	5	2 (40.0%)	1 (20.0%)	2 (40.0%)
harmonizations	38	21/22 (55.3/57.9%)	11/12 (28.9/31.6%)	5 (13.2%)

Summary

The following are the chief characteristics of the copying activity of the scribe of $\mathfrak{P}^{66}$.

1. The manuscript displays a very high density of corrections, mostly of obvious slips, but sometimes to a different exemplar. Virtually all the corrections are by the scribe, and indicate that he had the goal of producing an accurate copy. The text after his corrections were made contains rather few nonsense readings and few orthographic singulars, although the scribe commonly has various itacistic spellings.
2. The scribe has a very slight tendency to omit more often than he adds, but his additions and omissions are usually rather short.
3. The scribe tends to transpose fairly often, despite his efforts to correct transpositions.
4. Harmonization is frequent, and is most often to the immediate context.
5. The scribe attempts to smooth out certain harsh readings, and in particular tends to eliminate asyndeta.

[753] See pp. 508–510 above.

CHAPTER EIGHT

THE SCRIBE OF $\mathfrak{P}^{72}$

Papyrus Bodmer VII–VIII, designated $\mathfrak{P}^{72}$, constitutes two non-contiguous sections of a collection of diverse literary works.[1] These works were copied by four (according to Testuz) or five (according to Aland and Rosenbaum) scribes.[2] The collection has been edited in five separate volumes and consists of the following works:

Scribe (Testuz)	Scribe (Aland and Rosenbaum)	Work
A	a	*The Nativity of Mary* (*P.Bodm.* V)[3]
B	b	*Apocryphal Correspondence between Paul and the Corinthians* (*P.Bodm.* X)[4]
B	b	11th *Ode of Solomon* (*P.Bodm.* XI)[5]

[1] Michel Testuz, *Papyrus Bodmer VII–IX: VII: Epître de Jude, VIII: Les deux Epîtres de Pierre, IX: Les Psaumes 33 et 34* (Cologny-Geneva: Bibliotheca Bodmeriana, 1959) 7–10, gives an overview of the entire collection, with a list of the contents (8). The various parts are listed in Aland, *Repertorium*, 128 (AT 60), 303–304 (NT 72), 368 (Ap 6), 379 (Ap 17), and 386 (Ap 25); Aland and Hans-Udo Rosenbaum, *Repertorium der griechischen christlichen Papyri*, vol. 2: *Kirchenväter–Papyri*, part 1: *Beschreibungen* (PTS 42; Berlin and New York: Walter de Gruyter, 1976) 366–382 (KV 55), 387–389 (KV 58), and 550–559 (KV 84).

[2] Testuz, *Papyrus Bodmer VII–IX*, 8; Aland and Rosenbaum, *Repertorium*, 366 and 387. Subsequent thoughts by Testuz and Martin are reported by Émile de Strycker, ed., *La forme la plus ancienne du Protévangile de Jacques* (Subsidia hagiographica 33; Brussels: Société des Bollandistes, 1961) 22 n. 4, where it is suggested that the same scribe copied the *Nativity* and the *Apology*. But see n. 9 below.

By the way, the number of scribes involved in this collection does not even come close to the (at least) seventeen scribes employed in writing the 14th century Laurentianus 74.10; see Wilson, *Scholars of Byzantium*, 270. But there the point seems to have been speed of production, while the Bodmer collection joins originally disparate works. And there is also the 14th century Vaticanus Chisianus gr. 27 (Gregory-Aland 2058), to which about 20 scribes contributed; see De Groote, *Oecumenii Commentarius in Apocalypsin*, 11–12.

[3] Testuz, ed., *Papyrus Bodmer V: Nativité de Marie* (Cologny-Genève: Bibliotheca Bodmeriana, 1958). A plate of the first page of the *Nativity* was published here, and a plate of page 26 was subsequently published by Strycker in *Protévangile*.

[4] Testuz, ed., *Papyrus Bodmer X–XII: X: Correspondance apocryphe des Corinthiens et de l'apôtre Paul, XI: Onzième Ode de Salomon, XII: Fragment d'un Hymne liturgique* (Cologny-Genève: Bibliotheca Bodmeriana, 1959) 7–45, preceded by a plate of the first page.

[5] Ibid., 47–69, preceded by a plate of the first page. Plates of all five pages of this text may be found in Michael Lattke, ed., *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis*, vol. 1a: *Der syrische Text der Edition in Eṣtrangelā, Faksimile des griechischen Papyrus Bodmer XI* (OBO 25/1a; Freiburg, Switzerland: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1980) 60–64. On the last plate here begins the text of Jude.

Scribe (Testuz)	Scribe (Aland and Rosenbaum)	Work
B	b	Jude (*P.Bodm.* VII)[6]
A	e	Melito, *On the Passover* (*P.Bodm.* XIII)[7]
A	e	Fragment of a Hymn (*P.Bodm.* XII)[8]
C	c	*Apology* of Phileas (*P.Bodm.* XX)[9]
D	d	Psalms 33:2–34:16 LXX (*P.Bodm.* IX)[10]
B	b	1–2 Peter (*P.Bodm.* VIII)[11]

The dispute about the identification of scribes involves merely Melito's homily and the next fragment, which may be from Melito as well.[12] The two New Testament portions of this collection are together known as 𝔓[72], and will of course be the focus of our study here. It is, though, far from evident why these three New Testament books and the other books listed above were included in this collection, and in fact many questions remain unanswered about the original structure, purpose, and date of the overall collection.[13] However, it has often been concluded from the small size of the codex and other features that it was intended for private use.[14] While it will be useful on occasion to make some brief references to other parts of the wider collection, and in particular to the other works that were

[6] This is edited by Testuz, *Papyrus Bodmer VII–IX*, 13–25, preceded by a plate of the first page, which is numbered 62 according to a pagination that begins with the *Nativity of Mary*.

[7] Idem, ed., *Papyrus Bodmer XIII: Méliton de Sardes, "Homélie sur la Pâque"* (Cologny-Genève: Bibliotheca Bodmeriana, 1960), with a plate of the first (title) page. We learn from this Greek text that the correct title of Melito's work is Περὶ Πάσχα.

[8] Idem, ed., *Papyrus Bodmer X–XII*, 71–77, preceded by a plate of the entire fragment.

[9] Victor Martin, ed., *Papyrus Bodmer XX: Apologie de Philéas, évêque de Thmouis* (Cologny-Genève: Bibliotheca Bodmeriana, 1964). Martin does not (I believe) mention the suggestion (see n. 2 above) that the scribe of this work is the same as the scribe of the *Nativity*. And indeed the complete plates of the *Apology* published there do not confirm, as far as I can tell, this suggestion.

[10] Edited by Testuz, *Papyrus Bodmer VII–IX*, 71–81.

[11] Edited ibid., 27–70, preceded by a plate of the first page (p. 1) of 1 Peter, where a new pagination begins.

[12] See Aland and Rosenbaum, *Repertorium*, 387–389, with further references.

[13] See Wolfgang Wiefel, "Kanongeschichtliche Erwägungen zu Papyrus Bodmer VII/VIII (𝔓[72])," *APF* 22–23 (1974) 289–303; Lattke, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis*, vol. 1: *Ausführliche Handschriftenbeschreibung, Edition mit deutscher Parallel-Übersetzung, Hermeneutischer Anhang zur gnostischen Interpretation der Oden Salomos in der Pistis Sophia* (OBO 25/1; Freiburg, Switzerland: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1979) 1–2; Haines-Eitzen, *Guardians of Letters*, 96–104; Tommy Wasserman, "Papyrus 72 and the *Bodmer Miscellaneous Codex*," *NTS* 51 (2005) 137–154; and Tobias Nicklas and Tommy Wasserman, "Theologische Linien im *Codex Bodmer Miscellani*?" in *New Testament Manuscripts: Their Texts and Their World*, ed. Thomas J. Kraus and Tobias Nicklas (Texts and Editions for New Testament Study 2; Leiden and Boston: Brill, 2006) 161–188. At the end of the last work, Nicklas and Wasserman state: "Das Manuskript bleibt rätselhaft."

[14] Testuz, *Papyrus Bodmer VII–IX*, 9–10; Martini, *Beati Petri Apostoli Epistulae Ex Papyro Bodmeriana VIII Transcriptae* (Milan: Pizzi, 1968) xiii; Wiefel, "Kanongeschichtliche Erwägungen," 196–300; Haines-Eitzen, *Guardians of Letters*, 96–104 (who argues that the codex is the product of a private scribal network); Wasserman, "Papyrus 72," 138.

copied by scribe B (as I shall call him), I will be content to investigate the habits of the scribe of Jude and 1–2 Pet as shown in those books of the New Testament.[15]

Testuz had already stated that *P.Bodm.* VII, which contains Jude, and *P.Bodm.* VIII, which contains 1 Peter and 2 Peter (and is now in the Vatican Library[16]), were copied by the same scribe.[17] And, despite some earlier doubts, this now seems to be an assured result.[18] The dating of these two sections as well as of the entire collection is complex.[19] Testuz dates most of the works, including those in $\mathfrak{P}^{72}$, to the third century. But he thinks that the *Apology* of Phileas and the Psalms section are from the early fourth century.[20] At least one has a *terminus post quem* for the existence of the entire collection in the *Apology* of Phileas, since his martyrdom took place around 303–307, and the *Apology* itself must have been copied soon thereafter.[21] But, of course, that date leaves open how much earlier the other components of the collection might have been copied. There

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[15] Wasserman, "Papyrus 72," 137–138, observes that there has been "a consistent pattern of division and specialization" in the study of the various works in the entire collection.

[16] According to Aland, *Repertorium*, 303, and Nestle-Aland, 688.

[17] Testuz, *Papyrus Bodmer VII–IX*, 29: "L'écriture des Epîtres de Pierre est la même que celle de la lettre de Jude, c'est le même scribe qui a copié l'un et l'autre ouvrage."

[18] Despite not having seen the New Testament portions, Turner (*The Typology of the Early Codex*, 80) expresses some doubt about the identification, as did Hunger, "Zur Datierung," 17 n. 7, also. Haines-Eitzen, *Guardians of Letters*, 98–99, argues that one scribe copied Jude and another copied 1–2 Peter. However, she does not refer to the NTP (see below), and was unable to see photographs beyond those found in Testuz. But Haines-Eitzen does point to a number of inconsistencies of writing between Jude and 1–2 Peter. I suppose, though, that these are simply inconsistencies of the one scribe. (See further Wasserman, "Papyrus 72," 249–250, and Nicklas and Wasserman, "Theologische Linien," 164.) And I have not noticed any differences in scribal tendencies that would point to two scribes; in fact Testuz, *Papyrus Bodmer VII–IX*, 30, explicitly says: "Les habitudes du copiste n'ont pas changé en passant d'un document à l'autre" (i.e., from Jude to 1 Peter). I have noted, for example, forms of ζοη (i.e., ω > ο) in all three books (1 Pet **3:7b**, **3:10a**; 2 Pet **1:3**; Jude **21c**), and one can see the scribe's confusion concerning single and double consonants throughout all three books (see the examples cited at p. 574 below); and some of these same sorts of writing occur in the other works copied by scribe B.

The identity of the hand is confirmed by NTP 1:20: "daß der Judasbrief und die Petrusbriefe von einer Hand geschrieben sind, wird man hingegen nach Kenntnis aller Fotos sicher behaupten können." I have taken the NTP's view as authoritative. See also Wiefel, "Kanongeschichtliche Erwägungen," 291–292; Wasserman, "Papyrus 72" 154; and Nicklas and Wasserman, "Theologische Linien," 163–164. Wasserman, "Papyrus 72," 149–152, discusses several aspects of the scribe's writing.

[19] Aland, *Repertorium*, 303; Aland and Rosenbaum, *Repertorium*, 366, 387, and 550; and van Haelst, *Catalogue*, 193 (no. 548 = *P.Bodm.* VIII), 196 (no. 557 = *P.Bodm.* VII), and 69–70 (no. 138 = *P.Bodm.* IX) concerning the entire collection.

[20] *Papyrus Bodmer V*, 10; *Papyrus Bodmer VII–IX*, 9; *Papyrus Bodmer X–XII*, 9 and 49.

[21] See Martin, *Papyrus Bodmer XX*, 10–11 (who says merely that the document can not be later than 350); Strycker, *Protévangile*, 196; Wasserman, "Papyrus 72," 141. Strycker, *Protévangile*, 195–217, has a detailed investigation of *The Nativity of Mary*, and notes that this work could have been copied before the *Apology*, "mais il ne serait plus prudent de la dater du III^{e} siècle" (196). However, at this point he seems to accept (at least provisionally) the view that the same scribe copied both the *Apology* and the *Nativity* (see n. 2 above).

are also certain indications that the final redactor of the collection was the scribe B.[22] If this is so, then it would seem that the books that he copied (including 𝔓72) must be placed not too long before the *terminus post quem* of 303–307. Such a date would seem to be consistent with the paleographical evidence, but that hypothesis is uncertain.

While Testuz simply assigns 𝔓72 to the third century, Aland also cites "III–IV,"[23] and the dating in the NTP cites: "3. oder (wahrscheinlicher) 4. Jahrhundert."[24] In any case, the only Greek witness of comparable age to any of these epistles is the very brief 𝔓78, although 𝔓72 is not much older than the four witnesses from the fourth century: 𝔓81, ℵ, B, and 0206.[25] But it is very likely to be the youngest of the six papyri studied here.[26]

Indeed, there is a Coptic version of 1 Peter that is about the same age as 𝔓72 or perhaps even a bit earlier.[27] This version is found in the Crosby-Schøyen codex, which derives from the same collection of codices as do the Bodmer papyri.[28] And this codex is, like 𝔓72, a collection of

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[22] Wasserman, "Papyrus 72," 141–148, summarizes various views of the collection, and concludes that scribe B is a "good candidate" for the final redactor (148 and also 154).

[23] *Kurzgefaßte Liste*, 33; *Repertorium*, 303; Nestle-Aland, 688. Turner (*The Typology of the Early Codex*, 150) dates it to the fourth century, but notes (80) that he was unable to see the New Testament portions. See also Comfort and Barrett, 479, as well as Comfort, *Encountering the Manuscripts*, 71–72 and 194.

[24] NTP 1:24: "third or (more likely) fourth century." See the discussion at 1:23–24. Aland and Rosenbaum, *Repertorium*, 366, 387, and 550, report dates for the other parts of the collection ranging from III to IV.

[25] 𝔓78 (III / IV century) contains only Jude 4–5, 7–8; 𝔓81 contains only 1 Pet 2:20–3:1, 3:4–12; and 0206 contains only 1 Pet 5:5–13. The only other papyrus to contain any of these three epistles is the much younger (VII century) and fragmentary 𝔓74.

[26] Lattke, *Die Oden Salomos* 1:2–7, discusses various issues involved in the dating of scribe B (who also copied *Odes Sol.* 11), and decides (7) "gegen das 2. Jh. und für das 3. Jh. als Entstehungszeit der P Bodmer VII, X und XI (wahrscheinlich auch VIII)." However, in his subsequent *Die Oden Salomos*, vol. 4 (OBO 25/4; Freiburg, Switzerland: Universitätsverlag; Göttingen: Vandenhoeck and Ruprecht, 1998), Lattke states (20, from an article of 1982) that *P.Bodm.* XI is "nicht später als Ende des zweiten Jahrhunderts." says (116, from an article of 1993) that scribe B is of the "3rd century," and finally lists (131, from that same article of 1993) the date of *P.Bodm.* XI as simply "200." But such an early date seems unjustified by the papyrological judgments that I have seen.

[27] See William H. Willis, "The Letter of Peter (1 Peter)," in *The Crosby-Schøyen-Codex MS 193 in the Schøyen Collection*, ed. James E. Goehring (CSCO 521, Subsidia 85; Louvain: E. Peeters, 1990) 137, and Hans-Gebhard Bethge, "Der Text des ersten Petrusbriefes im Crosby-Schøyen-Codex (Ms. 193 Schøyen Collection)," *ZNW* 84 (1993) 258–259.

[28] The Crosby-Schøyen Codex thus is part of the Dishnā Papers, as described by Robinson in the works cited at pp. 18–19 above. The basic story of the discovery of these works and details relating to the Crosby-Schøyen Codex in particular can be found in James M. Robinson, "The Manuscript's History and Codicology," in *The Crosby-Schøyen-Codex MS 193 in the Schøyen Collection*, ed. James E. Goehring (CSCO 521, Subsidia 85; Louvain: E. Peeters, 1990) xvii–xlvii. It has been noted that the Crosby-Schøyen Codex has some general external similarities to 𝔓66 with respect to size, quality of the papyrus, and writing, and James E. Goehring, "The Manuscript's Language and Orthography," in *The Crosby-Schøyen-Codex MS 193 in the Schøyen Collection*, ed. idem (CSCO 521, Subsidia 85; Louvain: E. Peeters, 1990) li, suggests that the Crosby-Schøyen Codex may even come from the same scriptorium as does 𝔓66. However, Bethge, "Der Text des ersten Petrusbriefes," 256 n. 3, expresses doubt about the last point.

miscellaneous works in Coptic, although all of these are copied by the same scribe. Moreover, besides 1 Peter the Crosby-Schøyen codex also contains Melito's *On the Passover*.[29] The common age and provenance and the codicological similarities would lead one to wonder if the texts of 1 Peter as found in $\mathfrak{P}^{72}$ and in the Crosby-Schøyen codex show any relations. But as it turns out the two texts seem to be quite different, and the only place where the Crosby-Schøyen codex supports $\mathfrak{P}^{72}$ in a singular reading is 2:9 (= our 1 Pet **2:9c**), where both omit αυτου.[30]

It is interesting that the Coptic scribe is a more careful writer than is the Greek scribe of $\mathfrak{P}^{72}$.[31] Indeed, the scribe of $\mathfrak{P}^{72}$ is the least skilled of our six scribes; his writing has a strong tendency toward cursive, with many awkward and unclear letters.[32] There are also clear signs of Coptic influence on his spelling that we will discuss later. We also find some words in the margin of 2 Peter that are (it seems) intended to clarify the text. At 2 Pet 2:8 ορασις is placed to the side of βλεμματι.[33] And in the margin to 2 Pet 2:22 the scribe has glossed the word αληθου (for αληθους) with the Coptic word ⲡⲙⲉⲓ.[34] There are also "several marginal topical descriptors, each beginning with περι."[35]

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[29] Bethge, "Der Text des ersten Petrusbriefes," 257.

[30] Willis, "The Letter of Peter," 137; Bethge, "Der Text des ersten Petrusbriefes," 259, 261–262.

[31] Willis, "The Letter of Peter," 137; Bethge, "Der Text des ersten Petrusbriefes," 259. One can see plates of the first and last pages of 1 Peter from the Crosby-Schøyen codex in *The Crosby-Schøyen-Codex MS 193 in the Schøyen Collection*, ed. James E. Goehring (CSCO 521, Subsidia 85; Louvain: E. Peeters, 1990) Plates 7 and 8.

[32] See in general the observations by Testuz, *Papyrus Bodmer VII–IX*, 15–16 and 30–33; idem, *Papyrus Bodmer X–XII*, 10–11 and 50–51; and Lattke, *Die Oden Salomos* 1:9–23. On the other hand, T.W. Mackay, "Observations on P. Bodmer X (Apocryphal Correspondence between Paul and the Corinthian Saints)," in *Actes du XVe Congrès Internationale de Papyrologie* 3: *Problèmes généraux—papyrologie littéraire*, ed. Jean Bingen and Georges Nachtergael (Papyrologica Bruxellensia 18; Brussels: Fondation Égyptologique Reine Élisabeth, 1979) 123–124, discusses scribe B's writing in *P.Bodm.* X, saying that he "gives evidence of an extensive experience in writing documents" (123), that he "was an experienced writer of documents" (124), and that "the scribe's skill at documentary Greek hand indicates that he was far from being a novice" (124 n. 1). But Mackay also judges (123): "Although he endeavors to write neatly, he often lapses back into his old habits," among which are tendencies to cursive writing and irregular lines. In fact, the plate provided by Testuz of the beginning of *P.Bodm.* X presents a much more regular impression than does the plate of Jude at the beginning of *P.Bodm.* VII.

[33] Testuz, *Papyrus Bodmer VII–IX*, 33: "mis ici pour expliquer l'expression 'ΒΛΕΜΜΑΤΙ' du texte." See also n. 69 below.

[34] The Greek word is marked with a sign that evidently refers to the gloss; see the notes in Testuz, Martini, and the NTP ad loc. Testuz, *Papyrus Bodmer VII–IX*, 33, remarks (n. 1) that the Coptic word is an abnormal form for "l'authentique" (i.e., "the true one"), which would ordinarily be either ⲡⲙⲉ (in Sahidic) or ⲫⲙⲉⲓ (in Bohairic and Fayyumic); see Crum, *Coptic Dictionary*, 156b–157a. Testuz refers to the Proto-Bohairic manuscript (pbo) that was edited by Kasser as showing "la même particularité générale," and Kasser, *Papyrus Bodmer III*, ix, does cite this feature.

[35] Comfort and Barrett, 479. Testuz (*Papyrus Bodmer VII–IX*, 33) believes that these were written by a Copt, since the term following περι is not always in the genitive. A complete list can be found in NTP 1:21, and they are cited in the various editions. For further discussion

By the way, it seems to be not absolutely certain that 2 Pet was copied after 1 Pet, since 2 Pet starts on a new folio. But the construction of the codex places 1 Pet and 2 Pet together as a unit,[36] and so it is reasonable to assume that the scribe simply copied 1 Pet and 2 Pet in order. But whether those books were copied before or after Jude appears entirely unknowable. For convenience I will simply cite readings and passages in the Biblical order.

Studies of the textual relationships of $\mathfrak{P}^{72}$ have shown it to be Alexandrian,[37] although any connection with the Coptic versions seems very limited.[38] Kurt Aland and Barbara Aland characterize it as having a "normal"

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see Wiefel, "Kanongeschichtliche Erwägungen," 301–302; Haines-Eitzen, *Guardians of Letters*, 103; Wasserman, "Papyrus 72," 138–139, 152; Nicklas and Wasserman, "Theologische Linien," 183–184. See also n. 145 below.

[36] See NTP 1:19–20.

[37] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 8–26, and the table at 27 (and 28 for the versions), where $\mathfrak{P}^{72}$ is most closely related to B, followed by 1739, C, 33, **א**, A, 323, 623, and Ψ. But see Epp's criticisms of Kubo's findings in his review of $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* by Sakae Kubo, *JBL* 85 (1966) 512. In an earlier study Beare, "The Text of I Peter in Papyrus 72," *JBL* 80 (1961) 253–260, found that $\mathfrak{P}^{72}$ agrees in 1 Peter more closely with A and Ψ than with B, **א**, and C. In any case, the Alexandrian heritage is clear; see also Martini, *Beati Petri Apostoli Epistulae*, xx; King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 56; and Jerome D. Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$ 1 Pt 2,3; 5,14; and 5,9," *CBQ* 27 (1965) 242 n. 12. Kubo, "Textual Relationships in Jude," *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: E.J. Brill, 1976) 276–282, finds that $\mathfrak{P}^{72}$ "can now also be classified here [in the Alexandrian text] but only as a weak member" (280; see the table on 281). Also, Birdsall ("The New Testament Text," 356) states that $\mathfrak{P}^{72}$ "attests in Jude some readings unknown to the later Greek traditions but found in Latin, Sahidic and Syriac form and in Clement of Alexandria. It may be then that there was extant at an early period a third type of text in this epistle at least, which later disappeared and left only sporadic traces in the versions." Some details on these relationships are supplied by Birdsall in his "The Text of Jude in $\mathfrak{P}^{72}$," *JTS*, n.s. 14 (1963) 394–399, and are considered below.

Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 19–21, discusses readings found in both $\mathfrak{P}^{72}$ and B with little or no other support. Among these (20) are the omissions of ο at 1 Pet 5:5 ($\mathfrak{P}^{72}$ B 33 122* 630 1718 [*pc*]), of ος in 2 Pet 2:15 ($\mathfrak{P}^{72}$ **א*** B), and of ο in Jude 13 ($\mathfrak{P}^{72}$ B). In fact Kubo says of each of these three omissions: "because this type of omission is so characteristic of both scribes [i.e., of $\mathfrak{P}^{72}$ and B], it is best explained as a scribal error." Kubo's work in general gives further detailed attention to many readings where $\mathfrak{P}^{72}$ and B differ and to many others where they agree; see his summary of results (150–154). See further n. 228 below.

Christian-Bernard Amphoux and Jean Duplacy, "À propos de l'histoire du texte de la Première Épître de Pierre," *Études sur la Première Lettre de Pierre*, ed. Charles Perrot (Lectio Divina 102; Paris: Cerf, 1980), reprinted in Duplacy, *Études de critique textuelle du Nouveau Testament*, find (161–162) that of the Alexandrian majuscules in 1 Pet $\mathfrak{P}^{72}$ is most closely related to B, followed (162 n. 26) by A, Ψ, and C, and also note (164, 170 n. 52, 171) a relation with 1739.

[38] See above for the lack of relation with the Crosby-Schøyen codex. Weigandt, "Zum Text von Joh. X 7," 48, lists four readings of $\mathfrak{P}^{72}$ where there is alleged Coptic support. For 2 Pet **2:6b** Weigandt cites "(bo sa)," but this seems very doubtful; both sa and bo prefix "sign" with a particle that can represent the direct object (ⲛ and ϵ, respectively), and thus appear simply to render υποδειγμα … τεθεικως. At 2 Pet **3:10** the Sahidic has (as Nestle-Aland and the ECM put it) the equivalent of ουκ ευρεθησεται; this hardly supports $\mathfrak{P}^{72}$'s ευρεθησεται λυομενα. At the asterisked 2 Pet 2:12a Weigandt correctly notes that bo omits γεγεννημενα, and at the asterisked 2 Pet 3:7b one Sahidic manuscript (called "sa^{pt}" by Weigandt) omits των; but, as Weigandt

text in 1–2 Pet, and a "free" text in Jude, and add: "both with certain peculiarities."[39]

There are available in the *editio princeps* of Testuz plates of only the first page of *P.Bodm.* VII, which contains Jude 1–4 παρεισεδυσαν, and the first page of *P.Bodm.* VIII, which contains 1 Pet 1:1–1:4 εις ημας. The edition is provided with a superficial apparatus, which utilizes only Nestle-Aland[23] and the 1958 British and Foreign Bible Society edition.[40] Such an apparatus will necessarily be of rather restricted interest, and it happens that Testuz does not always interpret his sources correctly.[41] Fortunately, though, there is also available the transcription and facsimiles of *P.Bodm.* VIII in the edition of Martini, with an apparatus based on the ninth edition of Merk.[42] There are very few discrepancies between the transcriptions by Testuz and by Martini, and so we can have confidence in the resulting collation.[43] Moreover, there has subsequently appeared the edition of the Catholic Epistles in the NTP, which provides yet a further control on

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suggests, this is surely haplography within the Coptic tradition, since it reads ⲛ̄ⲣⲱⲙⲉ for ⲛ̄ⲛ̄ⲣⲱⲙⲉ. (On $\mathfrak{P}^{72}$'s relations to the versions see in general Kubo, *$\mathfrak{P}^{72}$ and the Codex Vaticanus,* 25–26, and the table at 28.) See also pp. 571–572 below.

[39] *The Text of the New Testament*, 100 (and also 93–95); see chapter 1, n. 52. See also Comfort, *Encountering the Manuscripts*, 38.

[40] Testuz, *Papyrus Bodmer VII–IX*, 11.

[41] A curious example is Testuz's note to $\mathfrak{P}^{72}$'s reading τηρουμενους at 2 Pet 2:4: "THPOYMENOYC avec 9 ms." This is actually the reading of B C* K L P 049 69 181 206 312 322 323 328 429 442 614 1175 1739 1890 and most of the other manuscripts (Tischendorf says "al fere[60]"). How did Testuz's error arise? In Nestle-Aland we find τηρουμενους in the text, with the note: "(9) κολαζομενους τηρειν ℵ A . …" Testuz evidently interpreted the "(9)" as a reference to the support for the reading in the text, while it actually (of course) is a note that the reading of ℵ A *al* is a harmonization to vs. 9 (see Nestle-Aland[27], pp. 15–16* = 57*).

[42] Martini, *Beati Petri Apostoli Epistulae*, xvii–xviii. Unfortunately, Martini's facsimiles were not available to me during my research except for brief times in libraries outside the San Francisco Bay Area.

[43] The following is the complete list (except for the use of dots, brackets, accents, and the like), with Testuz's reading first:

1 Pet 1:5 (p. 2, l. 1):	τους	το$^{\text{υ}}$ς
1 Pet 1:9 (p. 2, l. 17):	πιστεως	πιστεως υμων
1 Pet 1:22 (p. 5, l. 14):	υμων	υμω$^{\text{ν}}$ ⟦ηγνικοτες⟧
1 Pet 2:14 (p. 9, l. 10):	αγαθοποίων	αγαθοποιων
1 Pet 3:5 (p. 12, l. 13):	υποτασομενε	υωοτασομενε
	μ	μ
1 Pet 4:12 (p. 18, l. 6):	πειρας⟦ς⟧ον	πειρας⟦ζ⟧ον
1 Pet 5:5 (p. 20, l. 12):	παντες	παντε⟦ε⟧ς
2 Pet 2:18 (p. 31, ll. 7–8):	επειθυ|μιαις	επειθυ|μιας

At 1 Pet 1:9 we have a reconstruction by Martini based on the space involved, and Testuz and the NTP agree that the space for υμων is there. At 1 Pet 1:5, 1:22, 2:14 and 4:12, the NTP confirms Martini's reading. At 1 Pet 3:5 and 2 Pet 2:18 we simply have typographical errors in Martini's edition; he makes no note on these readings and the NTP

the collation.[44] As a result of using this last edition, there were quite a few changes to the earlier collation in my dissertation. At the following places I had counted singular readings, which I do not now have: 2 Pet 3:9a,[45] and Jude 5.[46] On the other hand, the NTP reports the following additional reading, which I now have as a singular: 1 Pet **5:10b**.[47] And I made other revisions at Jude **16a**.[48] And information on corrections has been extensively revised in the light of the reports and discussion in the NTP. Further, the evidence cited in the apparatus to the NTP provided support for two readings cited earlier as singular, Jude 16b ($\mathfrak{P}^{72}$ *cum* 056 0142) and Jude 23 ($\mathfrak{P}^{72}$ *cum* 0142), as well as some further citations for other early manuscripts.

Finally, complete photographs are now reported to have been published.[49] However, I should emphasize that $\mathfrak{P}^{72}$ is the only one of our

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agrees with Testuz. And at 1 Pet 5:5 the NTP agrees with Testuz, explaining the alleged ε after τ as due to "ein Fehler im Papyrus und die übergezogene rechte Hälfte des Balkens vom τ.". I note also that at 2 Pet 2:14 (p. 30, l. 12mg) Testuz transcribes the marginal note as having καταρα, while Martini and the NTP read καταραc. By the way, Martini, *Beati Petri Apostoli Epistulae*, xvii, says: "Un punto sotto la lettera indica che essa non si legge che in parte." But this criterion seems too weak; see chapter 3, n. 91.

[44] Apart from the interpretation of corrections (where the NTP includes 23 corrections for the first time [see n. 79 below], and also typically gives much more precise information than either Testuz or Martini), there are three places where I have followed the NTP against both Testuz and Martini. At 1 Pet 2:21 (p. 10, l. 14) Testuz and Martini indicate that αποcεμπανων was corrected to απολεμπανων. But the NTP says that the final -c has been corrected from -ν "beim Schreiben." At 1 Pet 3:6 (p. 12, ll. 14–15) Testuz and Martini (with a note) print υπεκουcεν, and I counted that as a singular. However, the NTP now has υπηκουcεν and comments "Foto eindeutig," so that singular is removed. Further, at Jude 4 (p. 2, l. 6), where Testuz has χν (without the line) I have followed the NTP with $\overline{\chi\rho\nu}$ (which Testuz indeed has in his apparatus); see my dissertation, 495 n. 25.

However, at 2 Pet 1:6 (p. 24, l. 4) Testuz and Martini report γνωcη, while the NTP reports that $\mathfrak{P}^{72}$ has γνωcει with the other witnesses (but has no note indicating disagreement with the earlier editions). I have followed the earlier editions, thus having the singular 2 Pet **1:6**, in part because $\mathfrak{P}^{72}$ elsewhere shows the tendency to write γνωcη and επιγνωcη (2 Pet **1:2a** and **3:18**). And the facsimile, which I was able to examine briefly at the INTTF, shows clearly that $\mathfrak{P}^{72}$ reads εν δε τη γνωcη.

[45] I counted the reading βουμενοc of $\mathfrak{P}^{72*}$ as singular, since the earlier editions indicated that the correction was probably by another hand. But the NTP says that the first hand made the correction.

[46] Testuz just prints παντας, and I accordingly cited this as a singular reading (as many others have done in discussing this difficult verse). But the NTP reports that the original c has been removed, and thus we have παντας $\mathfrak{P}^{72*}$ sy$^{ph\ mss}$, while $\mathfrak{P}^{72c}$ agrees with ℵ A B *al* (as in Nestle-Aland^{27}). The only question here is whether the correction is by the first hand; the NTP says "(später?) ausgelöscht." I take it that this may be by the first hand, and so do not count this reading as singular.

[47] The καταρτειcει has been corrected "von 2. Hand (?)" from the original "sinnloses καταρτειc (?)."

[48] I had taken the correction here to be by the scribe (since Testuz doesn't say otherwise). But the NTP ascribes it to the second hand. So, instead of the two singulars εαυτω and πορεομενοι, both errors made by $\mathfrak{P}^{72c}$, the only singular is the one omission by $\mathfrak{P}^{72*}$.

[49] According to Wasserman, "Papyrus 72," 42, a "full photographic reproduction" has

six papyri for which complete plates have not been readily available for decades. Consequently, it has been impossible to check and even perhaps to correct the printed texts of $\mathfrak{P}^{72}$, as has been possible for the other five papyri.[50]

There are two substantial publications by Massaux concerning the readings of $\mathfrak{P}^{72}$, which would appear to provide virtually all the textual information we need for Jude and 1 Peter.[51] Massaux appears to present a thorough examination of all the readings of $\mathfrak{P}^{72}$ (except for those arising from certain orthographic variations[52]) on the basis of Tischendorf, von Soden, and Nestle-Aland.[53] It is, however, regrettable that Massaux's work, in spite of its appearance of care and completeness, has a high rate of error.[54] Since no analysis of Massaux's collations seems to have been reported in the literature, a few of the problems will be cited here.

In the first place, Massaux takes no note of the corrections published in volume 3 (the Prolegomena) of Tischendorf, and thus occasionally makes an error.[55] In the second place, though, and much more importantly, Mas-

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appeared: "*Bibliotheca Bodmeriana: La collection des papyrus Bodmer* (Munich: K.G. Saur, 2000)." Nicklas and Wasserman cite the work somewhat differently: "*Bibliotheca Bodmeriana: La collection des papyrus Bodmer 8–10: Abbildungen sämtlicher originaler Manuskriptseiten* (München 2000)." I regret that I have not seen this volume.

[50] Even C.A. Albin, who collected microfilms or photographs of many manuscripts for his study, had to rely on Testuz's edition; see *Judasbrevet: Traditionen Texten Tolkningen* (Stockholm: Natur och Kultur, 1962) 345. Subsequently, Aland and Aland, *The Text of the New Testament*, 92 (Plate 25), published a plate of page 36 (not "f. 36," as they say), which contains 2 Pet 3:16 περι τουτων—end. And then Comfort and Barrett, 478, provided a plate of pages 27–28, which contain 2 Pet 1:15 τουτων—2:2 ασελγιαις; although the quality is not so good, one can verify the correction at 2 Pet 1:17. But I have found reliance on such partial resources to be frustrating, especially since for over thirty-five years I have had continuous access to all the plates for the other five papyri studied here.

[51] Édouard Massaux, "Le texte de l'Épître de Jude du Papyrus Bodmer VII ($\mathfrak{P}^{72}$)," *Scrinium Lovaniense: Mélanges historiques Étienne Van Cauwenbergh* (Université de Louvain, Recueil de travaux d'histoire et de philologie, 4e Série, Fascicule 24; Louvain: Publications Universitaires, 1961) 108–125; and "Le texte de la *I*ª *Petri* du Papyrus Bodmer VIII ($\mathfrak{P}^{72}$)," *ETL* 39 (1963) 616–671.

[52] "Le texte de l'Épître de Jude," 109, and "Le texte de la *I*ª *Petri*," 616–617. Massaux cites, though, at Jude 8 $\mathfrak{P}^{72}$'s αθετουσι, with the note: "loco αθετουσιν: omnes." Of course, since the Textus Receptus reads here αθετουσι, the editors have simply not recorded the actual support for $\mathfrak{P}^{72}$. I checked a few manuscripts by microfilm and noted that αθετουσι is found in Ψ 206 460 1505, while αθετουσιν is read by 33 88 623 1829 2125. Even Albin does not report such matters.

[53] "Le texte de l'Épître de Jude," 108; "Le texte de la *I*ª *Petri*," 616.

[54] "Le texte de l'Épître de Jude," 108: "Nous avons soumis le texte de ce papyrus à un examen approfondi. …" In "Le texte de la *I*ª *Petri*," 671 n. 26, Massaux even comments on Beare's earlier study, saying that Beare "s'est apparemment moins attaché que nous à l'examen des minuscules et est moins complet." As we shall see, though, Massaux does not always cite the minuscule evidence correctly. Indeed, with Beare's study before him, Massaux misses two of the 29 "singular readings" listed by Frank W. Beare, "The Text of I Peter in Papyrus 72," 254–255; these are 2:21 and the striking **5:1a** (which he transcribes but does not cite as singular).

[55] E.g., at Jude 12 Massaux ("Le texte de l'Épître de Jude," 115) cites for the omission of οι: K S 42. … Tischendorf's edition merely has "K al longe plu" for this omission, but the correction (*Novum Testamentum Graece* 3:1285) says: "ante K adde ℵC2." However, since ℵc has

saux's collation of Jude fails to take into account the fact that the numbers used by Tischendorf are *not* the Gregory numbers. Thus, although Massaux does convert von Soden's symbols into Gregory symbols, he cites Tischendorf's numbers (for manuscripts of the Acts and Catholic Epistles) directly without any conversion. Accordingly, already at the inscription we find confusion in Massaux's citations, which include: επιστολη ιουδα 96, επιστολη ιουδα του αποστολου 73, του αγιου αποστολου ιουδα επιστολη 70 79, etc.[56] However, none of 96, 73, 70, and 79 even contains Jude. What has gone amiss is that these are Tischendorf's numbers for manuscripts of the Acts and Catholic Epistles, which must be converted to 460, 436, 131, and 451, respectively.

The result of such confusion is often to increase the length of Massaux's citations, since one manuscript will be cited under both its Tischendorf number and its Gregory number (as converted from von Soden). For example, at Jude **5a** Tischendorf cites for ιησους: A B 6 7 13 29 66**, which are (in Gregory numbers): A B 6 2298 33 323 424**. Von Soden cites (in Gregory numbers): B A 33 81 88 1739 2298 323. Massaux combines these two lists, drops the "**" entirely from the citation of 66 (= 424),[57] and adds 935,[58] so as to produce the following citation: A B 6 7 13 29 33 66 81 88 323 935 1739 2298. (One may note that 7, 13, 29, and 66 do not contain the Catholic Epistles.) This list *should* be: A B 6 33 81 88 323 424** 1739 2298. However, the readings that Massaux reports as singular are usually in fact singular.[59]

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been cited *for* οι, something is clearly amiss. Nestle-Aland cites **א*** C 049 𝔐 for the omission. In fact, the original reading in **א** here contained a striking forward leap to the similar text of vs. 16: ουτοι εισιν γογγυσται—αυτων πορευομενοι. At this point the scribe caught his error, marked γογγυσται—πορευομενοι for deletion, and proceeded with εν ταις αγαπαις κτλ. The later corrector inserted οι before εν ταις.

A clearer example is 1 Pet 4:14. Massaux ("Le texte de la *I*^{a} *Petri*," 660) follows Tischendorf's apparatus in citing **א**^{c} 33 *al* for επαναπεπαυται, which is the reading of 𝔓^{72}. However, the correction (*Novum Testamentum Graece* 3:1284, which is itself a bit complex) informs us that indeed **א**^{c} reads επαναπεπαυται, but 33 and the other minuscules cited with it have αναπεπαυται. Nestle-Aland, the UBSGNT, and the ECM confirm these readings (as do the NTP and Lake's photographic edition for **א**^{c}, and the microfilm of 33, which actually has αναπεπαυτε). Von Soden, however, has 33 as agreeing with **א**^{c}, and so he too seems not to have consulted Tischendorf's corrections.

[56] "Le texte de l'Épître de Jude," 109.

[57] This omission is remarkable since, of course, it is precisely 424** that has the interesting readings, and not 424; see Hort, *Introduction*, 155.

[58] 935 is von Soden's δ361, which is of the *I*^{b2} text type, and thus would go along with 1739. However, von Soden does not cite δ361 in his introduction (*Die Schriften, Text mit Apparat*, xvi), and does not include it among the manuscripts for which he had collations for the Catholic Epistles (*Die Schriften, Untersuchungen*, 1841). Moreover, the microfilm confirms that 935 in fact reads κυριος with the majority text.

[59] Massaux ignores the following readings, following his comment on p. 109: **4a**, **5b**, and asterisked 7a and 7c. But he includes the following orthographic singulars: **7b**, **13**, and asterisked 19, as well as αθετουσι for αθετουσιν at vs. 8, υδασιν for οιδασιν at vs. 10, and πυμενοντες for

Fortunately, Massaux does not repeat this confusion in his subsequent article on 1 Peter. However, rather than noting that his work on Jude suffers from this systematic error, Massaux refers to that work with no word of warning to the reader.[60] But even without this confusion, his work on 1 Peter is far from reliable. Indeed, a comparison of Massaux's collation to the present list of singulars in $\mathfrak{P}^{72}$ produced a long list of errors and omissions.[61]

ποιμαινοντες at vs. 12. Also, because of Testuz's oversight Massaux includes παντας at vs. 4, and of course does not cite the support for 25a (first reported in Nestle-Aland[26]).

[60] "Le texte de la *I*ª *Petri*," 616 and n. 1.

[61] The following difficulties were noted in a check of our list of singulars of $\mathfrak{P}^{72}$ in 1 Peter with Massaux's collation in his "Le texte de la *I*ª *Petri*."

1:5 According to von Soden 917 has δυναμει πνευματος θεου, not δυναμει πνευματος.
1:6 Massaux fails to note that $\mathfrak{P}^{72}$ omits εν ω (with C^2 only).
1:14 According to von Soden 1175 has εν τη ανοια, not ανοια, but the ECM now reports εν τη διανοια, as is confirmed by microfilm.
1:20 Massaux takes Tischendorf's "των χρονων (**א**^{c})" to mean that *only* **א**^{c} has των χρονων, and then concludes that most manuscripts agree with $\mathfrak{P}^{72}$'s χρονων. In fact, $\mathfrak{P}^{72}$'s reading (1:20b) is supported by 522 only.
2:5 Massaux has somehow misinterpreted the editions so as to take c *rell* as agreeing with $\mathfrak{P}^{72}$ in omitting θυσιας.
2:6 Massaux fails to note 2:6b.
2:19 $\mathfrak{P}^{72}$ and 81 agree; Massaux gives the same reading for each, but fails to note the agreement (with a "cum").
3:10 The two weakly attested readings are not noted at 3:10b.
3:10 Massaux fails to note 3:10e.
4:3 Massaux takes $\mathfrak{P}^{72}$'s οινοφρυκειαις as supported by **א***. But the simple confusion of γ and ϰ is not among the scribal tendencies cited by Massaux at 616–617 (although it is referred to by Testuz, *Papyrus Bodmer VII–IX*, 32).
4:9 Massaux renders the text of $\mathfrak{P}^{72}$ incorrectly by printing γογυσμου (cf. Testuz, *Papyrus Bodmer VII–IX*, 32), and also credits K L P S etc. with γογυσμων [*sic*].
4:15 Massaux has taken von Soden's indication of Alexandrian support for αλλοτριεπισκοπος (at 4:15c) to include C; however, C is missing for 1 Pet 4:6–2 Pet 1:1, as is noted by von Soden on the card accompanying his edition.
5:14 Here Massaux cites as having αγαπης ειρηνη υμιν πασιν τοις εν χριστω (without ιησου): **א** A B C P Ψ 1 5 33 and seven lines of minuscules. C is missing here, and, according to Tischendorf and von Soden, only the following have χριστω alone: A B Ψ 33^{vid} (this is Tischendorf's citation; von Soden has "?," but Massaux just cites "33") 218 307 453 610 1838 2818 (= a36). (The ECM now reports: A B Ψ 33^{vid} 398 1751 1831 1832 1837 1838 1842 1890 2344 2464 2492 2818.) The manuscripts cited by Tischendorf and von Soden are included by Massaux in his list, but dozens of other manuscripts are also included without, as it appears, any justification. (Nestle-Aland has only: A B Ψ 33^{vid} *pc*.) Finally, Massaux fails to note the variation here involving the presence or absence of αμην.

It is curious that Kubo, who evidently went over the textual evidence in detail, cites Massaux's work with no comment or criticism; see $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 23–24, 29–30 (nn. 13, 14, and 16). Similarly, Charles Landon, *A Text-Critical Study of the Epistle of Jude* (JSNTSup 135; Sheffield: Sheffield Academic Press, 1996) 45, calls Massaux's collation "a valuable reservoir of variants."

In his study of $\mathfrak{P}^{72}$ and Codex Vaticanus, Kubo presents a brief analysis of the characteristics of the scribe of $\mathfrak{P}^{72}$.[62] Kubo then gives a useful classification of the readings of $\mathfrak{P}^{72}$ into itacisms and the like (basically orthographic variants), "obvious scribal errors," and singular readings. The singular readings are further divided into substitutions, omissions, additions, and transpositions.[63] Kubo's further comments on specific readings will be cited later in our discussion.[64]

For the text of Jude the massive study by Albin provides an analysis of virtually all the evidence, along with an apparatus that is much more extensive than is found elsewhere. The bulk of Albin's work is devoted to the text of Jude, and he considers in detail the various editions, the Greek manuscripts, the versions, and the Patristic citations, followed by a text and apparatus.[65] The completeness of citation here appears indeed to rival that of Hoskier in his work on Revelation, although Albin seems to ignore some minor variations in his apparatus.[66] But, besides providing support for four readings (as noted below), Albin's work also provided some further evidence used in the citations here.

And there are now the volumes of the *Editio Critica Maior* for 1 Peter, 2 Peter, and Jude. An examination of the wealth of material contained therein has led to substantial changes to the list of singular readings and to the textual citations throughout. First, before checking my list of singular readings with the ECM, there were 98 singulars in 1 Pet, 44 singulars in 2 Pet, and 35 singulars in Jude. Support was found in the ECM for 19 of these in 1 Pet, for 6 in 2 Pet, and for 2 in Jude, among which are some very interesting readings.[67] Thus, we are left with 79, 38, and 33, respectively. Most of these newly asterisked readings involve common errors (such as orthographic variations), and in none of them would I be inclined to see a genetic relationship.[68]

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[62] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 9.

[63] Ibid., 10–15.

[64] Kubo also presents (ibid., 155–160) a collation of $\mathfrak{P}^{72}$ and B against the Textus Receptus.

[65] *Judasbrevet*, 141–631; see the German summary (often a translation) of these pages (705–745).

[66] For example, his apparatus does not cite the following readings of $\mathfrak{P}^{72}$: Jude **4a**, the asterisked 4b, **5b**, **8b**, **13**, **16a**. However, he does note all of these except **5b** in his comments concerning $\mathfrak{P}^{72}$ in particular (*Judasbrevet*, 344–345). In addition, Albin overlooks the reading ποιουμενοι of Ψ^* at Jude **3**, on which see further n. 286 below.

[67] These are: 1 Pet 1:3a, 1:3c, 1:6b, 1:8b, 1:11b, 1:12b, 1:17a, 1:18, 1:20b, 1:24a, 2:1, 2:5b, 3:7a, 3:10e, 4:6, 4:15a, 5:1a, 5:9a, 5:10a; 2 Pet 1:4a, 1:8, 1:12c, 2:6a, 2:20, 3:7b; Jude 3, 25e. The most interesting of these is probably 1 Pet 5:1a, which has theological implications.

[68] The classification here is:

Orthographic variations (4): 1 Pet 1:8b, 1:11b, 4:6; 2 Pet 2:20.
Nonsense readings (2): 1 Pet 1:18; 2 Pet 1:12c.
Omissions (6): 1 Pet 1:3a, 1:20b, 2:5b, 5:9a; 2 Pet 1:8, 3:7b.
Additions (1): 1 Pet 4:15a.

Our list of singulars, then, was constructed in the usual way,[69] and an additional comparison was made with 1739. However, no reading was excluded as a result of this further check. One reading, Jude 25a, was asterisked because of the evidence of 442^{c},[70] which was first reported in Nestle-Aland[26]. Nestle-Aland[27] furnished the evidence that removed 3 readings from consideration: 2 Pet 3:3;[71] Jude 20a, 20b. Four readings (Jude 7a,[72] 7c, 8a,[73] and 19[74]) were asterisked because of evidence found in Albin. And two readings, 2 Pet 2:11b and 1 Pet 2:21,[75] were asterisked because of evidence reported in Clark. Finally, the support for 2 Pet 2:12a was found in the Vetus Latina and then in the ECM.[76]

Substitutions (10): 1 Pet 1:3c, 1:6b, 1:12b, 1:17a, 1:24a, 2:1, 3:10e, 5:1a, 5:10a; Jude 3.
Transpositions (3): 1 Pet 3:7a; 2 Pet 1:4a; Jude 25e.
Proper Name (1): 2 Pet 2:6a (-ϙϙ- > -ϙ-).

The substitution at 1 Pet 1:6b (ποικιλοις > πολλοις) is unusual, but ποικιλος is comparatively infrequent in the New Testament (10 occurrences), and at 2 Tim 3:6 πολλαις is found in 177 for ποικιλαις.

[69] At 2 Pet 2:6 both Nestle-Aland and the United Bible Societies' edition cite $\mathfrak{P}^{72mg}$ (and the ECM cites $\mathfrak{P}^{72z}$) as substituting in the margin κατεπ[ϙ]ηcεν for κατεκρινεν, which is then cited as $\mathfrak{P}^{72*}$ in Nestle-Aland but as $\mathfrak{P}^{72txt}$ in the UBSGNT (and as $\mathfrak{P}^{72t}$ in the ECM). However, there is no indication that this marginal word is to be inserted or is to be considered a correction, and it is probably just one of several words in the margin of 1–2 Pet that are intended to clarify the text, but not to be replacements for it. See p. 549 above.

[70] Albin, *Judasbrevet*, 628, does not report the support from 442^{c} here, although he collated the manuscript (ibid., 378).

[71] In fact, $\mathfrak{P}^{72}$ (with ενπ-) is cited along with C P *al* for ημερων εμπαιγμονη. Curiously, however, the apparatus cites "(1739)" in support of the reading ημερων εν εμπαιγμονη found in ℵ A B Ψ 81 1241 *al*; but the appendix "Variae lectiones minores" gives the reading of 1739 as differing from $\mathfrak{P}^{72}$ only in having αι for ε. The collation by Lake, de Zwaan, and Enslin, though, reports that 1739 has εμπαιγμονη. But the microfilm confirms Nestle-Aland's report of εν, and also shows that there is only a very small gap between εν and παιγμονη, leaving it uncertain whether the scribe intended one or two words. On the other hand, the ECM cites 1739 as supporting $\mathfrak{P}^{72}$, without noting any difference at all. (In Nestle-Aland[26] 1739 is cited as agreeing with $\mathfrak{P}^{72}$ C P *al*.)

[72] The support here from 2344 was confirmed by microfilm.

[73] The support here from 2344 was confirmed by microfilm.

[74] The reading of K here is not found in Tischendorf or even in the NTP, but was confirmed by microfilm.

[75] Actually, earlier printings of Nestle-Aland[27] cite $\mathfrak{P}^{81vid}$ as agreeing with $\mathfrak{P}^{72}$ at 1 Pet 2:21. But the 2001 printing removes the support from $\mathfrak{P}^{81}$, the NTP reports that $\mathfrak{P}^{81}$ has ὑ̱π̱ο̱λ̱μ̱π̱ανων, and the ECM doesn't cite it for this variation, implying that it has the usual text. However, Clark and now the ECM supply other support for $\mathfrak{P}^{72}$ here.

[76] In attempting to verify this support, I turned to Petrus Sabatier, ed., *Bibliorum sacrorum Latinae versiones antiquae seu Vetus Italica* (3 vols.; Rheims: Reginaldus Florentain, 1743; reprinted: Turnhout: Brepols, 1981) 3:959, where I was startled to find in his note on 2 Pet 2:12: "Mss. 2. delent vocem φυcικὰ, alii vero sequentem γεγεννημένα." Thus, assuming that this is a correct report, Sabatier knew of at least two manuscripts that omit this last word, even though such a reading is not found, as far as I can tell, in any edition except the Vetus Latina and the ECM.

The final list of singular readings, then, is given in Appendix A. The total number of singular readings here is 150, of which 64 are orthographic singulars and 12 are nonsense singulars.[77] Thus, 74 significant singulars remain, amounting to less than half (49.3%) of the total.

Corrections

There are 86 corrections to the papyrus, only 6 of which appear to be by a hand other than the scribe's.[78] There is agreement among the three editions on most of these, although 23 are reported only in the NTP and were thus missing in my dissertation.[79] And there are a few other places where a correction may have occurred.[80] The ECM cites only 9 corrections in 1 Pet and only 6 in 2 Pet, but all except 2 in Jude.[81] On the other hand, it gives an otherwise unreported correction at 1 Pet 5:10,

[77] There are also 61 asterisked readings. In my dissertation I counted 184 singulars, with 70 orthographic singulars and 16 nonsense singulars. I note also that Frank W. Beare, "Some Remarks on the Text of I Peter in the Bodmer Papyrus ($\mathfrak{P}^{72}$)," in *Studia Evangelica*, vol. 3, pt. 3, ed. F.L. Cross (TU 88: Berlin: Akademie-Verlag, 1964) 263, states that $\mathfrak{P}^{72}$ "has an abundance of singular readings—about 70 in all."

[78] There are also the corrections to the subscription of 2 Peter and to the superscription of Jude, which I do not include in my counts. Nestle-Aland, contrary to the report in Tischendorf, says that the superscription in ℵ A B is *secunda manu*; see Appendix II, p. 745, in the 27th edition. But Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 32–34, provide information on such matters in ℵ, and a reference to a "second hand" seems misleading, since they state that the original scribe of Jude wrote this superscription.

Albin, *Judasbrevet*, 344–345, reports information about corrections for Jude within two lists: the "skrivfel" (writing errors), which include uncorrected slips as well as corrected ones, and the differences from the normal text, which include some corrections. Between the two of these, though, Albin provides information that is complete except for the corrections first noted in the NTP: Jude 5, 23, and 25b.

Mackay, "Observations," 123, says of the corrections in *P.Bodm.* X (by scribe B): "There is a conscientious effort to correct errors."

[79] 1 Pet 1:3a, 1:3b, 2:21b, 2:23, 2:24a, 2:24b, 3:7, 3:18b, 4:6, 4:17, 4:18, 5:2, 5:8b, 5:10; 2 Pet 1:7, 1:17, 2:4b, 2:17, 2:19, 3:16; Jude 5, 23, 25b. Regrettably, for my dissertation I had only brief access even to Martini's printed text, and also missed the following 11 corrections that he cites: 1 Pet 1:5, 1:12, 1:22a, 2:7b, 4:19, 5:8a; 2 Pet 1:20, 2:5, 2:16, 3:2, 3:17. On the other hand, I included παντ⟦ε⟧εc at 1 Pet 5:5, based on Martini's text and remark ("quinta littera vocabuli, probabiliter ε, apparet elota"), which Comfort and Barrett follow; however, Testuz has no note there, and the NTP cites Martini's reading, and states: "ein Fehler im Papyrus und die überzogene rechte Hälfte des Balkens vom τ erklärt diese Deutung." Thus, I have removed this alleged correction.

[80] E.g., 2 Pet 2:20; Jude 3, 11; see the NTP's comments on these.

[81] 1 Pet 1:7, 1:8b, 1:17a, 2:21a, 3:9, 4:11a, 4:12, 4:18, 5:10; 2 Pet 1:8, 2:5, 2:6, 2:18, 3:2, 3:11; in Jude all except 23 and 25b. Moreover their interpretations of 1 Pet 1:8b and 2 Pet 2:6 differ from those found in the NTP. Presumably the other corrections were deemed too doubtful or too insignificant to cite. However, it appears that according to the ECM's principles (as found in *James* 1:7* and 1:17*) some further original readings should have been cited; moreover, at 1 Pet 1:3a–3b and 2:22 the ECM does cite 1067 for the reading found in $\mathfrak{P}^{72c}$ and $\mathfrak{P}^{72*}$ respectively but ignores the evidence of $\mathfrak{P}^{72}$. I note also that at 1 Pet 2:21 Nestle-Aland cites (in Appendix II) $\mathfrak{P}^{72*}$ as having αποcεμπανων, thus ignoring the correction at 2:21b.

where in the main apparatus it cites $\mathfrak{P}^{72}$ as reading καταρτισει στηριξει θεμελιωσει, with a reference to the supplementary list for the reading of $\mathfrak{P}^{72*vid}$, which is cited as καταρτις στηριξει θεμελιωση. The correction from καταρτις to καταρτισει is reported by the NTP (against Testuz and Martini), but the correction from θεμελιωση to θεμελιωσει is not found anywhere else, and I hesitantly suppose that this is a confusion in the ECM. Here as elsewhere I have taken the information in the NTP as authoritative.

The great majority of the corrections appear to be more or less certainly by the first hand.[82] The erasures, of course, and a few others are unattributed by the editors; but I have considered these also to be corrections by the first hand in the following classifications.[83] Thus, the pattern of the 80 corrections by the first hand is: 1 Pet (38), 2 Pet (22), Jude (20). For the amount of text contained, Jude is the most heavily corrected, and of course Jude came first in the order of the codex.

In almost all the examples of correction by the scribe, the original reading was an obvious blunder or misspelling, and the scribe has clearly just emended the result of his carelessness. Many of the original readings that were corrected involve the omission of a letter or two (e.g., 1 Pet 1:5, 1:7, 1:8a, 1:17b, 4:11b; 2 Pet 2:9, 3:9a, 3:9b; Jude 3a). Others involve the addition of letters (e.g., 1 Pet 1:17a, 4:3, 4:11a, 5:8b; 2 Pet 1:5; Jude 4b). Occasionally we have visual confusion (e.g., 2 Pet 2:4b, where A was misread as Λ). In any case, the scribal correction was clearly not systematic enough to remove the many orthographic singulars[84] and nonsense singulars that remain. Finally, it is curious that many of the letters have been traced over, apparently simply in order to darken them; I have not considered such occurrences to be corrections.[85]

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[82] The NTP ascribes the following explicitly to the first hand: 1 Pet 1:8a, 1:8b, 1:12, 1:17b, 1:21, 2:7a, 2:7b, 2:21b, 2:22, 2:23, 2:24a, 3:18a, 3:18b, 4:11b, 4:15, 4:17, 4:18, 4:19; 2 Pet 1:7, 2:4a, 2:9, 2:18, 3:2, 3:3, 3:9a, 3:9b, 3:11, 3:14 (and 2 Pet Subscr and Jude Inscr); Jude 3a, 10, 11, 12a, 12b, 15, 20, 23, 25b. Yet others are said to be possibly or probably by the first hand: 1 Pet 1:7, 5:2; 2 Pet 2:4b, 2:5, 2:6, 2:16; Jude 4c, 17a, 18.

[83] On the ways in which corrections were effected, see Testuz, *Papyrus Bodmer VII–IX*, 16 and 30, and NTP 1:22.

[84] Testuz, *Papyrus Bodmer VII–IX*, 32, calls attention to the corrections at 1 Pet 3:9, 2 Pet 1:5, and 2 Pet 1:13 (here too we have a superfluous line along with the final -ν), where the scribe has pointed for omission a κ added before γ. As we will see, the scribe has frequent difficulty with these two letters, but these three corrections (to which might be added Jude 4b; 1 Pet 1:17a; 2 Pet 3:6) show that the scribe is aware of correct spelling, and does try to produce a text with normal orthography. Obviously, though, he does not completely succeed, and indeed seems unconcerned about other "abnormal" spellings (such as ζοη).

[85] See Testuz, *Papyrus Bodmer VII–IX*, 29, referring only to the first page of 1 Peter where the darkening can be seen on the plate. But the NTP refers to such phenomena generally (1:23), with respect to the first page of 1 Pet, and also at a few scattered places (εγυπτου at Jude 5; ογεια του κορε απω in Jude 11). Mackay, "Observations," 123, notes a habit of scribe B in *P.Bodm.* X: "At times the pen is ready to run dry before he dips it. Then he sometimes restrokes the last

Corrections in scribendo[86]

It appears that most of the corrections were made immediately by the scribe, and perhaps as many as 12 seem to be places where the scribe caught his error in progress.[87] In one of these (1 Pet 2:7b) the scribe noticed his error in the middle of writing a letter.

1 Pet 1:8b — The scribe first wrote πιστευετε, but caught his error before continuing with δε, corrected to πιστευοντες, and then proceeded.[88]

1 Pet 1:22b — Although it is possible that this is a correction of an original dittography at a line break, Martini suggests that the scribe changed his mind about where to put ηγνκιοτες: he first wrote it at the end of l. 14, but then decided to delete it there and write it on l. 15 so that it would appear next to the marginal title περι αγνια, which appears to the left of the extant occurrence of ηγνικοτες.[89] The scribe is seen to be concerned about the proper placement of words on lines and pages.[90]

1 Pet 2:7b — The scribe had written λε and part of θ when he caught his error (thus in the middle of writing a letter), wrote ι over the incomplete θ, and then completed the word by writing θος.[91] The original error was perhaps merely a sound shift (ει > ε).

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letter or two, but more regularly he commences a new letter." In $\mathfrak{P}^{47}$ one finds examples of letters re-written above the line, apparently simply for the sake of explicitness; see p. 364 above.

[86] See chapter 4, n. 65.

[87] And see n. 113 below for some further possibilities.

[88] The NTP says: "der Schreiber hat (beim Schreiben?) das ον bei dem ε über die Zeile geschrieben, ε aber nicht getilgt." I take this as a substitution of ον for the ε, and, since the editors do not comment on any correction at the final ς, it seems that the scribe must have noted his erroneous writing of πιστευετε before he continued with δε. Accordingly, Testuz, Martini, and the NTP cite the original reading as πειστευετε. On the other hand, the ECM and Comfort and Barrett cite $\mathfrak{P}^{72*}$ as having πειστευετες, thus constructing a pseudo-reading from the readings of $\mathfrak{P}^{72*}$ and $\mathfrak{P}^{72c}$.

I take the weak support for $\mathfrak{P}^{72*}$ to be coincidental. It is curious that the reading in 442 *pc* vg^{cl} $Ir^{lat\ pt}$ is (formally) a conflation of that of $\mathfrak{P}^{72*}$ and that of $\mathfrak{P}^{72c}$.

[89] Testuz does not note this correction, but Martini does and says: "probabiliter ipse scriba elavit verbum spongia et transcripsit in linea sequenti, ut titulum apponeret." Such a scenario, though, requires that the title was written at the same time as the text; an alternative view would be that the scribe originally wrote the word twice, and caught his error when he subsequently wrote the title. The NTP does not relate the correction to the marginal title: "ηγνικοτες ursprünglich zweimal geschrieben: das erste ηγν. wurde ausradiert, der Zeilenrest leer gelassen und das fehlende ν von υμων halbhoch, teilweise über das η von ηγν.[1] nachgetragen."

[90] The NTP calls attention to several places where the scribe writes a few letters on a separate line at the end of a page in order to avoid dividing the word across pages: 1 Pet 2:7 (τες); 2 Pet 2:12 (μουντες); Jude 24 (μους). At 2 Pet 3:16 it appears from Testuz and Martini that he did the same thing, but the NTP reports that the added words there (ταις) are by the second hand. At yet other places the scribe leaves a considerable portion of the end of a line blank at the end of a page (1 Pet 3:22, 4:4; 2 Pet 2:12). We also find blank portions in the middle of a line (e.g., 1 Pet 3:14, 4:1, 4:12), as can easily be seen throughout the transcriptions.

[91] The correction is not noted by Testuz or Comfort and Barrett, but is so described by

1 Pet 2:21b	The scribe originally wrote final -c for final -ν (αποσειμπαν-ωc), but then corrected it.[92]
1 Pet 2:24a	The scribe originally wrote ειc for εν, but then altered ιc into ν.[93]
1 Pet 3:7	The scribe seems to have changed his mind about how to divide the phrase ασθενεστερω cκευει. At first he intended to write ασθενεστερωc|κευει, but then changed his mind, erased the final c, and then continued with cκευει on the next line.[94] It is, however, possible that the scribe originally duplicated the initial letter of cκευει and wrote ασθενεστερωc|cκευει, and then later made the correction.
1 Pet 4:17	The scribe appears to have omitted θυ by a scribal leap (του θυ̅, or, as pronounced, του θεου), written the following ει, but at this point caught his error, substituted θυ for ει, and then continued with ει δε κτλ.[95]
2 Pet 3:14	The scribe shifted from αμωμητοι to αμαμητοι.[96]
Jude 3b	After παραδοθεισηι the scribe wrote πειστι, thus intending either to write πειστι τοις αγιοις, or perhaps to write simply πειστι omitting τοις αγοις. However, at some point after writing πειστι but before proceeding with παρεισεδυcαν, he caught his error, deleted πειστι, and then proceeded with τοις αγιοις πειστει παρεισεδυcαν.[97]

Martini and the NTP. The NTP has "im Schreibverlauf (?)," but, if indeed the erased letter was an incomplete θ, there can be no doubt about this.

92 According to the NTP this was done "beim Schreiben." As the NTP notes, the correction at 1 Pet 2:21b is not cited by Testuz or Martini.

93 The NTP says "beim Schreiben." By the way, Tischendorf (both in his 8th edition and in his edition of **א**) says that εν was deleted by **א*** and restored by **א**^{c}. Yet the NTP and the ECM do not cite a correction, but simply take **א** as having εν. This is an issue of letters at the end of the line: ανηνεγκεν̄ε̄ | τω cωματι. But from Lake's facsimile it appears to me that Tischendorf is correct in thinking that the final ε̄ (= εν) has been added; the final N of ANHNEΓKEN is normal size and already extends farther right than any other letter in this column (f. 121, col. A), although the preceding E is quite small. The following E–, if original, would make this line extraordinarily long, and in fact the E here does not have the small size of the letters that the scribe often makes as he approaches the end of the line, but is rather about two-thirds normal size.

94 Testuz, Martini, and Comfort and Barrett do not note this correction, and the NTP simply cites an original "ασθενεστερωc (?)." The change here (ασθενεστερωc\|κευει > ασθενεστερω\|cκευει) corresponds to the word division, but also results in the preferred division after a vowel; see Supplementary Note 10.

95 This correction is not cited by Testuz, Martini, or Comfort and Barrett, but by the NTP only ("beim Schreiben"). I take the agreement of $\mathfrak{P}^{72*}$ with 056* 0142 to be coincidental.

96 The NTP says "beim Schreiben?" By the way, Nestle-Aland reports 1241 as having αμωμοι, but the microfilm shows αμωμητοι, as the ECM cites, and as is implied by von Soden.

97 Here indeed we have the plate, but the deletion of the first πειστι by a line gives no basis for ascription. The NTP explains this as either a correction made "gleich beim Schreiben" or a later deletion of the duplicated word. The first scenario seems to me much more likely, since the second would suppose that the scribe originally intended πειστι τοις αγιοις πειστει. By the way, the scribe shifted to the correct orthography of πειστ**ει** but left π**ει**στει; he seems to have been indifferent about that matter.

Jude 23 The scribe started to write κ by a sound confusion for χ, but then (before completing κ) corrected and wrote χιτωνα.[98]

Jude 25a In my dissertation I took the original $\overline{\text{κυ}}$ω here as possibly representing κυριω; although this form of the *nomen sacrum* is not otherwise attested, our scribe could have created it.[99] However, an interesting clue is that, as the NTP observes, **א*** also adds an ω, albeit more meaningfully after ημων *sec.*, and the NTP interprets $\mathfrak{P}^{72}$'s reading as κυριου ω, which would seem to be nonsensical as well. But I would now interpret the original $\overline{\text{κυ}}$ ω as the initial step toward writing $\overline{\text{κυ}}$ (= κυριου) ω δοξα κτλ. After writing ω, though, the scribe observed the ημων and decided to postpone his introduction of a masculine dative pronoun, and so erased ω and wrote ημων. Then he resumed his intention of introducing a pronoun, and at this point decided that a simple relative was inadequate and added αυτω (**25c**), which of course also produces a parallel with his earlier addition (**25b**). On this analysis the deletion of ω after $\overline{\text{κυ}}$ was made *in scribendo*.

Jude 25b Apparently the scribe originally omitted και of νυν και εις, wrote ε of εις, and at this point noticed his error. He then wrote κ over the ε, and proceeded to write νυν και εις.[100]

The initial errors here may be classified as follows (where the direction is toward the original reading):

Orthographic:	
χ > κ:	Jude 23 (χιτωνα).
-ν > -c:	1 Pet 2:21b (αποσειμπανωc).
ει > ε:	1 Pet 2:7b (λεθοc).
ω > α:	2 Pet 3:14 (αμαμητοι).
Forward leap:	1 Pet 4:17 (του θυ, or, as pronounced, του θεου).
Addition:	Jude 25a (ω).
Omission:	Jude 25b (και).
Transposition (or omission):	
	Jude 3b (πιστει τοις αγιοις).
Substitution:	1 Pet 1:8b (πιστευοντες > πιστευετε), 2:24a (εν > εις).
Word division:	1 Pet 3:7 (ασθενεστερω|cκευει > ασθενεστερως|κευει).
Line division:	1 Pet 1:22b (ηγνικοτες | > | ηγνικοτες).

Almost all of the remaining corrections are likely to be by the scribe as well. However, it is difficult to for me to be confident of some of these ascriptions, especially in the absence of plates; in any case, I have reproduced in my list the ascriptions found in the NTP. There is one place

[98] This is not cited by Testuz or Comfort and Barrett or the ECM, but by the NTP only ("das χ von χιτωνα beim Schreiben aus einem begonnenen κ entwickelt").

[99] See my dissertation (681); I was influenced by Testuz's writing $\overline{\text{KY}}\dot{\Omega}$ (i.e., as one word) instead of $\overline{\text{KY}}$ $\dot{\Omega}$.

[100] This is not cited by Testuz or Comfort and Barrett, but by the NTP only ("beim Schreiben"), and with uncertainty about the original letter after νυν: "ε von εις?"

where a correction in two stages has occurred (1 Pet 3:18a), but both of the stages appear to be the work of the original scribe.[101]

Corrections of Insignificant Readings

Next, let us turn to the corrections by the first hand that are corrections of readings that are not significant (listed in the direction toward the original reading). There are 59 of these.

First, there are 29 corrections of orthographic confusions.[102] These show that the scribe is aware of correct spelling, and does try to produce a text with normal orthography. He is even concerned about itacisms, as 1 Pet 1:3a and 4:19 show. Obviously, though, he leaves many errors and itacisms, and indeed seems unconcerned about other "abnormal" spellings (such as ζοη).

δ > ζ:	2 Pet 2:19 (ζουλοι).[103]
Omission of λ:	Jude 10 (βα̲cφωμουcιν).[104]
Omission of final -ν:	1 Pet 1:17b (υμω̲), 1:22a (υμω̲), 3:18a c2 (αδικω̲); Jude 4c (τη̲), 18 (εαυτω̲).
Addition of medial ν:	1 Pet 4:3 (παρ̲εληλυθω̲νc).[105]
μ > ν:	1 Pet 4:6 (κριθωcι νεν).[106]
Omission of final -c:	1 Pet 1:8a (ει̲), 4:11b (ει̲), 4:15 (ω̲); Jude 11 (αυτοι̲), 17a (υμει̲).
Addition of final -c:	1 Pet 4:11a (ωc̲); Jude 17b (αγαπητοι̲c̲, perhaps influenced by the preceding υμειc, although that was first written as υμει).
Omission of medial c:	1 Pet 1:7 (χρυ̲ειου), 5:2 (επει̲κ̲οπουντεc, at a line break).[107]
Addition of medial c:	1 Pet 5:5b (αντιταccεc̲ται).

[101] In my dissertation I counted two separate corrections here. The NTP describes the correction at Jude 4b as though it were in two stages (see n. 82 ["erst … dann"]), but the intermediate stage there (i.e., what existed after the first part of the correction) doesn't seem to have had quite the existence that we find at 1 Pet 3:18a c1.

[102] Testuz, *Papyrus Bodmer VII–IX*, 32, calls attention to the corrections at 1 Pet 3:9, 2 Pet 1:5, and 2 Pet 1:13 (here too we have a superfluous line along with the final -ν), where the scribe has pointed for omission a κ added before γ. The scribe has frequent difficulty with these two letters; see also Jude 4b; 1 Pet 1:17a; 2 Pet 3:6.

[103] The scribe made the same shift at 2 Pet **2:10d**, but did not correct it.

[104] The scribe made the same error at Jude **8b**, but failed to correct it. And he made a very similar correction at *Odes Sol.* 11:1, where he corrected from εβαcτηcεν to εβλαcτηcεν; see Testuz, *Papyrus Bodmer X–XII*, 60 (app.), and Lattke, *Die Oden Salomos* 1:17 (and plate at 1a:60).

[105] Comfort and Barrett overlook the dot above the ν.

[106] The scribe evidently divided this as κριθωcιν εν.

[107] Von Soden reports 33 as joining **א*** B in omitting επιcκοπουντεc, and he was followed by Nestle-Aland[25] (and earlier editions); but Tregelles, later editions of Nestle-Aland, UBSGNT, and the ECM explicitly cite 33 as having επιcκοπουντεc, as Tischendorf's silence would seem to imply, and as is confirmed by microfilm.

ι > ει:	1 Pet 1:3a (ελπειδα).[108]
αι > ε:	1 Pet 4:19 (αγαθοποιειεc).
ο > οι:	1 Pet 2:24b (αποιγεινομενοι).[109]
ου > ο:	1 Pet 1:5 (τoc); 2 Pet 2:4a (ox); and [Jude Inscr (ιoδα)].
ευ > ε:	Jude 20 (προcεχομενοι).
ευ > υ:	2 Pet 3:3 (ελυcονται).
ει > ε:	1 Pet 2:7a (ομεν [= υμεν]).[110]
Non-elision:	2 Pet 2:5 (αλλα ογδοον).
Line division:	1 Pet 3:18a c1. Here we have a two-stage correction. The scribe first wrote α|δικων ινα, but at some point decided that this was an inappropriate division.[111] So he erased δικων ινα, and wrote δικω ινα in the margin to the previous line, thus reading αδικω ινα. Finally, he noticed his slip here, and added ν to produce αδικω ν ινα (3:18 c2).

Next, there are 30 corrections of nonsense readings:

Addition of letters:	1 Pet 1:17a (λ > κλ, κακλειτε), 3:9 (γ > κγ, ευλοκγ-ουντες); 2 Pet 1:5 (γ > κγ, κγνωcιν), 1:13 (γ > κγ, διεκγειριν), 3:6 (-cμ- > -cκμ-, κοcκμοc); Jude 4b (μ > κμ, κρικμα),[112] 7 (c > cθ, εκπορνευcacθαι). Except for the last example, these are all additions of κ.[113]
Substitution of letters:	
c > λ:	1 Pet 2:21a.
α > λ:	2 Pet 2:4b (A > Λ, a visual confusion).
ηc > ων:	2 Pet 3:2 (a perseverance from the three preceding words that end in -ων, and six earlier such words in the verse).

[108] The spelling of the correction is supported by 1067 alone.

[109] This correction is noted in the NTP, but not in Testuz or Martini.

[110] The scribe similarly wrote υμεν at 1 Pet **4:12b**, but did not correct it.

[111] But it accords with the usual principles; see Supplementary Note 10. See also n. 94 above.

[112] Testuz has the original letter as κ, but the NTP edits κρι⟦.⟧μα, and states: "durchstrichener Bstb., nach *ed. pr.* ein κ, auch möglich ein c, das erst überschrieben, dann gestrichen wurde." The ECM cites κριcμα.

[113] There are 3 additions of κ before γ, 2 before μ, and 1 before λ. Testuz, *Papyrus Bodmer VII–IX*, 32, calls attention to the corrections at 1 Pet 3:9, 2 Pet 1:5, and 1:13 (here too we have a superfluous line along with the final -ν), where the scribe has pointed for omission a κ added before γ. Perhaps this tendency to add κ is related to the tendency to substitute κ in other contexts where one would expect γ; see the examples cited by Testuz (ibid.). In any case, Testuz uses the evidence that the scribe confuses γ and κ, as well as ρ and λ, as part of his argument that the scribe was a Copt writing in Thebes (ibid., 32–33).

It is tempting to think that the additions of κ were corrected *in scribendo*; for example, at 2 Pet 1:5, we might think the scribe started to write κνωcιν, through his confusion of γ and κ, but then shifted immediately to the correct spelling. The 3 additions before γ could thus be explained, and the other 3 additions involve a word that begins with κ, so that we might have

Haplography:	1 Pet 1:21 (εγειραντα αυτον).
Omit single letter:	1 Pet 2:22 (τ),[114] 5:8a (γ, at a line break); 5:8b (ε, at a line break); 2 Pet 2:9 (η); Jude 3a (ΑΔΟ > ΑΟ, a visual confusion)
Omit syllable:[115]	2 Pet 3:9a (perhaps a leap βουλομενοc based on similar sounds),[116] 3:9b (τι). Evidently the scribe was not attentive while copying this verse.
Substitution of unclear letter or letters:	1 Pet 1:12, 2:23, 3:18b; 2 Pet 1:7, 1:17,[117] 1:20, 2:16, 2:17, 3:17.
Dittography:	1 Pet 5:5a (at a line break);[118] Jude 13 (by a backward leap: εκριζωθεντα κυματα).[119]
Other nonsensical substitution:	2 Pet 2:18 (αποφθεγγονταc > αποφευγονταc).[120]

Significant Corrections

At 4 places the original reading has little or no support, but both it and the corrected reading are meaningful:

Omission:	Jude 15 (των, by haplography, παντων των).[121]
Substitution:	1 Pet 4:18 (cωζεται > cωcεται);[122] Jude 5 (παντα > παντας, HarmCont), 12a (εαυτουc > αυτουc).

examples of perseverance also immediately corrected. The five corrections in 1 Pet and 2 Pet are made by a dot over the letter, but exactly what happened at the correction at Jude 4b is unclear.

[114] The ECM cites 1067 for this error, as confirmed by microfilm, but not $\mathfrak{P}^{72*}$.

[115] See as well the omission of να by a leap within αναγινωcκοντι in the addition after the subscription to 2 Pet.

[116] Both Testuz and Martini think that this was by a later hand; I have followed the NTP in ascribing it to the scribe.

[117] One can see from the plate in Comfort and Barrett, 478, that the α appears to be secondary.

[118] The scribe is clearly not choosing to move the word to the next line (as perhaps at 1 Pet 1:22b), since he erases the second αντι and thus leaves the word divided between the two lines.

[119] This dittography occurs in the middle of a line. Mackay, "Observations," 120, notes that a correction in *P.Bodm.* X (also by scribe B) has been made to a dittography caused by a backwards leap from εδειξε to εαυτον. And then a forward leap (εαυτον τυπον) has occured within the repeated text, so that the scribe actually wrote εαυτυπον before catching his mistake.

[120] Testuz and Martini report the deletion of the original θ (followed by Comfort and Barrett), but not the correction of γ to υ, as cited in the NTP and the ECM.

[121] In fact, as the NTP observes, we have here a "sehr unvollkommene Ergänzung eines längeren Homoioteleuton." See further below on Jude 15.

[122] This could well be an orthographic confusion (ζ > c), but perhaps the scribe intended the future instead of the present. 1739 also seems originally to have written cωcεται, and then corrected it to cωζεται; at least this is how the microfilm of 1739 appears to me, although the correction is not found in the collation by Lake, de Zwaan, and Enslin (or anywhere else).

We may note especially the corrected original reading of παντας at Jude 5,[123] which appears to be a harmonization to the context (παντας agrees with the preceding ειδοτας).[124] The evidence is:[125]

παντας	$\mathfrak{P}^{72*}$ sy$^{ph\ mss}$.
παντα	$\mathfrak{P}^{72c}$ ℵ A B C Ψ 33 81 322 323 623* 630 915 1241 1243 1505 1611 1739 1846 1881 2344 *l*344 *al* vg sy$^{h.ph\ mss}$ co arm aeth Or^{1739mg}.
τουτο	ς K L 049 056 0142 424* 623^{c} *rell*.
om.	424^{c} 1409.

Hort had already suggested that παντας is correct here, and the evidence of $\mathfrak{P}^{72*}$ lends weight to that view.[126] Of course, Jude 5 poses several textual difficulties, but the general carelessness of the scribe of $\mathfrak{P}^{72}$ and his specific tendency to harmonize to the context make it implausible to adopt his singular reading here.[127]

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[123] Testuz noted παντας in his text and apparatus with no indication of a correction, and, in the absence of access to photographs, I followed his edition in my dissertation. However, Nestle-Aland[26] cited $\mathfrak{P}^{72*}$ for παντας, and apparently implied that $\mathfrak{P}^{72c}$ reads παντα. Now Nestle-Aland[27] and UBSGNT[4] explicitly cite $\mathfrak{P}^{72*}$ for παντας and $\mathfrak{P}^{72c}$ for παντα, and the NTP explicitly confirms these readings, noting: "c von παντας (später?) ausgelöscht (gegen ed. pr.)." I thus follow these later editions against Testuz, who is of course followed by earlier writers, including Albin, as well as Comfort and Barrett. The only question here is whether the correction is by the first hand; I take it that this may be by the first hand, and so do not count the original reading as singular.

[124] See Carroll D. Osburn, "The Text of Jude 5," *Bib* 62 (1981) 110–111, who did not know of the correction.

[125] John Gwynn, ed., *Remnants of the Later Syriac Versions of the Bible*, Part 1: *New Testament. The Four Minor Catholic Epistles* (London: Williams and Norgate for the Text and Translation Society, 1909) 130, has an instructive note on the Syriac evidence here. Gwynn's text (32) follows two of his Philoxenian manuscripts (and White's edition of the Harclean) in having ܚܠܦܝ, which apparently represents παντα, while the other fifteen Philoxenian manuscripts that he uses have ܚܠܦܗ, which represents υμας παντας. (UBSGNT[3] cites sy^{h} and sy^{ph} for παντας, while UBSGNT[4] and Nestle-Aland cite them both for παντα.) Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 395, refers to Gwynn. The corrections in 424 (τουτο marked with points) and 623 (τουτο placed supralinearly) are cited only in Albin.

[126] In Hort's time παντας was known only from Tischendorf's citation of "syr^{bodl}" (and Tregelles's "Syr.Bdl."). This would seem to refer to Pococke's edition of a Bodleian manuscript of sy^{ph}; see Tischendorf, *Novum Testamentum Graece* 3:825, and Metzger, *Early Versions*, 66. Hort alone (Westcott and Hort, *Appendix*, 106) states that παντας "may be right," since "C would easily be lost before O." Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus*, 85–86, following Hort, asserts that "παντας must be original." And Allen Wikgren, "Some Problems in Jude 5," *Studies in the History and Text of the New Testament*, ed. Boyd L. Daniels and M. Jack Suggs (SD 29; Salt Lake City: University of Utah Press, 1967) 149, proposes to retain παντα, but says of παντας:

> While this may be simply an accidental assimilation to εἰδότας, since πάντας is not unusual in such phrases, it may again reflect a conscious avoidance of the πάντα. It does have the effect of carrying back an emphasis upon the earlier ὑμᾶς and should not be dismissed out of hand.

In contrast, Mees, "Papyrus Bodmer VII ($\mathfrak{P}^{72}$) und die Zitate aus dem Judasbrief bei Clemens von Alexandrien," *La Ciudad de Dios* 181 (1968) 555, says that $\mathfrak{P}^{72}$'s παντας "kann keinerlei Sinn ergeben."

[127] Wachtel, *Der Byzantinische Text*, 353, says:

At Jude 12a the scribe first wrote the singular αυτους; perhaps the similarity of the initial ε to the final letter of αφοβωc caused the error.

Corrections to another Vorlage

At only 2 places do we find significant support for both $\mathfrak{P}^{72*}$ and $\mathfrak{P}^{72c}$:

2 Pet 3:11	υμαc *om.* $\mathfrak{P}^{72*}$ $\mathfrak{P}^{74vid}$ B 1175 (*pc*) vg^{ms} Spec | υμαc $\mathfrak{P}^{72c\ (man\ 1)}$ ς א^{c} A C (C* υμαc υμαc) K L P Ψ 048^{vid} 33 1739 *pm*.
Jude 12b	παραφερομενοι $\mathfrak{P}^{72*}$ B Ψ 104 469 1845 1852 (*pc*) | παραφερομε-ναι $\mathfrak{P}^{72c\ (man\ 1)}$ א A C K L 049 33 1739 *pm*.

One might imagine that correction to a second exemplar has occurred here, but in fact both errors are natural enough that the scribe could well just have corrected a mere blunder: simple omission of υμαc,[128] and παραφερομενοι influenced by ανυδροι.[129] In both places the correction is

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Die Lesart πάντας, die neben $\mathfrak{P}^{72*}$ auch viele Handschriften der Syra Philoxeniana bezeugen, erscheint auf den ersten Blick als geschicktere Verbesserung des Ausdrucks. Aber nach dieser Lesart tritt der ὅτι-Satz direkt an die Stelle des Objekts zu εἰδότας und es kommt zur gleichen Verengung der Perspektive auf die folgenden drei Beispiele wie beim Ersatz von πάντα durch τοῦτο. Auch fehlt ein Motiv für die betonte Aussage, daß die Adressaten *alle* Wissende sind. Gegen die Annahme, πάντας sei ursprünglich, spricht also außer der schwachen Bezeugung vor allem der Kontext.

Albin, *Judasbrevet*, 599–600, says that the παντας of $\mathfrak{P}^{72}$ (as he thought) may be a "tanklöst skrivfel" (rendered in the German summary at 737 as "gedankenloser Schreibfehler"), and compares it to the correction at Jude 17 (our 17b), where the scribe originally wrote αγαπητοιc, which he then corrected to αγαπητοι. In vs. 17 the presence of υμειc may have influenced the scribe to end another word with c, and of course the parallel is closer than Albin knew, since at both 5 and 17b the scribe deleted an original c. (Albin also refers to the added c in the asterisked 7c.) Wachtel, *Der Byzantinische Text*, 353 n. 310, correctly replies to Hort's comment (cited in the preceding note): "aber eine durch die Endung von εἰδότας begünstigte Form von Dittographie des O erklärt die Herkunft des überflüssigen C paläographisch nicht weniger plausibel."

[128] Metzger, *Textual Commentary*, 1st ed., 707 = 2d ed., 637, notes that the absence of υμαc "may be either accidental or the result of deliberate scribal pruning of an apparently superfluous word." Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 137, comments on $\mathfrak{P}^{72}$'s correction here: "Two explanations can be given for this—carelessness on the part of the scribe or the presence of more than one manuscript, one having the pronoun and another omitting it. The former reason seems better because the context of the verse could easily lead to its omission. ποταποc δει υπαρχειν in the absolute sense is appropriate to the context and includes both υμαc and ημαc. This could be the reason of its omission in B and the few others who support it."

[129] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 141–142. On the other hand, Landon, *A Text-Critical Study*, 109, contends that the original reading was "an accidental error, AI being misheard as OI by a copyist during dictation." However, the sounds here seem not to have been that similar, and Gignac has only one example of such confusion (*Grammar* 1:275), although I note two more among the six papyri here (the asterisked Col 3:16b in $\mathfrak{P}^{46}$ [πνευματικοις], and the correction at Luke 14:18 in $\mathfrak{P}^{75}$ [$\mathfrak{P}^{75*}$ has coι for cαι = cε]). Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 395, reports from Gwynn that the Syriac is divided here. Some manuscripts of the Philoxenian

from a reading found in B and a few other weighty witnesses (𝔓^{74vid} 1175 and Ψ 104, respectively), to the reading found in **א** (or **א**^{c}) A C K L 33 1739 *pm*.

Corrections to Singular or Sub-Singular Readings

Three of the scribe's corrections create singular or almost singular readings: 1 Pet 1:3b (= asterisked 1:3c);[130] 2 Pet 2:6 (= **2:6b**);[131] Jude 4d (= **4c**).[132] The resulting readings will be classified below; here we look at the correcting activity.

At 1 Pet 1:3b, the scribe altered the usual reading into an almost singular reading. I would suppose that we have coincidental agreement, as both the scribe while correcting and the scribe of 1067 follow the tendency to add this -αν to third declension nouns, as we see elsewhere (although not by this scribe). That is, the scribe of 𝔓^{72} decided on his own initiative, perhaps influenced by the following ζωcαν, that ελπιδαν was the appropriate spelling.

At the other two corrections the original reading is also singular; here the scribe is evidently attempting to copy his *Vorlage*, but fails even after

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have a feminine participle, while others have a masculine form; Gwynn prints the feminine, in agreement with the Harklean; see Gwynn, *Remnants of the Later Syriac Versions of the Bible* 34–35. However, the difference here is merely in the pointing (as Gwynn's note makes clear), and indeed one manuscript has the word unpointed. Birdsall cites as other agreements with the Syriac the reading πανταc at Jude 5, which is now known to have been corrected, as well as two other readings that have Greek support. These seem to give little evidence for a connection between 𝔓^{72} and the Syriac.

[130] The corrected reading at 1 Pet 1:3a involves only an itacism, and is thus not included among the singular readings.

[131] The original reading is said to be ιποδιγμα by Testuz, Martini, and the NTP, but the ECM cites 𝔓^{72*vid} for υτοδειγμα.

[132] At 1 Pet 1:17a, 2:21a, and 2:21b, the reading that remains after correction is also singular. However, at 1 Pet 1:17a the correction is of a sound error that has nothing to do with what what is singular or almost singular at the asterisked 1:17a and **1:17b**. And at 1 Pet 2:21a and 2:21b, the corrections do not relate to what is almost singular at the asterisked 2:21, namely the prefix απο-. I have accordingly considered these corrections earlier.

Note, though, that at 1 Pet 2:21 the scribe originally made three distinct errors in trying to copy υπολμπανων: he wrote αποcειμπανωc, thus shifting υ > α, λ > c, and ν > c, besides the itacism ι > ει. It might be tempting to think that such unusual carelessness is the result of a defective *Vorlage*, but since the scribe eventually corrects the second and third shifts, it would seem that he was either distracted during his copying or puzzled by the word, which occurs only here in the New Testament. In any case, while making two corrections to this word, he still overlooked his error at the beginning, thus creating an asterisked reading. And at 1 Pet 1:17a the scribe also originally made three distinct errors in trying to copy επικαλειcθε: he wrote κακλειτε, thus omitting επι-, writing λ > κλ, and writing -τε > -cθε. He corrected the shift λ > κλ, but ignored the more weighty shifts.

two tries. We thus have incomplete corrections. At Jude 4d the scribe erased the incorrect νομον (written by metathesis) but then failed to insert the correct μονον.[133] (Even worse, at Jude 15 the scribe added only one word of the eight or nine that he omitted; evidently the scribe noticed that he had omitted των after παντων by a leap, but failed to notice the much longer leap from περι παντων *prim.* to περι παντων *sec.*) Finally, at 2 Pet 2:6 it is unclear what has occurred, partly because the reading of $\mathfrak{P}^{72*}$ is uncertain; perhaps the *Vorlage* was not entirely legible, but in any case the parallel at Jude 7 seems to played a role in the scribe's choice.

Corrections by the Second Hand

The corrections by someone other than the scribe are infrequent; Testuz and Martini cite only two corrections as due to a later hand: 2 Pet 1:8,[134] and 3:9a.[135] They are hesitant about the latter, and indeed the NTP, which I have followed, ascribes it to the first hand. A further five examples of later corrections are reported by the NTP: 1 Pet 4:12, 5:10 (man 2?); 2 Pet 3:16; Jude 4a (man 2?), 16. (Naturally, corrections by deletion could be by a later hand.) So I count 6 corrections by a later hand: 1 Pet 4:12, 5:10 (?); 2 Pet 1:8, 3:16; Jude 4a (?), 16.[136] There is one example where the second hand added in the lower margin a phrase that had been omitted: Jude 16. The original omission was likely by a leap: μεμψιμοιροι κατα τας επιθυμιας εαυτων πορευομενοι και κτλ.[137] And it is curious that the second hand makes two minor errors in his correction (εαυτω *pro* εαυτων, πορεομενοι *pro* πορευομενοι).[138]

Nonsense readings:
-cμ- > -cζ-: 1 Pet 4:12.
-ιcει > -ειc: 1 Pet 5:10.

Omission of letters at line break:
2 Pet 3:16 (αυταιc > αυ).[139]

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[133] In his apparatus Testuz says: "Le scribe a biffé le mot, sans récrire la forme correcte."

[134] Testuz notes: "TOY ajouté plus tard, autre main"; Martini says: "του additum postea, ab alia manu"; and the NTP has: "του von 2. Hand hinzugefügt, Zeilenende ursprünglich bei τῆ."

[135] Testuz comments: "la syllabe ΛΟ paraît ajoutée par une autre main." And Martini says: "λο supra lineam, et probabiliter ex alia manu additum."

[136] I am not certain that these are all from the same hand.

[137] As noted by Landon, *A Text-Critical Study*, 121. Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 242, includes the correction here as the work of the scribe, and indeed Testuz's edition gives no indication otherwise. But the NTP explicitly refers it to the second hand.

[138] Consequently, Nestle-Aland[27] cites "($\mathfrak{P}^{72c}$)" for εαυτων, but fails to elucidate this in Appendix II; Nestle-Aland[26] just cites "$\mathfrak{P}^{72c}$" for εαυτων, while Nestle-Aland[25] cites "$\mathfrak{P}^{72}$" for it.

[139] See n. 90 above.

Meaningful omissions:

Haplography:	Jude 4a (τουτο το).[140]
Leap:	Jude 16 (μεμψιμοιροι κατα … πορευομενοι και, corrected with an error).[141]
Other:	2 Pet 1:8 (του, at a line break).

This hand evidently corrected a few miscellaneous points that he noticed; probably we have here simply a later reader (or later readers).

Orthographic Singulars

The 64 orthographic singulars constitute 42.7% of the singulars, by far the highest percentage among our six papyri, and there are 13 or perhaps 14 asterisked readings in this category.[142] Since many other orthographic variations were not included,[143] it is clear that the scribe of $\mathfrak{P}^{72}$ presents a text with very irregular spelling.[144]

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[140] Nestle-Aland cites $\mathfrak{P}^{72*}$ as omitting το, but ignores the remarkable fact that the scribe of 1739 originally made the same omission. The collation by Lake, de Zwaan, and Enslin reports: τουτο το κριμα] τουτο κρι το κριμα. But in fact the microfilm shows: τουτο κρι | το κριμα κτλ., with a diagonal line running (from top left to bottom right) through the κρι at the end of the line. Evidently, therefore, the scribe of 1739 started to write τουτο κριμα, having omitted το as did $\mathfrak{P}^{72}$, but at the end of the line noticed the error and corrected it *in scribendo* by deleting κρι and then proceeding with το κριμα κτλ. on the next line.

[141] In my dissertation I took the correction to be by the scribe (since Testuz doesn't say otherwise), and so had two orthographic singulars here: the omission of final -ν before a consonant (εαυτω π-), and the shift ευ > ε (πορεομενοι). But the NTP explicitly assigns the correction to the second hand.

[142] The NTP comments (1:21): "es gibt eine Unzahl von Itazismen und Vokalvertauschungen aller Art." Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 10–11, gives a list of 28 orthographic variants and adds 4 more at the end. My list differs considerably. Kubo excludes readings due to certain common variations and characteristics of the scribe (9–10), but even apart from these his list is incomplete. Within 1 Pet 1 alone Kubo misses **1:8a**, **1:11a**, **1:15** (perhaps considered to be an itacism), and **1:17c**. On the other hand, his list includes the following readings which are not singular: 1 Pet 1:14 συνσχη- (= C 1524), 3:8 συνπα- (= C 2464), 3:13 γενεσθε (= [by itacism] γενεσθαι **א*** 0142 1175), 5:1 συνπρες- (= **א** A K 049 81 323 630 915 1175 2464 *pc*), and 2 Pet 1:6 *bis* ενκρα- (= C 1175 and C 049 1175; Kubo has one of these as 2:6). Also, Kubo misstates the readings at 1 Pet 2:24b, gives as 2 Pet 2:10 what should be 2:6 (a), and gives as 2 Pet 2:15 what should be 2:10 (c). Finally, three readings cited at the end (11) appear to be more than merely orthographic: 1 Pet 5:9d (where the reading is not singular anyway); 2 Pet **1:9**, **1:21b**. Note also that many of my orthographic readings are found within Kubo's list of "obvious scribal errors" (ibid., 11–12).

[143] See Testuz, *Papyrus Bodmer VII–IX*, 16 and 30–31, for some comments on the itacisms excluded here; cf. Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 9. For an example of what the scribe can produce, see 1 Pet 3:1: ομοιως ε γυνεκες υποτασσομενε τοις ειδιοις ανδρασειν εινα κτλ. And other orthographic "errors" have been corrected, as noted earlier.

Caragounis, *Development of Greek*, 499, emphasizes the frequency of such writings in $\mathfrak{P}^{72}$, finding 377 orthographic errors in 191 verses. These are divided (n. 113) as follows: 1 Pet has 233 errors (in 105 verses or 1,684 words, so that "one out of every 7.2 words is spelled incorrectly"), 2 Pet has 95 errors (in 61 verses), and Jude has 49 errors (in 25 verses).

[144] NTP 1:21–22, and Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 9–12. See also Beare, "The Text of

In fact, it has been pointed out that the scribe seems to have been influenced by Coptic sound patterns at a number of places.[145] Furthermore, the codex containing $\mathfrak{P}^{72}$ is part of a collection of manuscripts that includes several works preserved in Coptic.[146] Finally, we have the Coptic gloss ⲡⲏⲉⲓ in the margin to 2 Pet 2:22, as noted earlier.[147] The papyrus thus seems firmly located within the range of Coptic influence, and this influence is evidently responsible for many of the orthographic singulars.

Indeed, Testuz reports Kasser's opinion that the sound confusions of γ and κ, and of ϱ and λ, can be localized to the region around Thebes,[148] and this view is repeated in subsequent studies.[149] In fact, though, the specific

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I Peter in Papyrus 72," 254: "The manuscript itself is not the work of a careful scribe," and his stronger judgment in "Some Remarks on the Text of I Peter in the Bodmer Papyrus ($\mathfrak{P}^{72}$)," 263:

> It is the work of a relatively careless scribe, who is guilty of numerous mistakes in spelling. It is evident that he took the text from dictation, and some of his errors appear to be occasioned by his Coptic ear.

Note, though, that since the scribe would doubtless be reading his text aloud as he copied, a "sound" error would be possible even without dictation being involved, as Wasserman, "Papyrus 72," 139 n. 8, correctly observes, adding: "Numerous corrections of the same scribe point to a written original for $\mathfrak{P}^{72}$." See the further discussion in chapter 3.

Landon frequently cites readings of $\mathfrak{P}^{72}$ that are simply itacisms; see *A Text-Critical Study*, 58 (γραφιν for γραφειν at vs. 3, which he calls a "blunder"), 63 (χαρειτα for χαριτα at v. 4, which he does call an itacism), 77 (εγυπτου for αιγυπτου at vs. 5, which he calls a "scribal error"), 81 (αειδιοις for αιδιοις at vs. 6 [but despite Landon's "sic" here, $\mathfrak{P}^{72}$ reads αειδειοις]), 98 (φθιρονται for φθειρονται at vs. 10), 101 (αντιλογεια for αντιλογια at vs. 11), 111 (εωνα for αιωνα at vs. 13), 127 (υμις for υμεις at vs. 20). The same thing occurs with $\mathfrak{P}^{78}$; see 69, where βουλομε for βουλομαι "is a scribal blunder."

These citations seem to arise in part from Landon's using the edition of $\mathfrak{P}^{72}$ (and $\mathfrak{P}^{78}$) but relying on editions of the New Testament for the other manuscripts; these editions, of course, do not cite such spelling peculiarities. Thus, for example, Landon fails to note (61) that ℵ has γραφιν for γραφειν at vs. 3, or (128) that it has πιστι for πιστει at vs. 20.

On the other hand, Landon (120) cites $\mathfrak{P}^{72}$ as reading at vs. 15 των σκληρω, and says "σκληρω [*sic*] is another accidental error in $\mathfrak{P}^{72}$" (Landon's "*sic*"). Yet in fact the των is a correction (by the scribe), which is ignored by Landon, and $\mathfrak{P}^{72}$ actually has σκληρ$\overline{\omega}$, with the supralinear stroke representing the ν; the latter point is noted by Head, review of *A Text-Critical Study of the Epistle of Jude*, by Charles Landon, *NovT* 41 (1999) 182.

145 Testuz, *Papyrus Bodmer VII–IX*, 32–33, and Beare, "Some Remarks," 263: "almost certainly written in Egypt by a scribe whose mother tongue was Coptic." See also Martini, *Beati Petri Apostoli Epistulae*, xiii; NTP 1:24–25; Lattke, *Die Oden Salomos* 1:2; Wasserman, "Papyrus 72," 138–139; Mackay, "Observations," 124; and nn. 34–35 above.

146 These are conveniently listed by Kilpatrick, "Bodmer and Mississippi Collection," 46–47.

147 See p. 549 above.

148 *Papyrus Bodmer VII–IX*, 32: "ce phénomène est très localisé et ne se rencontre que chez les scribes de la région de Thèbes." See also ibid., 9–10.

149 NTP 1:24, Kubo ($\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 9), and Roberts (*Manuscript, Society and Belief*, 66 n. 8 [–67]): "There is a Coptic note on 2 Peter and the confusion in the Greek between κ and γ is said by the editor to be characteristic of the Copts of Thebes; the way in which the scribe places a diaeresis on an iota suggests an imperfect knowledge of Greek." See also Lattke, *Die Oden Salomos* 1:2 n. 3, who states that the Coptic form ⲡⲏⲉⲓ (see n. 34 above) points to lower and middle Egypt.

localization to Thebes appears unwarranted.[150] Kilpatrick is more cautious in his use of this evidence,[151] but brings together three pieces of evidence that, as he says, "point to the southern half of Egypt and within this area to a locality between Panopolis and Thebes."[152] On the provenance of the Bodmer papyri generally, see the discussion in chapter 1.

The orthographic singulars may be classified as follows:[153]

Stops:
Omission of π in -λημπτ-:
1 Pet **1:17c** (απροσωπολημτως, at a line break).[154]
δ > ζ: 2 Pet **2:10d** (αυδαξεις).[155]

[150] Testuz, *Papyrus Bodmer VII–IX*, 32 n. 1, refers to Kahle, *Bala'izah* 1:147. Kahle indeed states there that "all these examples are from Achmimic, semi-Achmimic or Theban manuscripts; nearly all the non-literary examples are likewise from Thebes." However, Kahle is there discussing the writing of ϰ for ϭ and ϒ for ϭ, and when we look at Kahle's discussion of the two confusions mentioned by Testuz, we find that they are both more widespread. The writing of ϰ for ϒ is said to be "frequent in Greek words in all districts" (1:94), and the writing of ϒ for ϰ is said to be "frequent in Greek words and names in all regions" (1:95). The writing of ⲣ for ⲗ is "found in all regions, though mostly in Greek words" (1:97). And the writing of ⲗ for ⲣ is "the well-known Fayyumic peculiarity, but the examples listed below demonstrate that it was by no means confined to the Fayyum" (1:125). Worrell, *Coptic Sounds*, 100–101, looking only at Theban documents, finds the confusions of ⲅ and ϫ, and of ⲣ and ⲗ. Gignac, *Grammar* 1:85, does not mention any specific locality as showing the confusion of ⲅ and ϫ; however, he does (ibid., 102) state that the confusion of ⲣ and ⲗ is "found most frequently in the Fayum," but (ibid., 107) that it is also found elsewhere. Thus, what localization there may be here (i.e., the Fayyum) is far removed from Thebes.

[151] "Bodmer and Mississippi Collection," 34: "The value of this indication [sound confusions] is doubted by other Coptic scholars." He gives no details, but see the previous note. Incidentally, through a typographical error Kilpatrick refers to the confusion of Δ and P, which should in fact be the confusion of Λ and P (at 1 Pet **4:3**, which Testuz refers to at *Papyrus Bodmer VII–IX*, 32).

[152] "Bodmer and Mississippi Collection," 34. Kilpatrick is actually being less specific than was Testuz, since Kilpatrick sees the first piece of evidence as perhaps indicating Panopolis, the second piece (the sound confusions) as perhaps indicating Thebes, and the third piece as indicating a provenance somewhere in the south of Egypt. Thus, he makes the less precise localization of somewhere between Panopolis and Thebes. Kubo therefore misunderstands the force of what Kilpatrick is saying when he (Kubo) says: "G.D. Kilpatrick thinks the evidence points more precisely to a locality between Panopolis and Thebes" (𝔓^{72} *and the Codex Vaticanus,* 29 n. 5). It is curious that Kubo's last sentence on p. 9 (to which n. 5 applies) is taken over almost verbatim by Comfort, *The Quest for the Original Text*, 95, with the references to Testuz and Kilpatrick retained (along with the above sentence concerning Kilpatrick quoted verbatim), but with no indication that Kubo's views are being cited.

[153] See the lists in Kubo, 𝔓^{72} *and the Codex Vaticanus,* 10–12; the second list combines readings that I count as orthographic and as nonsense. See further Mackay, "Observations," 122, on *P.Bodm.* X (by scribe B).

[154] Junack, "Abschreibpraktiken," 286 and n. 22, cites this reading of 𝔓72 as an example of "etwa ungenaue Aussprache von Doppelkonsonanten."

[155] The NTP notes: "= (lat.) audaces?" Cf. chapter 5, n. 237. A similar error is corrected at 2 Pet 2:19. Scribe B has a similar orthography at *Odes Sol.* 11:18, where he writes παραζιϲω for παραδειϲω (see Testuz, *Papyrus Bodmer X–XII*, 51, who calls this "une erreur de consonne caractéristique de la pronunciation byzantine," and Lattke, *Die Oden Salomos* 1:14), and also at

γ > κ: 1 Pet **4:3** (οινοφρυχειαις).[156]
ϑ > τ: 1 Pet **5:1c** (αποκαλυπτεςται).
ϑ > δ: 2 Pet **2:10c** (αυδαζεις).

Liquids:
Omission of λ:
Jude **8b** (βαcφημουcιν).[157]

Nasals:
Omission of final -ν:
2 Pet **2:13a** (ηδονη). Asterisked: 1 Pet 3:10c (τη, before γλωccαν).[158]

Omission of medial ν:
1 Pet **1:11a** (εραυνωτεc), **2:6b** (καταιcχυϑη).

Addition of medial ν:
2 Pet **1:15b** (εκαcτοντε).

Sibilants:
c > ζ: 1 Pet **4:9b** (γογυζμου).[159]

Omission of final -c:
1 Pet **2:2** (ει cωτηριαν [Hapl]),[160] **3:15** (καρδιαι); 2 Pet **2:22** (αληϑου).

Addition of final -c:
2 Pet **3:17b** (πλανηc [Ditt]). Asterisked: 1 Pet 1:11b (ταυταc).[161]

Omission of medial c:
1 Pet **5:5a** (πρεβυτεροιc).[162]

Addition of medial c:
asterisked Jude 7c (προcκειντε).[163]

Final -ν > final -c:
2 Pet **2:13b** (τρυφηc before cπειλοι).

Medial ν > medial c (rare):
1 Pet **1:8a** (ορωcτεc).[164]

P.Bodm. X, 53.15–16, where he writes ζειεχειριζετο for διεχειριζετο (see Testuz, *Papyrus Bodmer X–XII*, 36, and Mackay, "Observations," 122 [who has "53.13"]).

[156] **א*** supports $\mathfrak{P}^{72}$ in writing ρ for λ (not noted by Testuz, *Papyrus Bodmer VII–IX*, 32); cf. Gignac, *Grammar* 1:102–107, and 105–106 especially, on that interchange.

[157] The scribe made the same error at Jude 10, but corrected to the usual reading.

[158] I take the agreement of $\mathfrak{P}^{81*}$ as showing simply how tempting this error was.

[159] Junack, "Abschreibpraktiken," 286–287 and n. 23, cites these last three readings as examples of the confusion of voiced and unvoiced consonants.

[160] Note that ς and most manuscripts omit the entire phrase ει cωτηριαν here by homoeoarcton (ειc cωτηριαν ει).

[161] The preceding ταc and following δοξαc exerted their influence.

[162] Although Testuz and Martini edit πρεcβυτεροιc with no note, the NTP edits πρε⟨c⟩βυτεροιc, thus indicating that the papyrus reads πρεβυτεροιc, with the note "Foto eindeutig."

[163] Note that προcκειμαι would be nonsense in context at Jude 7. $\mathfrak{P}^{47}$ makes the reverse error at Rev **14:9a**; but both of these are perhaps more likely to be confusions regarding the prefixes. Moreover, πυροc shortly follows in Jude, so we may have a kind of anticipation.

[164] Perhaps the scribe was influenced by the following πιcτευοντεc.

Non-aspiration:

χ > κ:	asterisked 1 Pet 1:12a (ουκ εαυτοις).[165]

Fourteen readings arise from the confusion of single and double consonants:[166] Three of the six geminated readings occur at line breaks (namely 1 Pet **2:20a, 5:5b**; 2 Pet **2:7**).

λ > λλ:	2 Pet **2:10a** (μαλλιστα), **2:15** (βαλλααμ).
ρ > ρ:	asterisked 2 Pet 2:6a (γομορας); Jude 7a (γομορα).[167]
γγ > γ:	1 Pet **4:9a** (γογυζμου).
μμ > μ:	1 Pet **2:8** (προσκομματος); Jude **4a** (προγεγραμενοι).
ν > νν:	1 Pet **2:20a** (αμαρταννοντες).
c > cc:	1 Pet **5:5b** (ενκομβωκαccθε);[168] 2 Pet **2:7** (αccελγια), **2:18** (αccελγειαις).
cc > c:[169]	1 Pet **3:5** (υποτacομενε), **3:10d** (γλωcαν); 2 Pet **3:17a** (φυλαcεcθε); Jude **13** (θαλαcης).
ππ > π:	1 Pet **1:1** (καπαδοκειας).

Nine further readings arise from various consonant interchanges:[170]

Assimilation:

γ > ν:	1 Pet **2:9b** (εξαγγειλητε),[171] **3:8** (ευcπλαγχνοι).
εμπ > ενπ:	asterisked 2 Pet 2:20 (ενπλακεντες), and perhaps 2 Pet 3:3 (ενπαιγμονη).[172]
γκ > κκ:	1 Pet **2:5a** (ανενεκκαι), **2:24a** (ανηνεκκεν), **5:2** (αναγκαστως).[173]
εκ > εγ before γ:	Jude **5b** (εγ γης).[174]

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[165] Nestle-Aland reports 33 as reading εαυτων here, instead of εαυτον as found in Tischendorf, von Soden, and the ECM.

[166] Cf. Testuz, *Papyrus Bodmer VII–IX*, 16 and 31; Martini, *Beati Petri Apostoli Epistulae*, xvi.

[167] This reading is called "an orthographical error" by Landon, *A Text-Critical Study*, 84. Albin provides the evidence in support of $\mathfrak{P}^{72}$ at the latter place (and the support from 2344 was confirmed by microfilm).

[168] The writing of ενκ- for εγκ- is supported by **א**.

[169] See also 1 Pet **2:2**, which is the same shift in *scriptio continua*; however, I have included it under omission of final -c above.

[170] See Testuz, *Papyrus Bodmer VII–IX*, 32; Martini, *Beati Petri Apostoli Epistulae*, xvi.

[171] Von Soden cites 88 378 915 1829 2147 for εξαγγελλετε, while the ECM cites 915 for εξαγγειλητε, cites 88 378 2147 for εξαγγελλητε, and does not cite 1829. But the ECM seems to ignore the difference among -ετε, -ητε, and -ειτε. In any case, I confirmed by microfilm that 88 and 1829 read εξαγγελλητε, and from the manuscript that 378 has εξαγγελλητε. However, the microfilm shows that 2147 in fact has εξαγγελλειτε. And from the microfilm 915 appears to me to read εξαγγελλητε rather than εξαγγειλητε.

[172] This reading would belong here if it derives from that of C P 0156^{vid} *al*. But I believe that it is more likely to be an omission from the reading of **א** A B Ψ *al*, as discussed below; but even under that scenario we also have a shift from εμπ- to ενπ-.

[173] Tregelles explicitly cites 33 for αναγκαικτως, but Nestle-Aland, the UBSGNT, and the ECM have αναγκαστικως, as is confirmed by microfilm. (Tischendorf and von Soden don't explicitly cite 33.)

[174] Von Soden cites for the omission of εκ γης "116* ?". This is 2138, but the microfilm does not confirm von Soden's report. There appear to be some traces of ink above εκ γης, but these may well have come from the opposite page, as we see elsewhere. In any case, these words are

εκλ > εγλ:	1 Pet **2:6a** (εγλεκτον), **2:9a** (εγλεκτον). Asterisked: 1 Pet 1:8b (ανεγλαλητω).
εκλ > εκγλ:	1 Pet **2:4** (εκγλεκτον).

There are 20 singular readings (and 3 asterisked) that arise from vowel confusions:[175]

ωυ > ου:	Jude **9b** (μουcεως).[176]
ω > ου:	2 Pet **2:13c** (εντρυφουντες).[177]
ου > ο:	2 Pet **1:5** (cπoδην).
η > ι:	asterisked Jude 20b (αγιοτητι).
ι > η:	1 Pet **3:3** (ηματιων), **3:20a** (κηβωτου).[178]
η > ει:	1 Pet **1:15** (πacει).[179]
ει > η:	1 Pet **2:23a** (ηπηλει); 2 Pet **1:2a** (επιγνωcη), **1:6** (γνωcη),[180] **3:18** (γνωcη).[181]
ι > ε:	1 Pet **4:12b** (υμεν).[182]
ω > ο:	1 Pet **3:7b** (ζοης), **3:10a** (ζοην), **3:13** (κακοcων), **5:8** (οροομενος); 2 Pet **1:3** (ζοην); Jude **21c** (ζοην).[183]
ο > ω:	asterisked Jude 19 (αποδιωριζοντες).[184]
α > ε:	2 Pet **3:14** (cπουδαcετε).
α > η:	2 Pet **2:10e** (δοξης). Asterisked Jude 20a (αγιοτητι).

written on the line and appear to be by the scribe, so I believe that 2138 simply has the usual reading here.

175 See Testuz, *Papyrus Bodmer VII–IX*, 16, 30–31; Martini, *Beati Petri Apostoli Epistulae*, xvi.

176 Massaux, "Le texte de l'Épître de Jude," 109, notes a tendency to confuse ο and ω, as referred to by Landon, *A Text-Critical Study*, 93, who calls the reading simply "an error." Albin cites here "μοcεως 1424?" But, the microfilm shows that the letter after μ is definitely wider than ο usually is, and in fact consists of two loops. It seems that the scribe wrote ω but made the second loop a bit tighter than usual, although he did the same thing twice while writing τω διαβολω in the line directly above.

177 The NTP comments: "εντρυφεω im Griechischen unbelegt."

178 Testuz, *Papyrus Bodmer VII–IX*, 31, cites these two readings, and then says: "L'exemple de I pour H est un peu particulier, car pour le mot XPHCTOC, le scribe n'a écrit que $\overline{\text{XPC}}$ (p. 7, l. 2) et il avait probablement compris 'Christ'." Testuz is referring to 1 Pet 2:3, but since he relies on Nestle-Aland[23], he is unaware that in fact K L 049 *al* agree with $\mathfrak{P}^{72}$ in having χριστος here, and indeed Tischendorf cites L 33 69 *pc* as having $\overline{\chi c}$, while Clark (*Eight American Praxapostoloi*) adds 223 876 2401. Nestle-Aland[26] and Nestle-Aland[27] report this variant, showing the evidence of $\mathfrak{P}^{72}$, and the ECM cites $\mathfrak{P}^{72}$ K L 049 and some 70 minuscules. Such variation is in fact rather common; see Matt 11:30, Luke 6:35, Robertson, *Grammar*, 192, and BDF, § 24.

179 Testuz, *Papyrus Bodmer VII–IX*, 31, also cites this reading.

180 See n. 44 above on the reading here.

181 Testuz, *Papyrus Bodmer VII–IX*, 31, cites only 2 Pet **1:2a**, and says that this interchange occurs "rarement." But four examples in this direction make it fairly common. Cf. also 1 Pet **5:10d**.

182 The scribe meant to write υμειν, but omitted the ι, as he also did at 1 Pet 2:7, although at the latter text he corrected his error (correction 1 Pet 2:7a).

183 Testuz, *Papyrus Bodmer VII–IX*, 31, cites only 1 Pet **3:7b** and **3:13**. There is also αγιοτητι at Jude 20, but A supports $\mathfrak{P}^{72}$ (no doubt coincidentally) in reading the ο. Wasserman, "Papyrus 72," 151, points out that our scribe (i.e., scribe B of the wider collection) writes ζοης also at *Odes Sol.* 11:6 and 11:16; see Lattke, *Die Oden Salomos* 1:13, and the plates in Lattke, *Die Oden Salomos* 1a:61 (p. 2, l. 3) and 1a:62 (p. 3, l. 14). At the latter place, indeed, the scribe writes ζοης εωνιας, thus providing a precise parallel to his ζοης εωνιου at 1 Pet 3:7.

184 Testuz, *Papyrus Bodmer VII–IX*, 16, cites this reading.

o > α:	1 Pet **3:6b** (αγαθαποιουσαι).[185]
Elision:	1 Pet **4:11a** (ειν εν = ιν εν). Asterisked: 1 Pet 4:6 (κατ ανθρωπους, Hapl, at a line break).
Non-elision:	1 Pet **2:16** (αλλα ως). Asterisked: 1 Pet 3:20b (τουτο εστιν).

Note that on three occasions the scribe makes more than one singular (or asterisked) orthographic error in one word: 1 Pet **4:9a** and **4:9b** (γογυζμου); 2 Pet **2:10c** and **2:10d** (αυδαζεις); Jude 20a and 20b (αγιοτητι).[186]

As the final example of an orthographic singular we consider 1 Pet **5:6**, where the scribe has neglected to place the line over θυ.[187] Although this is the only place where the line is omitted, the scribe occasionally places a superfluous line over *nomina sacra* that are written *plene*,[188] and he also often writes proper names in full but also with a line.[189]

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[185] The two immediately preceding occurrences of α probably influenced the scribe.

[186] Actually we have here three sound shifts (ω > ο, α > η, and η > ι). For the first 𝔓[72] is supported by A C 465 1241 1838 *pc*; A is cited in Tischendorf and 1241 in Nestle-Aland, and the others are in Albin, who for C refers to Lyons ("A Re-examination," 270) and the photograph as against Tischendorf's edition, which has αγιωτατη. The second and third shifts are Jude 20a and 20b. In his apparatus Testuz says "ΑΓΙΟΤΗΤΙ lire ΑΓΙΩΤΑΤΗ peut-être." The NTP says "Verschreibung für αγιωτατη?," echoed presumably in Nestle-Aland's citation of 𝔓[72] as: "… αγιοτητι (αγιωτατη?). …" But there seems little doubt that the scribe was attempting to reproduce αγιωτατη, as is Albin's view also (*Judasbrevet*, 620), who (345) classifies this as the result of "vokalförväxl + skrivfel + vokalförväxl," but (earlier on 345) also seems to include all three shifts under "vokalförväxl." Of course, the resulting reading could be a form of αγιοτης, which would (I believe) be nonsense here. By the way, I confirmed by microfilm that 1241 agrees precisely with 𝔓[72] in having all three sound shifts, as reported in Nestle-Aland[27] and the ECM.

[187] This error is noted by Testuz, Martini, and the NTP. Cf. 𝔓[46]'s error of writing κω without the line at Rom **16:8**, and 𝔓[75]'s error of writing εστρωσαν without the line at Luke **23:33**.

[188] See θεω at 1 Pet 2:4 and κυριου at 2 Pet 2:20, as cited by Testuz, *Papyrus Bodmer VII–IX*, 30, Martini, *Beati Petri Apostoli Epistulae*, xv (noting only the former), and NTP 1:22; see also Hurtado, *The Earliest Christian Artifacts*, 124. The scribe also writes the curious δυμι for δυναμει at 1 Pet 1:5 (Testuz, *Papyrus Bodmer VII–IX*, 30; Martini, *Beati Petri Apostoli Epistulae*, xiv; NTP 1:22); this is paralleled by another scribe's writing three other forms of δυναμις as if they were *nomina sacra* in Melito's homily (see Testuz, *Papyrus Bodmer XIII*, 17). Our scribe B also writes αγιω πνι in *Odes Sol.* 11:2 (see Testuz, *Papyrus Bodmer X–XII*, 51; Lattke, *Die Oden Salomos* 1:12). On 𝔓[46] see chapter 5, n. 181.

[189] Testuz, *Papyrus Bodmer VII–IX*, 16 and 30, cites: μιχαης (Jude 9), ενωχ (Jude 14), σαρρα (1 Pet 3:6, where the NTP edits σαρρα), αβραααμ (1 Pet 3:6), and νωε (1 Pet 3:20, where the NTP edits νωε); Martini, *Beati Petri Apostoli Epistulae*, xv, cites the three from 1 Pet. Martini, *Beati Petri Apostoli Epistulae*, xiv–xv, comments on the scribe's varying manner of writing these suprascript lines, and reports a difference for σαρρα and αβραααμ. Indeed, Roberts cites the scribe of 𝔓[72] as one source of "eccentric forms" of *nomina sacra* (*Manuscript, Society and Belief*, 39 and n. 5), citing: Μιχαηλ, νωε, σαρρα, and αβραααμ, and says that "these are not abbreviations and the suprascript line may indicate not so much a *nomen sacrum* as the presence of a non-Greek word." Roberts adds: "The scribe of P. Bodmer vii and viii was both amateurish (as his hand makes evident) and ignorant, and not much importance should be attached to his practice." Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 9, observes: "In late antiquity a line may be placed over a group of letters to show that they form a name (the earliest example noted by me is P. Princeton iii 119, early iv A.D.)." In the 2d ed., 8, the parenthesis has been replaced by n. 29, in which Turner notes that numerals are also often so

Also, our scribe consistently writes ζοη at its four occurrences in these books (1 Pet **3:7b**, **3:10a**; 2 Pet **1:3**; Jude **21c**),[190] and also consistently writes γνωcη or επιγνωcη at the three places these words occur in the dative (2 Pet **1:2a**, **1:6**, **3:18**). Moreover, note the peculiar spellings of proper names at 1 Pet **1:1**; 2 Pet **2:15**; Jude **9b**; and the asterisked 2 Pet 2:6a; Jude 7a. The scribe is in fact consistent in spelling γομορα(c) at that name's two occurrences (2 Pet **2:6a** and Jude 7a), and the names at 1 Pet **1:1** and Jude **9b** occur only once each in the codex. However, while the scribe doubles λ in βαλααμ at 2 Pet **2:15**, at Jude **11** he keeps a single λ but changes μ to ϰ and thus writes a different name, which will be considered under proper names.

Nonsense Singulars

When we turn to an examination of the nonsense readings in $\mathfrak{P}^{72}$, we find confirmation of the carelessness of the scribe. Twelve singulars (8.0% of the singulars) and 2 asterisked readings are nonsense.[191] The percentage is about average of our six papyri. In most of these examples there is only the confusion of a letter or two, usually resulting from visual confusion, internal leaps, or the influence of the context.

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distinguished, and then adds: "Non-Greek names had a special need to be set off, as $\overline{\text{νωε}}$ and the like in P. Bodmer vii–viii (iv A.D.)," i.e., $\mathfrak{P}^{72}$. Our scribe B also writes $\overline{\text{δαυιδ}}$ in *P.Bodm.* X (see Testuz, *Papyrus Bodmer X–XII*, 10). Finally, note the unusual $\overline{\text{παρ}}$ (for πατηρ) at 1 Pet 1:3; and see further chapter 5, n. 167.

In any case, I have not counted these superfluous lines as singular readings. Cf. the one example in $\mathfrak{P}^{46}$, created by the correction at Heb 9:14a, as discussed in chapter 5, n. 181. In contrast, though, cf. $\mathfrak{P}^{75}$'s John **3:8a**, where a line is incorrectly added; see chapter 9, n. 184.

[190] The fact that ζοη is the Ionic and poetic form of ζωη is surely coincidental; see LSJ and Rutherford, *The New Phrynichus*, 5.

[191] In Kubo's list of "obvious scribal errors" ($\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 11–12), 1 Pet 3:4 is not singular (= A* 241 642* 2147*), 2 Pet 3:8 is not singular (= **א** 400 453 1241 1874^{txt} 1875 2718), and 2 Pet 3:15 should be 3:16, where $\mathfrak{P}^{72}$, whose reading Kubo has incorrect, is supported by C* P 323 1175 1241 *al*. Also, Kubo's first 2 Pet 1:14 should be 1:12 (c), and his 2 Pet 3:6 should be 1 Pet 3:6 (b). At Jude 15 παντας τους ασεβεις is not omitted, as Kubo states, but is replaced (as in **א** 1852) by πασαν ψυχην; the omission then begins later. And Kubo's Jude 18 is really the marginal correction to Jude 16. After the list (on 12) are cited the asterisked 1 Pet 4:5b and 2 Pet 1:12a. Finally, it is unclear why Kubo counts as "obvious" errors the dittographies at 2 Pet **1:12b**, **1:12c**, **1:14**, and **2:12b**, but does not include 1 Pet **1:22** here, counting it rather as an addition (on 15, cited as 1:23).

Incidentally, von Soden cites 467 as agreeing with **א** in the leap at 2 Pet 3:8, but the ECM collated 467 and does not cite it; and, as confirmed from the manuscript itself, the ECM is correct. Probably von Soden's collation of 467 (= his α502, which was collated "verbotenus," *Die Schriften, Untersuchungen*, 1841) simply made the same leap. Note, by the way, that the 25th edition of Nestle-Aland misstates the reading of $\mathfrak{P}^{72}$ and **א**, and has an "." indicating that all witnesses have been recorded; the 26th and 27th editions cite $\mathfrak{P}^{72}$ **א** 1241 for the actual omission.

These nonsense readings may be classified as follows. In 4 readings we have a loss of letters:[192] 1 Pet **2:13** (η from ανθρωπειν), **5:10b** (ει from καταρτεις); 2 Pet **3:16a** (loss of ταις from αυταις at a page break); Jude **7b** (ε from τεραc).[193] On 3 (plus one asterisked) occasions we have a dittography: 2 Pet **1:12b** (και, at a line break), **2:8** (an internal dittography occasioned by a backward leap from the second α to the first in εβαcανιζεν),[194] **2:12b** (και, at a line break),[195] and asterisked 2 Pet 1:12c (ει).[196] Once we have the substitution of letters based on the context: 1 Pet **3:22** (οc > ου, influenced by preceding ιηcου χριcτου). And twice we have visual confusion: 2 Pet **1:9** (perhaps the shift from the unusual μυωπαζων to the unknown μυατιζων could have arisen from misreading ΩΠΑ as ΑΤΙ), **1:21b** (here ΥΠΟ was misread as ΥΤΟ).[197] And there is the strange shift μ > ζ at 1 Pet **4:12a** (πειρακζον). In the remaining example we have a shift of verbs: 1 Pet **4:2** (βιωcαι > cωcαι).[198] Finally, there is the asterisked 1 Pet 1:18 (ϑ from φαρτοις).[199]

At one of these, 2 Pet **3:16a**, we have an interesting slip at the end of a page: the scribe ended page 35 by writing εν παcαις επιcτολαις λαλων εν αυ, but then as he continued to page 36 forgot to finish the word he had just begun, and wrote περι τουτων κτλ. The second hand then added the missing ταις at the bottom left of page 35.

Six singulars (4.0 % of the total) and one asterisked reading are strictly nonsense: 1 Pet **2:13**, **4:12a**, **5:10b**; 2 Pet **1:9**, **1:21b**, **2:8**; and the asterisked

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[192] The second hand (as it seems) has corrected the errors at 1 Pet **5:10b** and 2 Pet **3:16a**. Martini, *Beati Petri Apostoli Epistulae*, xviii, cites as omissions of letters 1 Pet **2:13**, and φϑαρτω at 1 Pet 3:4, which is supported by A* 241 in Tischendorf (and 642* 2147* in the ECM).

[193] Gignac, *Grammar* 1:305, refers to εαν > αν and εωc > ωc, but these seem to be only very remotely similar. Elsewhere, *Grammar* 2:191, he cites a papyrus that writes τερας for τεccαρες, and comments: "These extraordinary forms are not morphologically significant."

[194] Martini, *Beati Petri Apostoli Epistulae*, xviii, cites this as a dittography.

[195] The NTP calls this a dittography, and adds: "Verlesung für καταφϑαρηcονται?" This is an intriguing suggestion. It is tempting to think that some such confusion at some point underlies the variation between καταφϑαρηcονται and και φϑαρηcονται. Perhaps the scribe of $\mathfrak{P}^{72}$ misinterpreted some note about this in the *Vorlage*. Yet the reading here is readily explainable as a dittography at a line break.

[196] The two dittographies at 2 Pet **1:12b** and 1:12c, which produce nonsense, are followed a few lines later by τουτου for του at **1:14**, which I consider to be meaningful. The reading of 1505 at 1:12c is reported by the ECM as και περιειδοτας (confirmed by microfilm), which by itacism (ι = ει) supports $\mathfrak{P}^{72}$. That scribe evidently failed to recognize καιπερ, and having written και transformed the περ into a reasonable prefix. Naturally, the scribe of $\mathfrak{P}^{72}$ could have had the same thought, although given the other dittographies in this area we perhaps should not posit such an explanation.

[197] The NTP remarks: "αλλαυτο kaum als αλλ αυτο zu lesen."

[198] The scribe had just seen cωζει at 1 Pet 3:21, although perhaps the most plausible explanation of this remarkable reading is the perseverance of the initial c- of the immediately preceding capκι.

[199] Gignac, *Grammar* 1:98, cites two examples of the omission of ϑ: ερρωcαι (for ερρωcϑαι) and ερμη[μ]αι (for ηριϑμημαι).

1 Pet 1:18 (omission of θ). These readings may be classified as follows. Once we have a different but similar looking or sounding word: 1 Pet **4:2**.[200] In 2 examples a dittography has produced an extra word: 2 Pet **1:12b**, **2:12b**; the asterisked 2 Pet 1:12c. In another example one letter was replaced: 1 Pet **3:22**.[201] And then we have the loss of letters at 2 Pet **3:16a** and Jude **7b**.

Incidentally, the participle introduced at 1 Pet **1:6a**, although perhaps not quite nonsense in context, is very difficult to construe, and is probably also due to the scribe's attempting an improvement (to agree with the following λυπηθεντες), but doing so badly. However, I classify this as a substitution (shift to the participle).

Accuracy and Copying Technique

$\mathfrak{P}^{72}$ can be assessed the most straightforwardly of our six papyri since it is almost completely intact. And it seems certain that the scribe is the least accurate of the six studied here, with an error rate of 7.9.[202] But we also find striking variations in his performance. The most accurate portion seems to be 2 Pet, where the scribe is better than $\mathfrak{P}^{45}$ in John and Acts, and than $\mathfrak{P}^{46}$ in Rom 15:11–16:27, Heb 5:1–13:25, and 1 Cor 12:12–16:24. Indeed, $\mathfrak{P}^{72}$ is there almost as accurate as $\mathfrak{P}^{66}$ in John 14:29–21:9. In 1 Pet the scribe is less accurate overall (an error rate of 7.9), and we can also see a slight deterioration from 1:1–2:25 to 3:1–5:14, where the error rate rises from 7.2 to 8.6. Since 2 Pet appears to have been copied immediately after 1 Pet,[203] it seems that the scribe reversed this deterioration and became more accurate with his next work. It is not clear when the scribe copied Jude in relation to 1 Pet and 2 Pet, but what is certain is that his performance in Jude is extremely inaccurate. In only 68 N-A lines the scribe has 33 singular readings.[204] While this is comparatively little material from which to make a judgment, the error rate of 12.1 is remarkably high. (Indeed, it is twice as high as any of the other error rates I have catalogued, except for $\mathfrak{P}^{45}$ in John and $\mathfrak{P}^{46}$ in Rom 15:11–16:27 and Heb 5:1–13:25.) And, even within Jude, we seem to see deterioration as the scribe proceeds. Within the last six verses (20–25) there are 17 singulars and an error rate of 30.4.[205]

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[200] The scribe may have remembered σωζει from l Pet 3:21.

[201] The scribe was obviously influenced by the preceding ιησ<u>ου</u> χριστ<u>ου</u> to write ου.

[202] See the table in Appendix D.

[203] See p. 550 above.

[204] The count for Jude is perhaps slightly exaggerated by my practice of analyzing what might be a complex variation into discrete singulars; see nn. 214 and 216 below.

[205] The effect of my way of counting singulars is especially apparent at Jude 20, 24, and 25 where I have 3 singulars (and 2 asterisked readings), 6 singulars, and 3 singulars (and 2 asterisked

One can imagine what would happen to a text if several scribes copied in this fashion one after the other.

We can also examine some trends in the rate of production of nonsense readings.[206] It happens that the set of singular readings is divided rather evenly by considering Jude, 1 Pet 1–2, 1 Pet 3–5, and 2 Pet (to take the books in the order of the codex). However, the set of nonsense readings is divided quite unevenly, as the following table shows:

	Jude	1 Pet 1–2	1 Pet 3–5	2 Pet	Total
Singular readings	33	35	44	38	150
Strictly nonsense	0	1	2	3	6
Nonsense in context	1	0	2	3	6
Total nonsense	1	1	4	6	12
% of singular readings	22.0	23.3	29.3	25.3	100.0
% of nonsense readings	8.3	8.3	33.3	50.0	100.0
Singulars/N-A page	12.1	7.2	8.6	6.1	7.9
Nonsense/N-A page	.37	.20	.78	.96	.63
Nonsense/singulars	3.0%	2.9%	9.1%	15.8%	8.0%

If we assume that 1 Pet and 2 Pet were copied in that order, then the rate of production of nonsense would plausibly be interpreted as showing that the scribe's attention lessened as he proceeded. But the absolute rate of singular readings actually declines in 2 Pet. On the other hand, it is striking that Jude has the smallest percentage of nonsense readings, although the absolute rate of singular readings is astonishingly high in Jude. It is possible that such discrepancy results at least in part from peculiarities in my way of counting and classifying readings, but I do not find that to be a satisfactory explanation.

The evident carelessness of the scribe has impressed many scholars, such as Martini:

> gli *errori* veri e propri dello scriba sono assai numerosi, e dimostrano una diligenza assai mediocre e una conoscenza piuttosto incerta della lingua greca.[207]

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readings), respectively, in one verse. See again nn. 214 and 216 below. But if we collapsed these into only one singular at each of those verses, Jude would still have 24 singulars, for an error rate of 8.8. (And I have similarly analyzed variations at 1 Pet.) On the other hand, one might think that I have understated the rate of error, since several variations are collapsed into Jude **22–23**.

[206] See my dissertation, 475 and n. 90 (on 500–501). The figures there are somewhat different because of the changes in the list of singulars. But I failed to look at the absolute rate of nonsense, and also I assumed (unwarrantedly) that the books were written in the order in which they appear in the codex, viz., Jude, 1 Pet, 2 Pet. As a result, I stated (501) that the scribe "creates nonsense almost four times as often in the book he ends with as in the book he begins with," and summarized by saying (475) that the scribe could "be seen to have increased the rate of production of nonsense as he went farther with his copying."

[207] *Beati Petri Apostoli Epistulae*, xviii: "the true and proper *errors* of the scribe are rather numerous, and demonstrate a rather mediocre diligence and a quite uncertain knowledge of the Greek language."

And frequently the conclusion is drawn that his singular readings are clearly secondary. Martini, for example, after discussing a few readings that possibly have some doctrinal significance, comments:

> È tuttavia probabile che la maggior parte delle lezioni singolari (se ne contano nelle due epistole [i.e., 1–2 Pet] oltre 60), siano da considerarsi come modificazioni secondarie del testo originale, e non aggiungano quasi nulla alla nostra conoscenza di esso.[208]

And Kubo comments:

> It can easily be seen from the above [the lists of singular readings] that the scribe was not the best of scribes and cannot in any way be compared to that of Codex Vaticanus.[209]

Kubo's lists of errors in B in 1 Pet, 2 Pet, and Jude do show—provided that they are generally accurate—that B has only a small percentage of the singular readings that we find in $\mathfrak{P}^{72}$.[210] Martini also compares the errors found in these two manuscripts, and says that the numbers "mostrano la distanza qualitativa che separa il nostro scriba da quello dei grandi codici unciali del secolo IV."[211]

$\mathfrak{P}^{72}$'s percentage of orthographic readings is by far the highest of our six papyri, and is almost twice as great as $\mathfrak{P}^{47}$, the second highest. The percentage of nonsense readings is about average, but because of the many orthographic irregularities the percentage of significant singulars is 49.3 %, by far the lowest of our papyri.

It is striking that Jude 20–25 present a very high density of singulars, so high in fact that King conjectures that the scribe was trying to reproduce the text here from memory.[212] Especially the doxology of the last two

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[208] Ibid., xix: "It is nevertheless probable that the greater part of the singular readings (more than 60 are contained in the two epistles) are to be considered as secondary modifications of the original text, and add almost nothing to our knowledge of that." Albin similarly states that he was led to disavow $\mathfrak{P}^{72}$ at many places where it goes its own way (*Judasbrevet*, 587 [German summary at 736]). Indeed, Albin goes so far as to say that, while the discovery of $\mathfrak{P}^{72}$ must appear to scholars as a gift from above, it perhaps presents more problems than it solves (332 [German summary at 724]).

[209] $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 17. See also Comfort and Barrett, 479, who characterize the text as a "free and often careless transcription of a fairly reliable exemplar."

[210] $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 17–19.

[211] *Beati Petri Apostoli Epistulae*, xviii: "show the qualitative distance that separates our scribe from those of the great uncial codices of the fourth century."

[212] King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 56 n. 1, says:

> The one really poor section of text is the final five verses of Jude. [I believe that King probably means Jude 20–25, the last *six* verses.] Here much of the order and several of the words are unique so that though the meaning is, in general, the same as the regular

verses is considerably reworded.[213] It has often been difficult to analyze 𝔓72's text into discrete changes, and it would be reasonable to consider, say, my 20a–20e, 24a–24f, 25b–25d as simply three complex substitutions rather than 14 errors of diverse sorts.[214] The scribe's record here does not inspire confidence that he is transmitting the authentic reading at Jude 22–23, as some have maintained.

Perhaps 𝔓72's negligence is related to the fact that the three books that he copies were of disputed canonical status.[215] Or, we might think that there is some relation to the fact that the codex of which 𝔓72 is a portion was produced for personal, rather than ecclesial, use. In any case, we have here ways in which 𝔓72 stands apart from other early papyri.

Additions

Of the 74 significant singulars 14 (18.9%) are additions, and there are 5 asterisked additions.[216] This is the highest percentage among our six papyri. Except for Jude **25b**, all of these additions are of only one word.

The 13 singular additions (and 5 asterisked additions) of one word may be classified as follows:

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text one wonders whether the exemplar was broken off at this point and the scribe resorted to memory.

It is indeed difficult to imagine that the scribe was seriously intending to reproduce a text that lay before him. Massaux comments on vs. 20 ("Le texte de l'Épître de Jude," 120 n. 5): "À partir de ce verset, 𝔓72 a un texte bien à lui."

[213] Wachtel, *Der Byzantinische Text*, 375: "Lesart 10 mit 𝔓72 als einzigem Zeugen bietet den ersten Teil der Doxologie in erheblich anderer Gestalt als die gesamte übrige griechische Überlieferung. … Die Papyruslesart gibt der Doxologie eine kürzere, durch Asyndese emphatisch wirkende Form. Die Kürze allerdings ist wohl durch ein Schreiberversehen zustandegekommen." Wachtel summarizes (418) the changes here as "Paraphrase (ohne Personalpronomen)." We will look at the individual errors in more detail as we proceed.

[214] Kubo, 𝔓72 *and the Codex Vaticanus,* 13, considers most of vs. 24 and most of vs. 25 as just one large substitution each. Cf. the citations at vs. 20, vs. 24, and vs. 25 in Nestle-Aland. See also n. 216 below as well as n. 204 above.

[215] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 280 n. 4.

[216] Kubo, 𝔓72 *and the Codex Vaticanus*, 15, lists 14 singular additions. He cites my 1Pet **1:22** as 1:23 (certainly plausible), at 1Pet **2:17** he says that the addition is of υμων (although in his collation at 156 he correctly has δε), and at 1Pet **3:18b** there is no τω present in 𝔓72. He includes our asterisked 1Pet 4:15a as well as 2Pet 1:20 (as an addition of και), although he earlier (13) considers that reading to be a substitution, as I do. And Kubo also includes the addition of εαυτων at Jude 20, which I interpret differently (as **20c**), and the addition of εαυτοις at Jude 20, which I consider to be a conflation (as 21a). He does not have Jude **24f**, **25b**, or **25c**, since he subsumes those (13) under the two larger substitutions at vs. 24 and vs. 25, and he interprets (13) Jude **4d** as a substitution. Further, as noted earlier, the dittography at 1Pet **1:22** (Kubo says 1:23) is included here, but not four other dittographies.

Conjunctions (5 exx. and 2 asterisked):
1 Pet **1:17d** (ουν), **1:22** (ωc, Ditt),[217] **2:17** (δε), **4:15b** (ωc, HarmCont), **4:18** (μεν, HarmCont). Asterisked: 1 Pet 4:15a (ωc, HarmCont), 5:9c (οτι, HarmCont). The added conjunctions are: ωc (2 exx. and 1 asterisked ex.), ουν (1 ex.), δε (1 ex.), and μεν (1 ex.); οτι (1 asterisked ex.).[218]

Pronouns (3 exx.):
1 Pet **2:12b** (υμων, HarmCont), Jude **4d** (ημων, HarmCont),[219] Jude **25c** (αυτω, HarmPar).

Verbs (3 exx.):
1 Pet **2:3** (επιστευcατε), 2 Pet **3:10** (λυομενα, HarmCont), Jude **24f** (αγνευομενουc).

Adjective (1 ex.):
1 Pet **3:7c** (αιωνιου, HarmGen).

Preposition (1 ex.):
1 Pet **3:18b** (εν, HarmCont).

Articles (3 asterisked [one before a proper name]):
Asterisked: 1 Pet 1:21 (την before ελπιδα, HarmCont), 3:18a (ο before χριcτοc); 2 Pet 1:21a (η before προφητεια, Ditt).

The only longer addition is of 4 words: Jude **25b** (αυτω δοξα κρατοc τιμη, apparently a harmonization to Rev 5:13). Thus, the 14 additions increase the number of words in the text by 17, for an average of 1.2 words per addition.

The reasons for most of these additions are easy to delineate. 1 Pet **1:17d** and **2:17** arise in order to avoid asyndeton, and 1 Pet **4:15b** and **4:18** (as well as the asterisked 1 Pet 4:15a and 5:9c) appear to be harmonizations to the context. 1 Pet **1:22** and the asterisked 2 Pet 1:21a are dittographies, and we have already seen that our scribe tends to repeat portions of his text.[220] Of the other additions, two (Jude **25b** and **25c**) seem to be

[217] The Vetus Latina cites the non-Greek evidence here and adds the explanation of "Dittographie."

[218] The nonsense dittographies at 2 Pet **1:12b**, **1:12c**, and **2:12b** create two occurrences of και and one occurrence of ει.

[219] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 13, interprets this ημων as a substitution for μονον; but I would see this ημων as independent of the correction of νομον (Jude 4d) that resulted in the omission of μονον (Jude **4c**). On the other hand, the NTP remarks on the the omission of the original νομον: "das folgende ημων ist sicher keine Korrektur, sondern eine Umstellung." Of course, it is possible that the scribe somehow moved the later ημων to before δεcποτην, and then moved it again to after χριcτον; but this is something more than a mere "Umstellung." In contrast, Testuz calls this ημων an addition, and then considers the later one to be the result of a transposition, as is found also in Nestle-Aland.

[220] Cf. the nonsense dittographies at 2 Pet **1:12b**, **1:12c**, **2:8** (an internal dittography), **2:12b**. Four other dittographies have been corrected: 1 Pet 1:22b, 3:18b, 5:5a; Jude 13. The scribe seems to have had a special tendency to create dittographies at the ends of lines, since seven of the nine (non-internal) dittographies occur in this position (all the above except 2 Pet **1:12c** and Jude 13). It is, moreover, evident that the scribe was especially careless during his copying of 2 Pet 1:12–14 in order to produce three dittographies (**1:12b**, **1:12c**, **1:14**) so close together. In fact,

harmonizations to parallels, and one (1 Pet **3:7c**) is a harmonization to general usage. One (1 Pet **2:3**) appears to be a gloss that has been inserted into the text.[221] Four others are harmonizations to the context: 1 Pet **2:12b**, **3:18b**; 2 Pet **3:10**; Jude **4d**. The remaining singular addition, Jude **24f**, may also be an inserted gloss (αγνευομενουc clarifying αμωμουc), although the confusion surrounding Jude 24 in $\mathfrak{P}^{72}$'s text makes it difficult to be

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this trend continues, at a slightly lessened rate, with the further readings: 1:21a (asterisked), **2:7**, **2:8**, **2:10a**, **2:12b**, **2:15**, **2:18**.

By the way, Testuz does not note the correction at 1 Pet 1:22b, but Martini does and says: "probabiliter ipse scriba elavit verbum spongia et transcripsit in linea sequenti, ut titulum apponeret." This way of putting matters suggests that the scribe simply changed the position of ηγνκοτεc in order to coincide with the marginal title (περι αγνια), which appears to the left of the extant occurrence of ηγνικοτεc. Such a scenario, though, would seem to require that the title was present *before* the text, and I suggest that the more likely sequence is that the scribe originally wrote the word twice, and caught his error when he subsequently wrote the title. The NTP now has: "ηγνικοτεc ursprünglich zweimal geschrieben: das erste ηγν. wurde ausradiert, der Zeilenrest leer gelassen und das fehlende ν von υμων halbhoch, teilweise über das η von ηγν.[1] nachgetragen."

[221] Beare, "The Text of I Peter in Papyrus 72," 254, comments on this addition:

> It would appear that the scribe has not recognized the use of Ps 33 (34) 9, and taking the phrase 'Christ is the Lord' to be a confessional formula, he has added an interpretative gloss, as if to say, 'In this context, "tasted" means "believed."' Cf. Jerome (*Ezek.* 9 [270C]): si quidem credidistis quia suavis est dominus.

See also Beare, "Some Remarks," 264, as well as Wasserman, "Papyrus 72," 153.

On the other hand, Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 243, says that the "interpolation seems to have occurred basically due to grammatical pressure." Quinn remarks that ει is here used unusually, and that οτι is unusual after γευομαι. Quinn cites Edward Gordon Selwyn, *The First Epistle of St. Peter* (2d ed.; London: Macmillan, 1947), who refers (157) to the meaning of ει here, and (156) to the fact that γευομαι is followed by οτι only here and in Prov 31:18 LXX. Selwyn comments (ibid.) that this unusual οτι results from Ps 33:9 (LXX) when και ιδετε is omitted, "the καὶ ἴδετε not being used owing to its not being required by the imagery of the suckled child, or having fallen out in liturgical use." Note that 337 (*pc*) sy^{p} restore και ιδετε by harmonization.

Quinn goes on to say: "The scribe of $\mathfrak{P}^{72}$ or of its archetype found that the reading could be eased simply by recourse to the LXX Ps 33,9 which 1 Pet is here citing" ("Notes on the Text of the $\mathfrak{P}^{72}$," 243–244). But since πιστευω doesn't occur in Ps 33:9, it appears that Beare's description of $\mathfrak{P}^{72}$'s addition as an "interpretative gloss" is the correct one. Further, one may note that $\mathfrak{P}^{72}$'s reading could be viewed as a conflation of the usual reading with that found in Hilary; I would suppose that Hilary substituted the explanatory verb, while our scribe added it.

It is interesting that Ps 33–34 were part of the collection from which $\mathfrak{P}^{72}$ comes (although written by a different scribe), and one can thus see (Testuz, *Papyrus Bodmer VII–IX*, 77) that this collection followed the usual LXX reading except for the orthographic variant (ibid., 74) εδετε for ιδετε (was the scribe thinking of a form of ἔδομαι as appropriate to follow γεύcαcθε?). To this observation from my dissertation (503 n. 98 [from 502]) may now be added the remarks by Wiefel ("Kanongeschichtliche Erwägungen," 299), Wassermann ("Papyrus 72," 147), and Nicklas and Wasserman ("Theologische Linien," 169–171), concerning the relation between 1 Peter and Ps 33–34 within the collection of texts.

By the way, the possibility that a gloss, perhaps originally written in the margin, might enter the text is confirmed by what happens to $\mathfrak{P}^{72}$'s gloss at 2 Pet 2:6 in recent apparatuses; see n. 69 above.

confident of any explanation.[222] The addition of the article at 1 Pet 3:18a is puzzling.[223]

But let us take a closer look at Jude **25b** and **25c**.[224] At both places the scribe introduces a pronoun that serves to begin a parenthetical doxology:

> μονω θεω ημων (αυτω δοξα κρατος τιμη) δια ιησου χριστου του κυριου ημων (αυτω δοξα και μεγαλωσυνη και νυν και εις τους παντας εωνας)

Both these parentheses are similar to Rom 16:27 and other passages (see the discussion below under harmonizations). Indeed, we find a very similar textual variation at Rom 16:27 as at Jude 25:[225]

Rom 16:27	μονω σοφω θεω δια ιησου χριστου	
	η δοξα εις τους αιωνας	B 630 (f sy^{p})
	δοξα εις τους αιωνας	234 322 (f sy^{p})
	ω η δοξα εις τους αιωνας	ς *rell*
	αυτω η δοξα εις τους αιωνας	P 81 104 296 1909 (*pc*)
Jude 25	μονω (σοφω) θεω … δια ιησου χριστου του κυριου ημων	
	δοξα	ς **א**^{c} *rell*
	αυτω δοξα	$\mathfrak{P}^{72}$ (vg^{mss} sy$^{ph\ mss}$)
	ω δοξα	**א*** (vg^{mss} sy$^{ph\ mss}$)
	ω η δοξα	378 (vg^{mss} sy$^{ph\ mss}$)
	δοξα αυτω *vel* δωξα ω	co

Here there is the added complication that most manuscripts (but not $\mathfrak{P}^{72}$ **א** 378 or A B C L Ψ 33 81 *al*) have omitted δια ιησου χριστου του κυριου ημων, evidently by a leap (ημων δια … ημων δοξα). But in the text lying before $\mathfrak{P}^{72}$ **א** 378, as at Rom 16:27, the addition of either ω or αυτω has the effect of ascribing the glory to Jesus Christ, while the other readings ascribe the glory to God. Indeed, the two doxologies of the fuller text of $\mathfrak{P}^{72}$ give glory to God and Jesus Christ in a completely parallel manner,

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222 Bauer, *Wörterbuch*, s.v., cites an occurrence of ἁγνεύω within his literature only at *Barn.* 19:8, and the word does not occur in the LXX. But the reading "castificatos" found in the Liber Comicus (t) does seem to support $\mathfrak{P}^{72}$; Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 396, cites vs. 24 among t's "affinities with $\mathfrak{P}^{72}$." Albin, *Judasbrevet*, 627–628, points out the resulting triads with alliteration here (ασπιλους αμωμους αγνευομενους) and at **24d** (απεναντι … αυτου .. αγαλλιασει), and judges these to be an early reworking. On the other hand, the support from sy^{ph}, as cited in the Vetus Latina, seems less clear. The Syriac has ܚ̣ ܩ̣ܕ̣ܫ̣ܝ̣ܢ, and ܫ̣ܪ̣ does correspond to ἁγνεύω. But in fact these words occur in vs. 25, not vs. 24, and there is evidently some confusion in the Syriac text in these last two verses; see the discussion by Gwynn, *Remnants of the Later Syriac Versions of the Bible* 137.

223 The addition goes against the parallel at 1 Pet 2:21. Perhaps the use of the article at 3:14 (τον χριστον) or Heb 9:28 (which at least has ο χριστος απαξ) might have influenced the scribe. By the way, according to the ECM 0142 has και ο χριστος at 1 Pet 2:21, but the NTP does not cite it as diverging from και χριστος; I have followed the ECM.

224 On Jude **25b** and **25c** see Albin, *Judasbrevet*, 630, who says merely that they appear to be intentional emendations.

225 In connection with the αυτω reading at Rom 16:27 von Soden refers to Eph 3:21 (where αυτω η δοξα is firm) et al.

while the other witnesses have a single doxology, either to Jesus Christ (א* 378 vg^{mss} co sy$^{ph\ mss}$) or to God (the remaining witnesses). So this may be another aspect of our scribe's introducing theological reflections into his text.[226]

It is difficult to imagine that the text of 𝔓^{72} could have arisen by some oversight. And in fact we have another indication of the scribe's thinking, the correction at 25a, which may have been made *in scribendo*, as was discussed earlier.

Omissions

Of the 74 significant singulars 22 (29.7%) are omissions, and there are 17 or 18 asterisked omissions.[227] The percentage is just about average for our six papyri. Six of the singular omissions are of more than one word.

The 16 singular omissions (and 17 or 18 asterisked omissions) of one word may be categorized as follows:

> Articles (2 exx. and 8 asterisked):
> 1Pet **4:11b** (η before δοξα), **4:11c** (το before κρατος). Asterisked: 1Pet 1:3a (το before πολυ ελεος), 1:20b (των before χρονων, Leap); 2Pet 1:8 (του

[226] Wachtel, *Der Byzantinische Text*, 378:

> Die Frage, ob die präpositionale Wendung eher auf σωτῆρι zu beziehen und im Sinne der Heilsmittlerschaft Christi zu verstehen oder in Entsprechung zu 1Petr 4,11 mit δόξα κτλ. zu verbinden ist, scheint zur Entstehung der singulär in 𝔓^{72} erhaltenen Lesart 5 beigetragen zu haben. Da diese merkwürdige doppelte Doxologie die weitere Überlieferung nicht beeinflußt hat, genügt hier die Feststellung, daß auch die früheste Handschrift die präpositionale Wendung enthält.

And Wachtel summarizes this (419) by calling 𝔓^{72}'s reading a "verstärkende Paraphrase." As an alternative, Nicklas and Wasserman, "Theologische Linien," 179, suggest that the repetition of αυτω δοξα could reflect a parablepsis.

[227] Kubo, 𝔓^{72} *and the Codex Vaticanus,* 14, lists 28 "singular omissions." He does not include Jude **4c** (interpreting that [13] as a substitution), **15** (listing that [12] as an "obvious error"), **16a** (ignoring this entirely in his lists, apparently because it has been corrected [but by a second hand]), **24b**, **24c**, or **25d** (interpreting each of vs. 24 and of vs. 25 as one large substitution). He also ignores the asterisked 2Pet 1:8, apparently because it has been corrected (but by a second hand). However, 9 of the readings that he cites are among my asterisked readings: 1Pet 1:3a, 1:20b, 2:5b, 5:9a; 2Pet 2:12a, 3:7a, 3:7b; Jude 8a, 16b. And he includes the omission of εαυτους at Jude 20, even though he considers that later (15) as part of a larger transposition; and I count it as part of **20c**. Moreover, he erroneously includes: 1Pet 5:10 ("- υμας"), but 𝔓^{72} has υμας *prim.*, and if he means the υμας after καταρτισει, that is also omitted by א A B Ψ 33 *al*; 1Pet 5:11, which I divide into two variations (𝔓^{72} is supported by A B Ψ 398 *l*1126 in the omission of η δοξα και, and is supported by K 049 398 *al* in the omission of το). According to the NTP, UBSGNT^{3}, and Nestle-Aland^{27} 0206^{vid} also has both these omissions, although the ECM is undecided about whether 0206 has το, and UBSGNT^{4} does not cite it. (0206 reads αυτω | [κρατος ει]ς τους αιωνας.) Wachtel, *Der Byzantinische Text*, 263 n. 119, takes 𝔓^{72}'s αυτω κρατος as having arisen from αυτω το κρατος as found in A B Ψ *pc*; note further that such an omission would be at a line break in 𝔓^{72} (as also in 0206).

before κυριου), 2:17 (ο before ζοφος),[228] 3:7a (η before γη), 3:7b (των before ασεβων ανθρωπων); Jude 4b (το before κριμα, Hapl), 16b (το before στομα).

Nouns (4 exx. and 2 asterisked):
1 Pet **1:5** (θεου),[229] **1:24b** (χορτου), **4:5a** (λογον, Leap); 2 Pet **2:11a** (ισχυι, Leap). Asterisked: 1 Pet 2:5b (θυσιας, Leap); Jude 25a (σωτηρι).[230]

Pronouns (2 exx. and 1 asterisked):
1 Pet **1:3b** (ημας, Leap), **2:9c** (αυτου, Leap?).[231] Asterisked: 1 Pet 5:9a (ω).[232]

Conjunctions (3 exx. and 4 asterisked):
1 Pet **4:16** (ως);[233] 2 Pet **1:2b** (και); Jude **22** (και). Asterisked: 1 Pet 2:20b (και, Leap), 2:23b (δε); 2 Pet 1:15a (και); Jude 8a (μεν, Leap). The omitted conjunctions are: και (2 exx.), and ως (1 ex.). 2 Pet **1:2b** has theological implications and will be discussed later, but the other two seem to be simply the results of carelessness.

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[228] Here the omission is from the phrase ο ζοφος του σκοτους, which is found in Jude 13. It is interesting that at the latter place $\mathfrak{P}^{72}$ B omit ο (see n. 37 above). With respect to Jude 13 Kubo, *$\mathfrak{P}^{72}$ and the Codex Vaticanus,* 142, notes that the ο could be a harmonization with 2 Pet 2:17, but argues that it is more likely that $\mathfrak{P}^{72}$ and B have omitted ο, since they both "tend to omit," and moreover at Jude 13 B also omits the του. (At Jude 13 Westcott and Hort place the two omissions by B in the margin.) Kubo concludes that "it is more likely that the author of II Peter has accurately followed Jude [i.e., with ο] rather than that the scribes have made the adjustment in Jude." Kubo thus overlooks $\mathfrak{P}^{72}$'s omission at 2 Pet 2:17, which he does not discuss anywhere, I believe. That omission is certainly yet another instance of the tendency to omit, but it is curious that $\mathfrak{P}^{72}$ changes ο ζοφος to ζοφος in both these places. Perhaps we have confusion engendered by the preceding sigma (οιςοζοφος) at both places, as proposed by Wachtel, *Der Byzantinische Text*, 278, who states that $\mathfrak{P}^{72}$'s reading at 2 Pet 2:17 "entstand wahrscheinlich durch eine Form von Haplographie (O nach C ausgefallen)." Or perhaps one could see the influence of the anarthrous use of ζοφος earlier at 2 Pet 2:4 and Jude 6, respectively.

[229] Beare, "Some Remarks," 264, says that this omission "changes the sense from 'guarded by God's power' to 'powerfully protected'"; cf. Beare, "The Text of I Peter in Papyrus 72," 254.

[230] Wachtel, *Der Byzantinische Text*, 419 (at the top, Lesart 3), says of this: "$\overline{\text{ϲϱι}}$ nach $\overline{\text{ϑω}}$ ausgefallen."

[231] As noted earlier, this is the only singular reading that is supported by the Coptic version found in the Crosby-Schøyen codex, which reads ⲉⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ⲱⲡⲛⲏⲣⲉ instead of ⲉⲡⲉϥⲟⲩⲟⲉⲓⲛ ⲛ̄ⲱⲡⲛⲏⲣⲉ, as found in Horner; see Willis, "The Letter of Peter," 168 (and apparatus on 169), and Bethge, "Der Text des ersten Petrusbriefes," 261–262. There appears to be no cause of the omission of "his" (i.e., ϵϥ) in Coptic. Horner cites no variation in Sahidic, but reports that one Bohairic manuscript (his P) reads ⲉⲡⲓⲟⲩⲱⲓⲛⲓ for ⲉⲡⲉϥⲟⲩⲱⲓⲛⲓ, i.e., omits "his." Presumably this Bohairic witness and the Crosby-Schøyen codex are the sa^{ms} bo^{ms} cited in the ECM.

[232] Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 246, considers this to be an accidental omission, and notes that "since the clause it introduces could be construed as a complete sentence, a momentary lapse would allow the omission to go quite unnoticed."

[233] This omission of ως is discussed briefly by Beare, "The Text of I Peter in Papyrus 72," 255: "This changes the sense of the passage; it is no longer: 'If he be made to suffer for professing the Christian faith,' but 'if he be a Christian' (let him glorify God in this Name)." It seems to me more likely that the omission is just one more blunder than that the scribe is deliberately altering the text. But it may be noted that this omission of ως occurs just after the scribe has added (because of the influence of the context) two occurrences of the same word: 1 Pet 4:15a (with surely accidental support from 69), **4:15b**.

Adjectives (2 exx.):
2 Pet **2:14** (μεστους, Leap);[234] Jude **4c** (μονον, Leap).[235]

Verb (1 ex. and 2 asterisked):
Jude **24c** (στηςαι). Asterisked: 1 Pet 5:10c (сθενωсει *vel* сθενωсаι, Leap); 2 Pet 2:12a (γεγενημενα *vel* γεγεννημενα, Leap).

Preposition (1 ex. and probably 1 asterisked):
1 Pet **1:23** (εκ, Leap).[236] Asterisked: probably 2 Pet 3:3 (εν [Leap], if not orthographic).

Numeral (1 ex.):
1 Pet **3:20c** (οκτω).[237]

The six longer omissions are as follows, in order of length:

Two words (1 ex.):
1 Pet **1:14** (εν τη).

Three words (2 exx.):
Jude **24b** (υμας απταιστους και, Leap), Jude **25d** (κρατος και εξουσια).[238]

Five words (1 ex.):
Jude **16a** (κατα τας επιθυμιας εαυτων πορευομενοι, Leap).

Six words (1 ex.):
1 Pet **5:14** (ειρηνη υμιν πασιν τοις εν χριστω, an unexplained omission).[239]

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[234] This reading is awkward, and in my dissertation I considered it to be nonsense. But Bauer, *Wörterbuch*, s. μοιχαλίс, cites a parallel from Timaeus that does not have μεστοί. Furthermore, Kubo counts it as an omission, and it is cited in Nestle-Aland, and I now suppose that some sense can be made of it.

[235] I have classified this as a leap, as it formally is, although in fact it results from the incomplete correction 4d, on which see above.

[236] Although I have found no parallel, I assume that ἀναγεννάω could be construed with just the genitive (without ἐκ or ἀπό), as can, for instance, γίγνομαι (cf. Smyth, *Greek Grammar*, §1410).

[237] Perhaps this was written as a letter (η), which the scribe did not understand. In my dissertation I considered this to be nonsense. But Kubo counts it as an omission, and it is cited in Nestle-Aland, and I now suppose that some sense can be made of it.

[238] Here the scribe perhaps omitted κρατος και εξουσια in part because he had added αυτω δοξα κρατος τιμη at **25b**, although these two readings obviously do not form a simple transposition. Albin, *Judasbrevet*, 630, suggests that the asterisked 25a (which he thought was singular) and **25d** were intentional omissions. Landon, *A Text-Critical Study*, 137, says that the scribe of $\mathfrak{P}^{72}$ omitted сωτηρι at the asterisked 25a "because it is linked to God alone, implying a denial of Christ's divinity," and also perhaps in order to avoid syntactical awkwardness. Landon also (139) rejects the reading of $\mathfrak{P}^{72}$ at **25d** on stylistic grounds. Head, review of Landon, *A Text-Critical Study of the Epistle of Jude*, 182, observes that Landon "misses the way in which $\mathfrak{P}^{72}$ has a thoroughly re-written form of the doxology." In fact, although I have divided the readings here, one could perhaps see much of the total complex at verses 24–25 as one or two large substitutions, as mentioned at n. 204 above.

[239] This assumes that we follow A B Ψ 33^{vid} *pc* in stopping with χριστω as the *Vorlage* of $\mathfrak{P}^{72}$. The further omissions of ιηсου and αμην are not singular, in any case; the former is omitted by A B Ψ 33^{vid} *pc* $vg^{st.ww}$ sy^{p} sa^{ms} bo^{mss}, and the latter by A B Ψ 81 323 945 1241 1739* *pc* vg^{st} co.

Eight or nine words (1 ex.):
Jude **15** (των εργων (ασεβειας) αυτων ων ησεβησαν και περι παντων, Leap).[240]

That four of these occur in the latter portion of Jude shows that the scribe's attention faltered at that point.

Leaps

As many as 10 of the singular omissions may have arisen by a scribal leap.[241]

1 Pet **1:3b** (1 word)	αναγεννησας ημας.
1 Pet **1:23** (1 word)	ουκ εκ.
1 Pet **2:9c** (1 word)	θαυμαστον αυτου.[242]
1 Pet **4:5a** (1 word)	αποδωσουσιν λογον.
2 Pet **2:11a** (1 word)	αγγελοι ισχυι.[243]
2 Pet **2:14** (1 word)	εχοντες μεστους μοιχαλιδος.
Jude **4c** (1 word)	τον μονον.
Jude **15** (8 or 9 words)	περει παντων … περει παντων.[244]
Jude **16a** (5 words)	μεμψιμοιροι κατα … πορευομενοι και.[245]
Jude **24b** (3 words)	-αι υμας απταιστους και.[246]

And perhaps 8 asterisked readings arose from leaps.

1 Pet 1:20b (1 word)	εσχατων των.
1 Pet 2:5b (1 word)	πνατικας θυσιας.

[240] This results from the very minimal correction of an even longer leap.

[241] There is also the corrected leap at 2 Pet 3:9a. The leaps at Jude 4a (= asterisked 4b) and 16 (= **16a**) have been corrected by the second hand. Martini, *Beati Petri Apostoli Epistulae*, xviii, cites as his sole example of a leap the omission of και χιλια ετη at 2 Pet 3:8 (ως χιλια ετη και χιλια ετη); see n. 191 above.

[242] In majuscules this leap is not quite so plausible: ΘΑΥΜΑCTONAYTOY.

[243] The omission is supported by one Vulgate manuscript (Wordsworth and White's W), but a leap is not possible in the Latin: "angeli fortitudine et uirtute." By the way, this same W also agrees with $\mathfrak{P}^{72}$'s δυναμεις at the asterisked 2 Pet 2:11b. It thus has "ubi angeli et uirtutes cum sint maiores," as was confirmed from the manuscript itself in the British Library (Royal 1.B.12). Rather than seeing a genetic relationship between $\mathfrak{P}^{72}$ and this Vulgate manuscript, I would suppose that the two scribes independently simplified a text that they failed to understand.

[244] The leap is noted by Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 143–144; Albin, *Judasbrevet*, 344; and Landon, *A Text-Critical Study*, 119. Actually the scribe originally made a longer omission by an even more tempting leap: περει παντων των … περει παντων των. The scribe then made a very partial repair of this long omission by adding των, i.e., making the correction Jude 15.

[245] In my dissertation I took the correction to be by the scribe (since Testuz doesn't say otherwise), and so had two orthographic singulars here: the omission of final -ν before a consonant (εαυτω π-), and the shift ευ > ε (πορεομενοι). But the NTP explicitly assigns the correction to the second hand.

[246] This is the suggestion of Albin, *Judasbrevet*, 626, and of Wachtel, *Der Byzantinische Text*, 375 (independently); but it is not clear what the *Vorlage* here was, since the last few verses of Jude have many errors.

1 Pet 2:20b (1 word)	και κολαφιζομενοι.
1 Pet 5:10c (1 word)	στηριξει σθενωσει.[247]
2 Pet 2:12a (1 word)	ζωα γεγεν(ν)ημενα or ζωα φυσικα γεγεν(ν)ημενα.
2 Pet 3:3 (1 word)	within ημερων εν εμπαιγμονη, from ημερων εν to εν εμπαιγμονη at a line break.[248]
Jude 4b (1 word)	τουτο το.[249]
Jude 8a (1 word)	μεν μεινουσιν.[250]

The 22 omissions thus cause the loss of 43 or 44 words, for an average loss of 2.0 words per addition. Looking just at the omissions and additions, we see that $\mathfrak{P}^{72}$ has a net loss of 26 or 27 words from his *Vorlage*.

With respect to 1 Pet **5:14** Quinn has argued that $\mathfrak{P}^{72}$'s omission of this clause at the end of 1 Peter is correct.[251] Quinn's contention is partially based on the principle that the shorter reading is more likely to be genuine, and he quotes with approval the statement of this principle (as applied to the manuscripts of the Mahābhārata) made by Edgerton and found in an article by Metzger.[252]

Quinn also relies on the assertion by Testuz that the small size of the codex suggests that it was made for private use, and not for a church.[253] Accordingly, Quinn states his position thus:

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[247] Here $\mathfrak{P}^{72}$ is supported by 81 1175 in omitting σθενωσει. Metzger (*Textual Commentary*, 1st ed., 697 = 2d ed., 627) says of the text "σθενώσει, θεμελιώσει": "Similarity of ending of the successive verbs accounts for the accidental omission of σθενώσει by $\mathfrak{P}^{72}$ 81 and the ancestor of it^{r} and of θεμελιώσει by A B Ψ *al*." More precisely, homoeoteleuton would account for the reading σθενωσει of A B Ψ 0206 (σθενωσει θεμελιωσει), but for the reading θεμελιωσει of $\mathfrak{P}^{72}$ 81 1175 we must postulate a parablepsis with the *preceding* verb (στηριξει σθενωσει θεμελιωσει). See also Comfort, *Early Manuscripts*, 175–176, and Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 76.

[248] The attestation of the readings here persuades me that $\mathfrak{P}^{72}$'s reading derives from that of ℵ A B Ψ 81 1241 *al* vg, although it is possible that $\mathfrak{P}^{72}$ (supported by 1739) has merely made a shift from the εμπαιγμονη of the C P 0156^{vid} 323 945 *al* vg^{ms} Aug Cass reading by replacing εμπ- with ενπ-. Indeed, Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 56–57, simply cites "$\mathfrak{P}^{72}$ CP 5 *al*" for εμπαιγμονη (and does not cite 1739), and thinks that the reading of $\mathfrak{P}^{72}$ is authentic. Testuz, Martini, and the NTP all suggest haplography (but add a question mark) of εν. Of course, this scenario similarly presupposes that the scribe has made the orthographic shift from εμπ- to ενπ-, as he does also at 2 Pet **2:20**.

[249] This leap, which was corrected by the second hand, was made also by 1739*; see the discussion above concerning the correction (Jude 4a).

[250] Or perhaps even we have μεν μεινουσιν; in any case the itacism of μει- for μι- has aided the error in $\mathfrak{P}^{72}$ by producing two occurrences of με- so close together. Landon, *A Text-Critical Study*, 89, says simply that the omission "is probably accidental."

[251] "Notes on the Text of the $\mathfrak{P}^{72}$," 244–246.

[252] "Recent Trends in the Textual Criticism of the Iliad and the Mahābhārata," in his *Chapters in the History of New Testament Textual Criticism*, 151. (This formulation is discussed in chapter 10, n. 49.)

[253] "Notes on the Text of the $\mathfrak{P}^{72}$," 246 n. 29, referring to Testuz, *Papyrus Bodmer VII–IX*, 9–10; see also Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 8–9, Martini, *Beati Petri Apostoli Epistulae*, xiii, and Comfort and Barrett, 479.

> The present writer would propose that this phrase [the final clause] originated in the liturgical assembly which attached it very early to the public reading of the letter, which, in its original edition ended at 5,14[a] with *agapēs*. The addition could well have occurred before the end of the first century, and would appear in all copies of the letter destined for use in public reading in the Christian assemblies for worship. The scribe of $\mathfrak{P}^{72}$ had before him an exemplar that retained the original "short ending." Since he himself was not producing a book for public reading, he had no qualms about ending the letter in the short form that he had before him. The scribes of the great uncials, copying books for use in public worship, were not so free from the pressure that current practice exerted.[254]

Quinn's contention appears improbable for several reasons. First, it relies on the principle of *lectio brevior potior*, which has little to recommend it for the scribes of this early period, and in any case is certainly not descriptive of the copying of the scribe of $\mathfrak{P}^{72}$. Second, it is not at all clear how this liturgical addition in 1 Peter could be so widely attested, whereas other such additions involve more of a balance of textual support; see, for instance, the addition of αμην at the end of 1 Corinthians.[255] Third, the overall quality of $\mathfrak{P}^{72}$ hardly seems high enough to make reasonable the assumption that it alone has preserved the authentic text here (or anywhere else). Fourth, Quinn's appeal to the private use for which $\mathfrak{P}^{72}$ was intended suggests an alternative history of the readings: Might not the scribe have omitted a clause that presupposes a public reading (or at least an audience of more than one reader) when copying the book for private use?

Incidentally, one might think that this omission in $\mathfrak{P}^{72}$ was somehow connected with the fact that after its subscription to 1 Peter (πετρου επιστολη $\overline{\alpha}$) $\mathfrak{P}^{72}$ adds: ειρηνη τω γραψαντι και τω αναγινωσκοντι. But this blessing is clearly *after* the subscription, which is found in other witnesses as well, of course.[256] Moreover, we find the same textual phenomena in 2 Peter, where $\mathfrak{P}^{72}$ omits nothing of the final words.[257] Here $\mathfrak{P}^{72}$ has a similar subscription (πετρου επιστολη $\overline{\beta}$), also found in other witnesses,[258] followed by the same blessing as after 1 Peter.[259] Of course, it is possible that the scribe might have thought that the final phrase of 1 Peter was

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[254] Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 246.

[255] Metzger, *Textual Commentary*, 1st ed., 571 = 2d ed., 504.

[256] See already Tischendorf; the ECM cites six manuscripts that agree with $\mathfrak{P}^{72}$, and many others that have other forms.

[257] In fact, $\mathfrak{P}^{72}$ even has αμην, which is omitted by B 1175 1241 1243 1739* 1881 2298 *pc* vg^{mss}; see Tischendorf's note, and Metzger, *Textual Commentary*, 1st ed., 707 = 2d ed., 637–638.

[258] See again Tischendorf; the ECM cites eight manuscripts that agree with $\mathfrak{P}^{72}$, and many others that have other forms.

[259] But he at first made a short leap in writing this, which he then corrected; see n. 115 above.

superfluous in the light of what he saw he was going to add later. And one should note that the scribe's blessing refers to "the reader," and not to many readers.

By the way, it is interesting that one finds similar blessings after three other books in the collection of which $\mathfrak{P}^{72}$ is a part, written by two or three other scribes.[260] The blessings found in the total collection take these three forms, where the scribe is noted in parentheses:

ειρηνη τω γραψαντι και τω αναγινωσκοντι	*Nativity of Mary* (A), 1 Pet (B), 2 Pet (B)
ιρηνη τω γραψαντι και τω αναγινωσοντι και	Melito, *On the Passover* (A or e)
τοις αγαπωσι τον $\overline{\text{κν}}$ εν αφελοτητι καρδιας	
ιρηνη τοις αγειοις πασει	*Apology* of Phileas (C)

There is thus some divergence (especially in the one from C), and Jude has no such phrase at all. But the fact that scribe A writes after the *Nativity of Mary* exactly what scribe B writes after each of the Petrine letters shows that we are dealing with a wider scribal practice.[261] Some similar blessings are known from other sources.[262] It is curious that the scribe does not include any such blessing after the subscription to Jude (ιουδα επειστολη, as found also in A Ψ 81 252), which follows αμην.[263]

Since the subscription and blessing after the two letters of Peter do not form part of the text itself, I have not included them among the readings, and have also not included the correction (of an internal leap αναγινωσκοντι) to the blessing at the end of 2 Peter among the corrections. Similarly, I have not included the correction to the title of Jude, where the scribe first wrote ιοδα but then corrected to ιουδα.[264]

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[260] A list can be found in Wasserman, "Papyrus 72," 145, and in Nicklas and Wasserman, "Theologische Linien," 164–165.

[261] See further Haines-Eitzen, *Guardians of Letters*, 101–102.

[262] The NTP (1:25) does report, as further evidence of a Coptic setting, that such a blessing in Greek occurs "z.B. in einem koptischen Papyrus-Codex des 4. Jahrhunderts (BM Or. 7594, Altes Testament)." See also the citations by Strycker, *Protévangile*, 216–217.

[263] Here αμην is much better attested than at the end of 1 Pet and 2 Pet, being omitted in fact by only 6 424** 467 1311 1319 1735. For the subscription again see the evidence in Tischendorf and the ECM. One may note that Nestle-Aland[25] cites the subscription and blessing in $\mathfrak{P}^{72}$ at the end of 1 Pet and 2 Pet (but without noting that other witnesses have the subscription), but has no citation at the end of Jude. But neither the subscription nor the blessing is cited anywhere by Nestle-Aland[26] or Nestle-Aland[27], while the ECM cites the subscription only.

The fact that the scribe has the itacistic spelling in the subscription to Jude, but not after 1 Peter or 2 Peter, might be seen as yet another indication that his work deteriorated toward the end of Jude.

[264] One can see a plate with this correction in Testuz, *Papyrus Bodmer VII–IX*, and in Lattke, *Die Oden Salomos* 1a:64. This error already in the title is paralleled by the same scribe's error (as it seems) in the title to *Odes Sol.* 11, where ωδη cολομωνοc is corrected to ωδη cολομωντοc.

Transpositions

Seven (9.5%) of the significant singulars are transpositions, as are 5 asterisked readings.[265] This is about average for our six papyri. Perhaps as many as 4 of the 7 singulars and 2 of the asterisked readings may have arisen by a leap followed by a "correction" accomplished by writing the omitted words out of order.[266]

The transpositions are of rather small blocks of text:

2 words (3 asterisked):
Asterisked: 1 Pet 2:12a, 3:7a; Jude 25e (Leap).[267]

3 words (5 exx. and 1 asterisked):
1 Pet **1:25** (Leap), **3:6a**, **5:1b**; Jude **4e** (Leap),[268] **14** (Leap).[269] Asterisked: 1 Pet 1:7 (Leap).

2 or 4 or 5 words (1 asterisked):
Asterisked 2 Pet 1:4a.[270]

5 words (2 exx.):

See Testuz, *Papyrus Bodmer X–XII*, 50, and Lattke, *Die Oden Salomos* 1:17, who observes that we have here simply another form of the genitive (in which the manuscripts frequently vary). One can see a plate with the correction at Lattke, *Die Oden Salomos* 1a:60.

[265] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 15, lists 9 singular transpositions. He does not list Jude **14**, considering that to be a substitution, and subsumes my Jude **24e** and **25e** under the two larger substitutions at vs. 24 and vs. 25. On the other hand, he includes our asterisked 1 Pet 1:7 and 3:7a, and 2 Pet 1:4a, as well as a more complicated shift at Jude 20, which includes my **20c** and εαυτους from **21a**. Also, Kubo has given the text of $\mathfrak{P}^{72}$ incorrectly at 1 Pet 3:6 and Jude 20.

[266] At Jude 3b the scribe corrected by erasure one of his transpositions.

[267] See BDF, § 275, on the position of πᾶς; Landon, *A Text-Critical Study*, 140, objects to $\mathfrak{P}^{72}$'s reading on grammatical grounds.

[268] Landon, *A Text-Critical Study*, 67, asserts that $\mathfrak{P}^{72}$'s order here "is not in harmony with normal New Testament usage." See also the discussion of Jude **4d** above.

[269] King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57, contends that the reading of $\mathfrak{P}^{72}$ has arisen here by the addition of "angels," but a simple transposition seems more likely. If transposition were not a factor in the placement of αγγελων, then we would have to suppose that the three different positions attested for it (in $\mathfrak{P}^{72}$, in **א** *pc*, in Ψ *pc*) were the results of (at least) three independent expansions with this word. Yet Landon, *A Text-Critical Study*, 116, boldly asserts that it "is probable that ἀγγέλων was added by the copyists of $\mathfrak{P}^{72}$ and other MSS as an explanatory gloss." Landon does provide (ibid., 115–116) an argument against $\mathfrak{P}^{72}$'s order based on the rule that the adjective should follow its substantive, which the author of Jude seems to follow. Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 13, cites $\mathfrak{P}^{72}$ as substituting for μυριαcιν αγιαιc.

[270] Metzger (*Textual Commentary*, 1st ed., 700 = 2d ed., 630) argues that the reading of $\mathfrak{P}^{72}$ arose from the reading of B (and thus transposed 2 words) because of a "desire to relate the pronoun more closely … to the verb." Of course, the same desire could have operated on the reading in **א** K L *pm*, although ημιν would then have been moved a greater distance (involving 4 words instead of 2). If the reading of A C P Ψ *al* were the *Vorlage*, then 5 words would be involved. See also Wachtel, *Der Byzantinische Text*, 267: "Die Stellung von ἡμῖν bzw. ὑμῖν beim Verbum … soll wahrscheinlich vermeiden, daß der Dativ nur als nähere Bestimmung eines der beiden oder beider Adjektive verstanden wird."

Jude **21b** (Leap),[271] **24e**.[272]

The scribe thus transposes an average of 3.2 words per transposition, which is about in the middle of our six papyri. And the percentage of transpositions is also about in the middle.

Transpositions as Corrected Leaps

In 4 of the transpositions (and 2 asterisked readings) we may have a corrected leap, although the similar text is very small:[273]

1 Pet **1:25**	ευαγγελιϲθεν εις.
Jude **4e**	κυριον ημων.
Jude **14**	εν μυριαϲιν.
Jude **21b**	κῡ ... χῡ.

Asterisked:

1 Pet 1:7	δοκιμον υμων.
Jude 25e	εις παντας.

The two longest examples are part of the complex of errors made by the scribe at the end of Jude. The transpositions become less frequent as the scribe works (if he copied Jude first); the brief Jude has four, 1 Peter has three more, and 2 Peter has none.

We therefore see in the additions, omissions, and transpositions that the scribe tends to operate with small portions of text at a time. Many of his errors involve only a letter or two, and most of the others (such as these additions, omissions, and transpositions) involve only a very small number of words. The clearest alternative to this mode of copying is the scribe of $\mathfrak{P}^{45}$.

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[271] These would have been pronounced, of course, κυριου ... χριϲτου, and so both the sight and sound may have played a role. I suppose that the scribe caught his error after ζωην, and inserted the omitted words at an awkward position; Landon, *A Text-Critical Study*, 130–131, says that $\mathfrak{P}^{72}$ "intermingles" the two set expressions involved. Albin, *Judasbrevet*, 621, refers to the ζωην ημων of sy^{p}, but the Syriac has the pronoun after *both* κυριου and ζωην, and surely its presence after ζωην simply reflects the Syriac tendency to add pronouns (see Brock in Metzger, *Early Versions*, 95–96). The NTP comments: "die Stellung von εις ζοην zwischen κῡ and ημων in unkorrigierter Form könnte einen Hinweis auf die Technik des Schreibers geben."

[272] Landon, *A Text-Critical Study*, 134–136, believes that $\mathfrak{P}^{72}$ is correct in its placement of αμωμουϲ.

[273] See the references cited on this topic at p. 157 above.

Substitutions

There are 28 readings (37.8% of the significant singulars) that are substitutions, as well as 17 asterisked substitutions.[274] Again, our scribe is about average of our six papyri.

Simple replacement of a word in the same grammatical category:

Verb forms:

1 Pet **1:6a** αγαλλιαcθε > αγαλλιαcαντεc (HarmCont).[275]
1 Pet **1:17b** επικαλειcθε > καλειτε (-ειcθε > -ειτε).[276]
1 Pet **1:20a** προεγνωcμενου > προεγνωcαμενου, probably due to some confusion with the aorist participle.[277]
1 Pet **2:24b** απογενομενοι > απογινομενοι.[278]
1 Pet **3:10b** παυcατω > παυcαcθαι (HarmCont).[279]
1 Pet **3:16** καταιcχυνθωcιν > αιcχυνθωcιν.

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[274] In his list ($\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 13), Kubo has 30 readings. He considers under itacisms, etc. (ibid., 10–11): 1 Pet **2:24b**. He considers the following to be "obvious scribal errors" (ibid., 11–12): 1 Pet **1:20a**, **4:15c** (ibid., 12: "probably"); 2 Pet **1:4b**, **1:14**; Jude **12**. And he does not classify the following: 1 Pet **5:10d**. On the other hand, he includes my asterisked: 1 Pet 1:6b, 1:12b, 1:24a, 2:21, 3:10e, 5:1a; Jude 3. And he includes 1 Pet **4:2**, which I consider to be nonsense. He has my Jude **4c** and **4d** as one substitution, instead of an omission and an addition; I interpret Jude **14** as a transposition; and he interprets each of Jude 24 and 25 as one large substitution; among the readings I find there are the substitutions **24a** and **24d**. And I divide his Jude 20 into **20d** and **20e**. Further, 2 Pet **1:20** is listed here as a substitution and on 15 as an addition; certainly the addition of και and the shift to the nominative γραφη are two parts of one variation, which I interpret as a substitution. For Jude **20c** see n. 227 above.

[275] Beare, "The Text of I Peter in Papyrus 72," 254, notes that this could be "an instance of the imperatival use of the participle." This is a possible interpretation; see Moulton, *Grammar* 1:180–183; Robertson, *Grammar*, 944–946; BDF, §468(2); Turner, *Grammar* 3:343; idem, *Grammar* 4:128–129. However, I suspect that our scribe has simply blundered. See also Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 60–61. (Observe too that $\mathfrak{P}^{72}$ is supported by C^2 in its omission of εν ω.)

[276] The reading is the result of the correction 1:17a, on which see above. Nestle-Aland notes the parallel at Jer 3:19, where we find the simple verb, πατερα καλεcετε με; but interestingly enough a form of ἐπικαλέω is transmitted there by Q V and 14 minuscules.

[277] Martini, *Beati Petri Apostoli Epistulae*, xviii, classifies this simply as an addition of a letter. Cf. Beare, "The Text of I Peter in Papyrus 72," 254. At Luke **11:21** $\mathfrak{P}^{45}$ has a similar change that does shift the perfect to the aorist. In my dissertation I classified this as orthographic, with α added between consonants, and referred to Gignac, *Grammar* 1:311–312. Cf. Acts **9:19a** in $\mathfrak{P}^{45}$, where c is added.

[278] King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57, says that the present participle "suggests a rising emphasis on works in salvation." This is perhaps possible, but seems to be a rather forced interpretation of an addition of ι (i.e., the shift from -γεν- to -γειν-).

[279] At 1 Pet 3:10b the ECM reports that $\mathfrak{P}^{72}$ reads παυcαcθω, along with a few other witnesses; Testuz, Martini, and the NTP agree in reading παυcαcθαι, and I follow them. The form could be intended as either παυcαcθαι or παυcαcθε (cf. Beare, "The Text of I Peter in Papyrus 72," 254), but both are difficult here and in my dissertation I counted this reading as nonsense. However, the scribe probably meant παυcαcθαι as a parallel to the preceding infinitives αγαπαν and ιδειν, and I suppose that some sense can be made of that. Alternatively, of course, we could have an imperatival use of the infinitive (on which see the references in chapter 4, n. 302).

1 Pet **5:7**	επιρριψαντες *vel* επιριψαντες > απορριψαντες.[280]
1 Pet **5:10d**	θεμελιωσει > θεμελιωση.[281]
2 Pet **2:21**	επεγνωκεναι > εγνωκεναι (Leap επεγνωκεναι).
Jude **20d**	εποικοδομουντες > ανοικοδομεισθαι (επ- > αν-).[282]
Jude **20e**	εποικοδομουντες > ανοικοδομεισθαι (-μουντες > -μεισθαι [= ανοικοδομεισθε, as Testuz points out]).[283]

Asterisked:

1 Pet 1:17a	επικαλεισθε > καλειτε (*om.* επι-).[284]
1 Pet 3:10e	λαλησαι > λαλειν.
1 Pet 5:9d	επιτελεισθαι > επιτελειται.[285]
Jude 3	ποιουμενος > ποιησαμενος.[286]
Jude 23	εσπιλωμενον > εσπιλωμενοι (HarmCont).

[280] King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57, says that $\mathfrak{P}^{72}$'s word here is of "striking intensity," and is "virtually a comment by this or some preceding scribe rather than a serious contender for acceptance as text." Von Soden correctly cites 1175 as having one ϱ, but fails to note that it has -ατε also, as the ECM cites; the reading of επιριψατε is confirmed by microfilm.

[281] Cf. the 4 orthographic shifts from ει to η (p. 575 above); but only here do we have a meaningful change.

[282] Landon, *A Text-Critical Study*, 128, finds that $\mathfrak{P}^{72}$'s reading gives no acceptable sense here.

[283] However, Kubo, *$\mathfrak{P}^{72}$ and the Codex Vaticanus,* 145–146, treats this as an infinitive, and even comments (145) that the "infinitive form" seems "out of place." Nestle-Aland simply cites $\mathfrak{P}^{72}$ as reading ανοικοδομεισθε, which is surely what was intended. Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 396, alleges that the Liber Comicus (cited as "t") has "affinities with $\mathfrak{P}^{72}$," and cites from vs. 20: "sanctissima fide edificamini in spiritu dei." And indeed the second person plural verb agrees with $\mathfrak{P}^{72}$'s **20e**. But Wordsworth and White characterize t as giving a free citation, and in fact it seems to agree more with the majority text (Nestle-Aland cites it there in parentheses).

[284] The reading results from the correction 1:17a, on which see above. Beare, "The Text of I Peter in Papyrus 72," 254, interprets this change thus: "'If you call "Father," him who judges,' etc., in place of 'if you invoke as Father.'" Cf. Beare, "Some Remarks," 264. Here the Vetus Latina reports two manuscripts as having "vocatis" for "invocatis." I suppose that it is unlikely that $\mathfrak{P}^{72}$ has been influenced by Jer 3:19 (see n. 276 above).

[285] Von Soden reports that 1758 (his $I^{b1\ 396}$) has -ειται, although in the previous line of his apparatus he reported επιτελεισθε as being found in, among others, $I^{b1\ 365f}$, which are 206 and 1758. That 206 has επιτελεισθε is reported in the ECM and confirmed by microfilm. But Nestle-Aland cites $\mathfrak{P}^{72}$ *pc* for -λειται and the ECM cites 621 (-ειτε), so I have asterisked $\mathfrak{P}^{72}$'s reading here. $\mathfrak{P}^{72}$'s επειτελειται is interpreted as επει τελειται ("because it is being perfected"), and judged to be original by Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 247–249. In part Quinn relies on the scribe's ability to distinguish the prefix επι- from the conjunction επει (ibid., 247, especially n. 36); but it seems much more likely to me that $\mathfrak{P}^{72}$'s reading is simply another confusion of sounds.

[286] Landon, *A Text-Critical Study*, 58, suggests that the aorist is "an assimilation" to Acts 25:17, where we find ἀναβολὴν μηδεμίαν ποιησάμενος: "If the copyist of $\mathfrak{P}^{72}$ knew that ποιησάμενος appears at Acts 25.17 in the context of not losing time, ποιούμενος at v. 3 may have provided him with what Gunther [*sic*] Zuntz would call an 'incitement to alteration'" (referring here to Zuntz, *The Text of the Epistles*, 125). This seems like a far-fetched explanation; I would prefer to see the influence of γραψαι later in the verse.

By the way, the reading of Ψ here is uncertain. The NTP reports it as having ποιουμενοι,

The shifts in verbal forms may be classified as follows:[287]

Present > aorist:	Jude **3**.
Aorist > present:	1 Pet **2:24b**. Asterisked 1 Pet 3:10e.
Participle > finite:	Jude **20e**.
Finite > participle:	1 Pet **1:6a**.
Passive > active:	1 Pet **1:17b**.
Active > subjunctive:	1 Pet **5:10d** (if this is not merely an orthographic confusion of ει and η, as elsewhere in $\mathfrak{P}^{72}$).
Imperative > infinitive:	1 Pet **3:10b**.
Infinitive > finite:	asterisked 1 Pet 5:9d.
Different verb:	
Jude **12**	συνευωχουμενοι > συνευχομενοι (HarmGen)
Jude **24a**	φυλαξαι > στηριξαι (HarmPar).
Noun form:	
Asterisked:	
1 Pet 1:3c	ελπιδα > ελπιδαν.[288]
Different noun:	
1 Pet **2:15**	αγνωσιαν > αγνοιαν (HarmCont).
1 Pet **4:15c**	αλλοτριοεπισκοπος *vel* αλλοτριος επισκοπος *vel* αλλοτριεπισκοπος > αλλοτριοις επισκοπος. Here the scribe evidently was puzzled by the unusual αλλοτρι(ο)επισκοπος, and made a small addition in order to create an easier reading.[289]
2 Pet **2:10b**	μιασμου > σαρκος (HarmCont).

although Albin, *Judasbrevet*, does not cite any difference for it, i.e., he takes it as having ποιουμενος. The microfilm, though, definitely indicates that some correction has occurred at the last letter, a change either from I to C or from C to I. Since a correction *from* a singular reading seems more likely than a change *to* a singular reading, I have cited Ψ^{*} for -μενοι, as now found also in the ECM. (See n. 66 above.)

[287] Also, at Jude 14 $\mathfrak{P}^{72}$ and B* agree alone with επροφητευσεν, the more correct but still secondary form according to Albin, *Judasbrevet*, 612 (German summary at 738); see Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 143; Thackeray, *Grammar*, 207; Conybeare and Stock, *Grammar of Septuagint Greek*, § 19d; Moulton and Howard, *Grammar* 2:192; BDF, § 69(4). Indeed, on the authority of B* alone επροφητευσεν was printed by Tregelles, Tischendorf, Westcott and Hort, Kilpatrick, and earlier editions of Nestle-Aland; Nestle-Aland[25] did the same, citing $\mathfrak{P}^{72}$ as well, but later editions have moved the reading to the apparatus. (By the way, von Soden cites 33 as agreeing with B*, contrary to the other editions; the microfilm confirms that 33 has the majority reading.)

[288] This reading is the result of the correction 1:3b, on which see above. Martini, *Beati Petri Apostoli Epistulae*, xviii, classifies the reading as a morphological confusion; here it was facilitated by the following ζωσαν. On the interchange see BDF, § 46(1), and Gignac, *Grammar* 2:45: "The acc. sg. of consonant stems very frequently ends in -αν." (Of course, the shift here merely involves the addition of -ν, and as Gignac notes [46] was thus aided by phonetic developments.) Cf. σαρκαν at Eph **5:31** in $\mathfrak{P}^{46}$ and also at John **6:52** and **6:53** in $\mathfrak{P}^{66}$, as well as the corrected spelling μητεραν at the correction John 6:42c in $\mathfrak{P}^{66}$, and γυναικαν at Rev **12:13b** in $\mathfrak{P}^{47}$.

[289] Cf. Bauer, *Wörterbuch*, s.v. LSJ, s. ἐπίσκοπος (A), notes that this word can be construed with the dative, as is the case in $\mathfrak{P}^{72}$'s reading. See also Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 121–122. (I would suggest the same explanation if, as seems less likely, the *Vorlage* were αλλοτριος επισκοπος.) By the way, von Soden cites 429 for αλλοτριεπισκοπος, but the ECM cites it for αλλοτριοεπισκοπος, and the latter is confirmed by microfilm.

Asterisked:	
1 Pet 2:21	υπολιμπανων > απολιμπανων.[290]
1 Pet 5:1a	χριστου > θεου.
Interchange of αυτ- and εαυτ-:[291]	
2 Pet **3:16b**	αυτων > εαυτων.
Asterisked:	
1 Pet 4:8	εαυτους > αυτους.[292]
Other pronouns:[293]	
Jude **20c**	υμων *et* εαυτους > εαυτων.[294]
Asterisked:	
1 Pet 1:12b	υμας > υμιν (HarmCont).
Conjunctions:	
Asterisked:	
1 Pet 1:24a	διοτι > οτι.[295]
Preposition:	
Jude **24d**	κατενωπιον > απεναντι (HarmGen).[296]
Shift of case:	
2 Pet **1:4b**	εν επιθυμια φθορας *vel* επιθυμιαν φθορας > επιθυμιαν φθοραν (HarmCont).

[290] The reading is what remains after two separate corrections, 2:21a and 2:21b, on which see above. We may suppose that the scribe's mistake was caused by the unfamiliarity of this word; ὑπολιμπάνω occurs only here in the New Testament, and does not occur in the LXX at all. Of course, ἀπολιμπάνω does not occur at all in the New Testament or the LXX (but is cited from Symmachus at Job 20:21). Both words seem to be unusual elsewhere. Perhaps in his choice of απο- the scribe was influenced by the occurrence of ἀπολείπω seven times in the New Testament (including Jude 6 which the scribe copied as part of the same collection), while ὑπολείπω occurs only once in the New Testament; a few other scribes were also motivated to make the shift of prefixes.

[291] See chapter 4, n. 339.

[292] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 71, says that $\mathfrak{P}^{72}$'s reading "probably arose because of the similarity of Σ written as C and the E causing the E to drop out or it is to be read with the rough breathing."

[293] There is also 1 Pet 1:4, where instead of εις υμας $\mathfrak{P}^{72}$ agrees with ς in having εις ημας (Martini has ημᾶς and the NTP has ημᾶ[c]). Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 60, cites $\mathfrak{P}^{72}$ without any Greek support, although he does not include (13) this reading among $\mathfrak{P}^{72}$'s singular substitutions. The reading is not in our list since Tischendorf says that it is found in "minusc ut vdtr vix mu" and cites 5 42 328* 1890. Von Soden cites 1890 in his apparatus, but earlier (*Die Schriften, Untersuchungen*, 1842) cites 177 398 1765 1890. Clark adds the support of 876 1022 1799 2401, and Nestle-Aland cites "$\mathfrak{P}^{72vid}$ *pc*." The ECM now cites $\mathfrak{P}^{72vid}$ 5 43 61^{txt} 94 254 330 398 876 1524 1661 1799 1832 1842 1890^{c} 2243 2492*.

[294] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 145, comments: "εαυτων is also a bit strong at this point and probably arose to compensate for the loss of εαυτους with the participle." The scribe has basically rewritten this entire verse.

[295] See Robertson, *Grammar*, 964 (who refers to the same confusion at Rom 8:21 [there after ελπιδι]) and 1381–1382; BDF, § 456(1).

[296] See the observation by Albin in n. 222 above.

Adjective form:

Asterisked:

1 Pet 5:10a	αιωνιον > αιωνιαν; the scribe has treated αιωνιος as an adjective with three endings.[297]

Prefixes (already cited under verbs and nouns):

Substitution of prefix:

1 Pet **5:7**	επιρριψαντες *vel* επιριψαντες > απορριψαντες.
Jude **20d**	εποικοδομουντες > ανοικοδομεισθαι (επ- > αν-).

Asterisked:

1 Pet 2:21	υπολιμπανων > απολιμπανων.

Omit prefix:

1 Pet **3:16**	καταισχυνθωσιν > αισχυνθωσιν.
2 Pet **2:21**	επεγνωκεναι > εγνωκεναι (Leap επεγνωκεναι).

Asterisked:

1 Pet 1:17a	επικαλεισθε > καλειτε (*om.* επι-).

Other replacements:

1 Pet **5:9b**	στερεοι > εδραιοι (HarmPar).
1 Pet **5:12**	δι ολιγων > δια βραχεων (HarmPar).
2 Pet **1:14**	του > τουτου (Ditt, at a line break).[298]
2 Pet **1:20**	προφητεια γραφης > προφητεια και γραφη (HarmPar).
2 Pet **2:6b**	υποδειγμα > εις το δειγμα (HarmPar).[299]
2 Pet **3:11**	παντων > παντως (HarmCont).
Jude **5a**	ο θεος *vel* ο κυριος *vel* κυριος > θεος χριστος.
Jude **22–23**	

The text of Jude 22–23 is especially confusing, but some scholars have maintained that $\mathfrak{P}^{72}$ is correct here.[300] The general carelessness of the

[297] Cf. the discussion of Acts **13:46c** in $\mathfrak{P}^{45}$ (της αιωνιας δοξης) at p. 173 above.

[298] This is a dittography of the article του at a line break; however, in order to count this as meaningful, we must consider the reading to be the demonstrative τουτου. Thus, we would have an attributive use of a demonstrative pronoun without a definite article. Such usage, while rare, seems to be possible; see Robertson, *Grammar*, 701–702; BDF, § 292; Turner, *Grammar* 3:192–193.

[299] This reading is the result of the correction 2:6, on which see above.

[300] Carroll D. Osburn, "The Text of Jude 22–23," *ZNW* 63 (1972) 139–144. Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 12–13, says that the "variant in Jude 22 [in $\mathfrak{P}^{72}$] is probably original," and later (89–92) argues that the original reading was very close to that in $\mathfrak{P}^{72}$ (although not precisely found in any witness). Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 397–399, also argues that $\mathfrak{P}^{72}$ is correct here; see also his "The New Testament Text," 336. And S.C. Winter, "Jude 22–23: A Note on the Text and Translation," *HTR* 87 (1994) 217, has said that "we may with confidence prefer the order given by $\mathfrak{P}^{72}$." However, the second clause of the text that Winter seems to accept reads ους δε ελεειτε διακρινομενους, and he does not discuss how $\mathfrak{P}^{72}$'s διακρινομενους δε ελεειτε arose. See also Albin, *Judasbrevet*, 625–626, who finally prefers the text of B, and Vögtle, *Der Judasbrief / Der 2. Petrusbrief* (EKKNT 22; Düsseldorf and Neukirchen-Vluyn: Benziger Verlag and Neukirchener Verlag, 1994) 102–105, who opts for the reading of **א**. On the other hand, Landon, *A Text-Critical Study*, 131–134, decides in favor of $\mathfrak{P}^{72}$.

scribe, though, and his increased carelessness in this section of Jude (verses 20–25) would seem to make it extremely unlikely that we have here the authentic text.[301] $\mathfrak{P}^{72}$ does have the shortest reading at Jude 22–23, and so its error could be described as an omission.[302] However, I have not ventured to choose which of the many readings there should be considered the *Vorlage* of $\mathfrak{P}^{72}$.[303]

Indeed, support for $\mathfrak{P}^{72}$'s reading can be found in Clement, the Liber Comicus (t), the Philoxenian, and the Sahidic, and these are cited in Nestle-Aland (with "Cl" in parentheses).[304] In fact, Clement's Greek is very close to $\mathfrak{P}^{72}$: και ους μεν εκ πυρος αρπαζετε διακρινομενους δε ελεατε.[305] This differs from $\mathfrak{P}^{72}$ only in having και, which $\mathfrak{P}^{72}$ alone omits, in having αρπαζετε for αρπασατε, and in having ελεατε for ελεειτε, which is a frequent confusion in the tradition of vss. 22–23.[306] The Latin t reads: "et quosdam de igne rapite dubiis autem miseremini in timore," which would seem to agree completely with Clement, except that Clement does not continue the citation through εν φοβω. Similarly, Jerome has "alios

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Cf. also the discussion in Metzger, *Textual Commentary*, 1st ed., 727–729 = 2d ed., 658–661, who refers (729 = 660) to the reading of $\mathfrak{P}^{72}$ as "highly condensed." Moreover, Kubo later changed his mind, and argued for the originality of the reading of **א** here; see his "Jude 22–23: Two-division Form or Three?" in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee, 239–253. On Kubo's views see Wachtel, *Der Byzantinische Text*, 369 n. 343, as well as 361–373 generally for his extended analysis of the variation here (he defends the reading as found in Nestle-Aland). See also Comfort, *Early Manuscripts*, 180–181. By the way, Westcott and Hort, *Appendix*, 107, say: "Some primitive error evidently affects the passage."

[301] Fee's comment in chapter 2, n. 47, is relevant here (as elsewhere).

[302] Joel S. Allen, "A New Possibility for the Three-Clause Format of Jude 22–23," *NTS* 44 (1998) 133–143, takes the reading of **א** to be original, and says (134–135):

> Because of the confusion caused by these two clauses, early on there arose a tendency to conflate them in some way or another, in order to eliminate one of the imperatives to have mercy. This is the process which gave rise to $\mathfrak{P}^{72}$ and the other shorter variants. The originator of the $\mathfrak{P}^{72}$ reading may have understood his conflation as the proper way to unscramble the convoluted dittographical blunder in the Sinaiticus text.

Of course, the "conflation" here is not the usual kind of textual conflation.

Incidentally, I note that Nestle-Aland[27] cites **א*** as having αρπαζοτες, which is a pseudo-reading. Neither Tischendorf in his 8th edition nor the NTP reports any correction in **א**, but the UBSGNT reports αρπαζετε for **א***. And in his edition of **א** (lxxiii n. 14 *ad* p. cxxvi), Tischendorf remarks on αρπαζοντες: "ον ex ε prima ut videtur manus effinxit. τες totum prima manu scriptum est." The facsimile shows clearly that, as the UBSGNT says, the original αρπαζετε was corrected to αρπαζοντες; at no point was there αρπαζοτες.

[303] Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 397, states that "it appears impossible to suggest how the $\mathfrak{P}^{72}$ text could have arisen from the B text if that were original."

[304] See the discussions in Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 396, and Wachtel, *Der Byzantinische Text*, 367–368.

[305] *Strom*. 6.65.4; see Mees, *Zitate* 2:246, and his discussion at 1:185–186. The Latin cited as "Cl^{lat}" (i.e., *Adumbrationes in epistola Iudae catholica*), on the other hand, seems simply to render ους δε … εν φοβω from vs. 23, as found in A Ψ 33 81 *al* (and in the text of Nestle-Aland): "quos autem salvate de igne rapientes, quibus vero miseremini in timore."

[306] See Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 398–399, for an argument that ελεειτε is original.

quidem ex igne rapite, aliorum vero qui iudicantur miseremini."[307] Gwynn gives as an equivalent to the Philoxenian the Greek in exactly the form found in Clement.[308] And Horner's translation of the Sahidic has: "And some, dragging them out of the fire, having mercy on those who are judged in fear. …" This varied support strongly suggests that the reading of $\mathfrak{P}^{72}$ has not originated with our scribe.[309]

Asterisked:

1 Pet 1:6b	ποικιλοις > πολλοις.
1 Pet 2:1	παντα > παν. Unless this is just a lapse, we have παν as the masculine accusative form of πᾶς.[310]
1 Pet 4:5b	ετοιμως εχοντι κριναι > ετοιμω κριναι.[311]
2 Pet 1:12a	διο > δι ου.[312]

[307] The citation in UBSGNT[4] that Clement[gr] and Jerome omit εν φοβω is unwarranted; they simply do not cite that far.

[308] *Remnants of the Later Syriac Versions of the Bible* 82; see his notes ad loc., as well as his extended discussion at 135–137.

[309] Wachtel (*Der Byzantinische Text*, 369) arguing against Osburn's support of $\mathfrak{P}^{72}$, says:

> So tut man gut daran, auch auf Jud 22 f. die Regel anzuwenden, daß ein früher Papyrus, der von einer schwierigeren, "alexandrinisch" bezeugten Lesart stark abweicht, wahrscheinlich eine individuelle Lösung eines textlichen Problems (hier der Wiederholung von ἐλεᾶτε) und nicht den ursprünglichen Text bezeugt. Die sekundäre Bezeugung dieser Lesart zeigt lediglich, daß es sich nicht um eine reine Singulärlesart handelt, sondern daß $\mathfrak{P}^{72}$ hier eine zu seiner Zeit weiter verbreitete Lesart bietet.

Similarly, Mees, *Zitate* 1:185, concludes that Clement's reading, "die gut in Clemens Darlegungen passt, wohl nicht von ihm geformt sein dürfte." See also his "Papyrus Bodmer VII ($\mathfrak{P}^{72}$) und die Zitate," 557–558.

[310] LSJ, s. πᾶς, refers this usage to the LXX (but see also the *Supplement*, s.v.). Cf. Exod 12:44, 1 Kgs 11:8, Jer 13:11, as well as Judg 7:4 B and Thackeray, *Grammar*, 175; Robertson, *Grammar*, 274. Similarly, Gignac (*Grammar* 2:134) says: "The nom.-acc. sg. neut. [of πᾶς] is sometimes used for the acc. sg. masc. or fem," and cites πᾶν τὸν νόμον (from 145/6 C.E.) and (in n. 2) εἰς πᾶν τόπον. Cf. Gignac, *Grammar* 2:133–135 on forms of πᾶς generally. On the other hand, the NTP simply comments on $\mathfrak{P}^{72}$'s reading: "ein Neutrum δολον ist in der christlichen Literatur nicht zu belegen."

[311] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 119–120, asserts that the authentic reading is found in **א** A and the majority of manuscripts, from which the reading of $\mathfrak{P}^{72}$ derives, and that the reading of B derives from that of $\mathfrak{P}^{72}$: "It seems that the scribe of B must have had the reading of $\mathfrak{P}^{72}$ whch he smoothened to ετοιμως κρινοντι."

[312] Testuz, *Papyrus Bodmer VII–IX*, 59 (ad loc.), says that ΔΙ ΟΥ is "aplographie pour ΔΙΟ ΟΥ" as found in 467, as cited by von Soden. (The ECM cites 467 1611* 1848 for διο ου, and for διο ου Tischendorf cites his 8, which I ignore since the manuscript is unknown [see Tischendorf, *Novum Testamentum Graece* 3:617].) Martini, *Beati Petri Apostoli Epistulae*, xviii, similarly classifies δι ου as a haplography. This sequence is possible, but διο ου is not attested until much later. As it stands $\mathfrak{P}^{72}$'s reading should presumably be understood as replacing "thus" with "through our Lord and Savior Jesus Christ." Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 128–129, notes the difficulty in making sense of $\mathfrak{P}^{72}$'s reading, but suggests that "a reading like that of $\mathfrak{P}^{72}$ was altered to read ουκ αμελησω," thus accounting for the majority reading. Gignac, *Grammar* 1.211–214, cites examples of the confusion of ου and ο, and it is possible that we have here merely another sound confusion. Note that in effect this is a shift from accusative to genitive after δια, and the same shift occurs in $\mathfrak{P}^{46}$ at Rom **15:7**.

Wachtel, *Der Byzantinische Text*, 271, says that this reading "variiert διό synonym und ist

2 Pet 2:11b δυναμει > δυναμεις (HarmCont).[313]

Proper Names[314]

At Jude **11** the scribe has obviously confused the two characters from Num 22–24, writing βαλααϰ instead of βαλααμ.[315] At 2 Pet 2:15 the twelfth-century 255 makes the same error, and, while at the other New Testament occurrence of βαλααμ, Rev 2:14, Hoskier cites no variation (other than 911*'s βαααμ), several manuscripts (69 201 336 911 2025 *pc*) make the reverse confusion (from $\mathfrak{P}^{72}$'s at Jude **11**) by writing βαλααμ for βαλαϰ later in that verse.[316] Moreover, at Jude **9a** the scribe apparently writes the anomalous form $\overline{\text{μιχαηc}}$ for μιχαηλ; this must be a blunder if it is what was intended.[317]

Conflations

There is one singular reading, Jude **21a**, that is most naturally taken to be a conflation, combining the readings εαυτουc and εαυτοιc, although the direct evidence for the latter is no earlier than the ninth century. The most likely cause is a misunderstood correction of the *Vorlage*.[318] However,

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Subvariante zu" the reading διο μελληcω. Wachtel adds (271 n. 133): "Weniger wahrscheinlich ist die paläographisch allerdings naheliegende Vermutung, LA 3 [δι ου] sei durch Haplographie aus LA 4 [διο ου] entstanden, da die Zeugen der LA 3 ($\mathfrak{P}^{72}$ u. 044) den Zeugen der LA 2 [διο] deutlich näher stehen als denen der LA 4."

In any case $\mathfrak{P}^{72}$ is supported by Ψ, as cited by Nestle-Aland and the ECM, and confirmed by microfilm; Nestle-Aland adds "*pc*," although the ECM cites no further witnesses.

313 That is, we have a shift from the dative singular to the nominative plural (if this not simply the orthographic addition of final -c). See also the discussion of 2 Pet **2:11a**. The support for $\mathfrak{P}^{72}$ here is 1022, as cited in Clark, and as confirmed by microfilm.

314 See also 1 Pet 1:1; 2 Pet 2:15; and the asterisked 2 Pet 2:6a; Jude 7a; they are considered to be orthographic.

315 Landon (*A Text-Critical Study*, 101) thinks it likely that $\mathfrak{P}^{72}$'s reading "arose by accident" from a reading βαλαϰ, which itself came from an interpretation of the passage that had Balak commit the error, i.e., the πλάνη (ibid., 100). Landon (ibid., 101) also says that the "alternative and more remote transcriptional possibility is that the copyist of $\mathfrak{P}^{72}$ inherited Βαλαάμ and accidentally copied βαλααϰ, Μ being taken for Κ." I would think that the confusion is all by $\mathfrak{P}^{72}$, both of the two people and of the spelling.

316 There is also some confusion between the two figures in the textual tradition of the LXX. E.g., for βαλαϰ at Num 22:7 610* writes βαλααμ, for βαλαϰ (also in F^b) at 22:16 F writes βαλααμ, and for βαλααμ at 22:5 75 (= n) writes βαλααϰ and 122 writes βαλαϰ.

317 This reading is indicated by the NTP as uncertain: "die Graphe am Ende könnte auch ein unklares λ der Vorlage ambivalent wiedergeben." Massaux, "Le texte de l'Épître de Jude," 114, calls this simply "probablement faute du copiste," as is cited approvingly by Landon, *A Text-Critical Study*, 92.

318 The NTP remarks: "εαυτοιc nicht getilgt, beachte aber den anscheinend nachträglich zugesetzten Punkt am Ende von Zeile 8 und am Anfang von Zeile 9, ersterer könnte auf eine

it is also possible that this reading might be connected to other errors in the context (such as the substitution at **20c**).[319] There is also the asterisked 1Pet 2:19, where $\mathfrak{P}^{72}$ 81 combine the readings αγαθην and θεου, as do A* 33 in the reverse order.[320] Of course, one need hardly suppose that 81 (from 1044 C.E.) has preserved the conflation found in $\mathfrak{P}^{72}$; rather that later scribe also was somehow aware of both simpler readings and did his own conflating.[321]

Tilgungsabsicht deuten, letzterer kann nicht gedeutet werden." But the evidence cited does not appear to indicate a deletion. Borger, "Zum Stande der neutestamentlichen Lexikographie," *Göttingische Gelehrte Anzeigen* 241 (1989) 140, perceived that the citation in editions (Nestle-Aland as well as in the *editio princeps* and the NTP) of this εαυτοις at the end of vs. 20 (and *before* the comma in Nestle-Aland) is hardly intelligible. Borger goes on to cite the remark in the NTP, and then concludes: "Mir scheint, daß das wohl tatsächlich zur Tilgung bestimmte *heautois* gar nicht zu Vers 20 gehört, sondern als Anfang von Vers 21 gedacht war. Damit wird die Variante *heautois* also völlig irrelevant." However, the key is, I believe, to see $\mathfrak{P}^{72}$'s reading as reflecting the εαυτοις / εαυτους variation at the beginning of vs. 21, and indeed as a conflation of these two. This view was already expressed in my dissertation (457 and 478), although with some hesitation. (And I will venture to translate εαυτοις εαυτους εν αγαπη θεου τηηcατε as: Keep yourselves in the love of God for yourselves.) Comfort and Barrett include the εαυτοις at the beginning of vs. 21 (with a high point after it), but provide no note. Albin, *Judasbrevet*, 620–621, connects $\mathfrak{P}^{72}$'s εαυτοις with προcευχομενοι in vs. 20, and then takes its εαυτους as agreeing with the majority text in vs. 21. I note that, adding to the complexity of textual traditions concerning reflexive pronouns here, in vs. 19 εαυτους is inserted by C 323 630 1505 1739^{ms} *al* $vg^{cl.ww}$ Aug after αποδιοριζοντεc.

[319] Indeed, Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 146, says: "Probably also because of this omission [of εαυτους in vs. 20] it has added εαυτοις after προcευχομενοι." And Landon, *A Text-Critical Study*, 129, follows Kubo. On the other hand, I see *that* omission as part of the reading **20c**. And it seems to me unlikely that $\mathfrak{P}^{72}$ would add here exactly the word that quite a few manuscripts (that do not change the εαυτους of vs. 20) substitute for εαυτους in vs. 21. Moreover, Kubo and (following him) Landon also relate the loss of εαυτους in vs. 20 to the earlier writing of εαυτων as part of a larger shift at vs. 20 that Kubo counts as a transposition (Kubo, 15 and 145; Landon, 128–129). So, on their interpretation, the one εαυτους in $\mathfrak{P}^{72}$'s *Vorlage* survives as *both* εαυτων earlier in vs. 20 *and* εαυτοις at the juncture with vs. 21. Wasserman, "Papyrus 72," 154 n. 57, sees the reading as an addition, "probably referring to communal prayer."

[320] Metzger, *Textual Commentary*, 1st ed., 690 = 2d ed., 619, says that "the two [simpler] readings are conflated" in the two longer readings. Metzger's citation of Ψ as agreeing with A* 33 derives from von Soden and is found also in Nestle-Aland[25]; however, the NTP, Nestle-Aland[26], Nestle-Aland[27], UBSGNT[4], and the ECM cite Ψ as having merely αγαθην, and this is confirmed by the microfilm. (UBSGNT[3] does not cite this variation unit.)

[321] Here it is easier (than in the case of Jude **21a**) to believe that both the simpler readings would have existed at the time of $\mathfrak{P}^{72}$ (and *a fortiori* at the time of A*), since one exists in **א** B lat co and the other in C sy. On the other hand, Kubo ($\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 36) maintains that "$\mathfrak{P}^{72}$ certainly preserves the original reading here," which was changed because it "apparently was thought to be pleonastic." Kubo then sees the reading θεου as resulting from simple omission of αγαθην from the reading of $\mathfrak{P}^{72}$, and the reading αγαθην as resulting from the omission of θεου here and the addition of παρα τω θεω after χαριc "in harmony with verse 20." Indeed, the evidence shows that the addition after χαριc is related to the absence of θεου later.

Harmonizations to Parallels

We have already noted a few examples where the singulars of $\mathfrak{P}^{72}$ appear to have arisen because of the tendency to harmonize. As has been the case with our other papyri, the immediate context has had the greatest influence, but our scribe is in fact subject to a variety of other influences. Perhaps surprisingly for the books copied, there are even 7 examples of assimilation to remote parallels:

1 Pet **5:9b**	εδραιοι doubtless comes from Col 1:23.[322]
1 Pet **5:12**	δια βραχεων is taken from Heb 13:22.[323]
2 Pet **1:20**	$\mathfrak{P}^{72}$'s interesting shift here appears to have been occasioned by 2 Tim 3:16: πασα γραφη κτλ.[324]
2 Pet **2:6b**	δειγμα comes from the parallel in Jude 7.[325]

[322] Beare, "The Text of I Peter in Papyrus 72," 255, and "Some Remarks," 264, notes the parallel. Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 246–247, says that στερεος is not used directly of persons in Classical Greek or the LXX, and when used indirectly it is usually pejorative. Consequently, $\mathfrak{P}^{72}$'s εδραιοι "is the substitution of a second- or third-century purist for the unusual *stereoi*." Quinn also refers to Col 1:23 and to the even closer parallel in Ignatius, *Eph.* 10:2: προς την πλανην αυτων υμεις εδραιοι τη πιστει. I suppose that Ignatius and the scribe of $\mathfrak{P}^{72}$ were just making independent use of Col 1:23.

[323] As noted by Beare, "The Text of I Peter in Papyrus 72," 255, and "Some Remarks," 264. Perhaps the occurrence of παρακαλεω in both 1 Pet 5:12 and Heb 13:22 contributed to the scribe's borrowing.

[324] Metzger, *Textual Commentary*, 1st ed., 701 = 2d ed., 631, calls the reading of $\mathfrak{P}^{72}$ a "conflation" from 2 Tim 3:16, and notes that the other unauthentic reading here (found in 206 *al*) seems to have been influenced by the same text but in a different way. Of course, the "conflation" involved here is not a conflation from two readings at the same place, as is perhaps the case with $\mathfrak{P}^{72}$'s reading at Jude **21a**.

On the other hand, Haines-Eitzen, *Guardians of Letters*, 72–73, asserts that my view (in my dissertation) of the influence of 2 Tim 3:16 "seems rather tenuous. Is it not more likely that the apparent distinction that this scribe had in mind—prophets and scripture—came from both literary and liturgical customs of the second and third centuries?" However, she cites no specific sources for this suggestion. By the way, she says (162 n. 103) that she is "not entirely convinced by the explanation" found at BAGD, 722 ("$\mathfrak{P}^{72}$ appears to distinguish prophecy and OT writing"); but she mistakenly attributes this view to Bauer.

Barbara Aland, "Welche Rolle spielen Textkritik und Textgeschichte," 307–308, sees the reading as

> nicht durch 2 Tim 3.16 verursacht … sondern als ein bewusstes Bekenntnis dazu, dass 'alle Prophezeiung und Schrift' nicht Sache eigener Auslegung sei, sondern: dass sowohl das prophetische Alte Testament als auch die von Christus zeugende Schrift nicht aus menschlichem Willen hervorgegangen, sondern vom Geist getrieben sind (1.21). Zur Entstehungszeit des Codex im 3./4. Jh ist es durchaus möglich, dass vom NT also γραφή gesprochen wird. Das hat der Schreiber im Blick.

It seems to me, though, that the scribe could well intend such a "Bekenntnis" while being influenced by the specific wording of 2 Tim 3:16.

[325] See Tord Fornberg, *An Early Church in a Pluralistic Society: A Study of 2 Peter* (trans. Jean Gray; ConBNT 9; Lund: CWK Gleerup, 1977) 52 n. 17, who sees the author's shift to ὑπόδειγμα at 2 Pet 2:6 as choosing "a more common (easier to understand) word."

Jude **24a** στηριξαι seems to come from Rom 16:25: τω δε δυναμενω υμας στηριξαι.[326]

Jude **25b** The addition here seems to recall Rev 5:13, the only New Testament text to contain each of δόξα, κράτος, and τιμή (albeit in a different order).[327]

Jude **25c** αυτω is found in a similar context at 1 Pet 4:11, 2 Pet 3:18, and Eph 3:21.[328]

Harmonizations to the Context

Twelve (and 6 asterisked) further singulars seem to be harmonizations to the immediate context; there are no omissions or transpositions. These may be classified as follows:

Addition (6 exx. and 3 asterisked):
1 Pet **2:12b** υμων *bis* in vs. 12.[329]
1 Pet **3:18b** εν *bis* in vs. 16, and in vs. 19.

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[326] I noted this parallel in my dissertation (481). Wachtel, *Der Byzantinische Text*, 375, says: "In der Wahl des Verbums στηρίξαι wirkt sich vermutlich Rom 16,25 aus." Von Soden notes that 623 reads στηριξαι for στηςαι in Jude 24 (at my 24c, where I take $\mathfrak{P}^{72}$ as omitting), and Albin adds that 5 has that reading also; στηριξαι is there also an influence from Rom 16:25, as was noted in my dissertation (506 n. 111) and as is noted by the Vetus Latina, which also reports the agreement with t ("confirmare"). Alternatively, Barbara Aland ("Welche Rolle spielen Textkritik und Textgeschichte," 309 n. 20) and Vögtle (*Der Judasbrief / Der 2. Petrusbrief*, 109 n. 1) suggest the influence of 2 Pet 1:12 (εστηριγμενους), which seems to me to be not as close as Rom 16:25. By the way, Vögtle there also reports the influence of 2 Pet 3:14 on $\mathfrak{P}^{72}$'s ασπιλους at Jude 24; however, Tischendorf already reports this word after υμας απταιστους και, which $\mathfrak{P}^{72}$ omits (**24c**).

On the other hand, Landon, *A Text-Critical Study*, 135, thinks that $\mathfrak{P}^{72}$ is correct at **24a** (and in vs. 24 generally: see 135–136 and 150).

[327] Landon, *A Text-Critical Study*, 137, calls attention to the triadic structure here (as elsewhere in Jude), and explains the omission by all other witnesses as avoiding the repetition of δοξα in this verse.

[328] **א**'s reading (ω δοξα) is referred to Gal 1:5 by von Soden, and 378's reading (ω η δοξα) is referred to Rom 16:27 by Albin (*Judasbrevet*, 629) and the Vetus Latina. In fact, at both of those places we find ω η δοξα. It is possible that the reading of $\mathfrak{P}^{72}$ at **25c** was influenced by those formulations (and similar wording elsewhere) or by (the even closer) 2 Pet 3:18 (αυτω η δοξα) or 1 Pet 4:11 (αυτω εστιν η δοξα, where $\mathfrak{P}^{72}$ alone omits η [1 Pet **4:11b**]). Of course, Jude **25c** is simply the insertion of a resumptive pronoun, and could easily have arisen independently, although such a pronoun is also found in several versions. (I believe that the pronoun in the versions could represent either αυτω or ω, although the Vetus Latina cites the Coptic and Syriac for αυτω. That edition further cites only "codd" from the Bohairic; but according to Horner all the manuscripts, despite other differences, have either ⲡⲱⲟⲩ ϥⲱϥ or ⲡⲱⲟⲩ ⲛⲁϥ, both of which would seem to represent "the glory [is] to him.")

Finally, Landon, *A Text-Critical Study*, 138, rejects $\mathfrak{P}^{72}$'s reading here.

[329] The υμων at Matt 5:16 (cited by von Soden for the addition of υμων after καλων) seems to be a possible but less likely influence. Amphoux and Duplacy ("À propos de l'histoire du texte de la Première Épître de Pierre," 166) cite with a question mark $\mathfrak{P}^{72}$'s addition of υμων here after δοξασωσιν as supporting the addition of υμων after καλων as found in some Greek manuscripts, some versions, and the old African Latin text.

1 Pet **4:15b**	ωc *bis* in vs. 15.[330]
1 Pet **4:18**	The contrast between ο δικαιος and ο ασεβης makes the addition of μεν natural.[331]
2 Pet **3:10**	λυομενων in vs. 11.[332]
Jude **4d**:	ημων *bis* in vs. 4.[333]

Asterisked:

1 Pet 1:21:	την πιστιν earlier in vs. 21

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[330] As instructive examples of coincidental agreement with a version one may observe that aeth (both aeth^{pp} and aeth^{ro}) agrees with $\mathfrak{P}^{72}$ by having ⲏⲙⲟ: (= ωc) four times in vs. 15, arm agrees by having **իբրեւ** (= ωc) four times, the Bohairic agrees by having ϩⲱⲡⲣⲏⲧ four times, and even the AV agrees by having "as" four times (although the second and third are italicized); sy^{p} has ܐ̰ at the first three places. Amphoux and Duplacy ("À propos de l'histoire du texte de la Première Épître de Pierre," 168) cite 1 Pet **4:15b** as one of 23 examples where the old African Latin text (called **K** in the Vetus Latina) differs from Nestle-Aland[25]. But this seems a very likely candidate for coincidental agreement, which indeed they note (168 n. 47) as a general possibility.

[331] B* 614 1505 2495 (*pc*) add δε before ασεβης.

[332] Hort, *Introduction*, 279, cites 2 Pet 3:10 as a text where there is "textual error in all extant documents." Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 16, discusses this reading, and suggests that the presence of λυομενων in vs. 11 and the presence of λυθησεται in vs. 10 "may be the very reasons the scribe added it [λυομενα]." Metzger, *Textual Commentary*, 1st ed., 706 = 2d ed., 636, notes that $\mathfrak{P}^{72}$'s addition "overloads the context with three instances of the same verb." King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57, says that the addition is "an evident attempt to explain what seemed a difficult expression." See also Fornberg, *An Early Church*, 75–77. Anton Vögtle, *Der Judasbrief / Der 2. Petrusbrief*, 234, says that $\mathfrak{P}^{72}$'s reading "will εὑρ. durch die Einbeziehung der Erde und ihrer Werke in das V. 10b.c genannte Brandgeschehen verständlich machen." The reading is cited in the margin of the TEV, as noted by Comfort, *Early Manuscripts*, 178. Wachtel, *Der Byzantinische Text*, 286, states: "$\mathfrak{P}^{72}$ ergänzt singulär das prädikative Partizip λυόμενα (Lesart 3) und glättet damit den Ausdruck selbst, produziert aber zugleich eine stilistische Härte, da das gleiche Verbum schon im vorangehenden Gliedsatz und dann nochmals zu Beginn von V. 11 gebraucht wird."

On the other hand, J. Crehan, "New Light on 2 Peter from the Bodmer Papyrus," in *Studia Evangelica 7*, ed. E.A. Livingstone (Berlin: Akademie-Verlag, 1982) 148, argues that $\mathfrak{P}^{72}$ is correct here:

> The papyrus has the addition of a participle: 'will be found to be dissolved.' Already in the verse it had been said that 'the elements will be dissolved with fervent heat', and the repetition of the word 'dissolved', now in the participle instead of being a main verb, is quite in keeping with the style of the epistle.

Crehan explains the other readings as attempts to make sense of the **א** B reading, and asserts: "On the other hand the papyrus reading provides the original text out of which Sinaiticus derived its unintelligible text by haplography." The "haplography" here seems to be the alleged omission of the word λυομενα.

Now the ECM prints ουχ ευρεθησεται with only versional support. (See the comment at 22* = 24* of the volume with 1–2 Pet.) It is interesting to compare the citations of versional evidence found in Nestle-Aland[27], UBSGNT[4], and the ECM. For example, the ECM correctly notes that the testimonies of sy^{ph} and arm are divided. But I doubt that the plural forms found in arm are properly assigned to plural verbs in Greek. In particular, the plural verb **գտա՛նիցին**, found in Zohrab's text, surely represents ευρεθησεται (found in **א** B K P *pc*), rather than, as the ECM has it, ευρεθησονται (found in 398 alone), since Armenian does not follow the Greek use of the singular verb with a neuter plural subject.

[333] Landon, *A Text-Critical Study*, 67, says merely that this ημων cannot be "decisively defended," but does not explain how it arose.

1 Pet 4:15a: ωc *bis* in vs. 15.[334]
1 Pet 5:9c: οτι after ειδοτεc.[335]

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (2 exx. and 1 asterisked):
1 Pet **2:15** αγνοια in 1 Pet 1:14.[336]
2 Pet **2:10b** caρκοc earlier in vs. 10.[337]

Asterisked:
1 Pet 1:12b υμιν *bis* in vs. 12.[338]

Grammatical attraction (4 exx. and 2 asterisked):
1 Pet **1:6a** Agrees with λυπηθεντεc.[339]
1 Pet **3:10b** παυcacθαι agrees with infinitives αγαπαν and ιδειν earlier in the verse.
2 Pet **1:4b** φθοραν is set in apposition with την επιθυμιαν.[340]
2 Pet **3:11** παντ<u>ωc</u> after ουτ<u>ωc</u>.[341]

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[334] In my dissertation this was asterisked because of the support, which I considered coincidental (508 n. 122), from 69 as cited in Nestle-Aland[26]. But I now see that Scrivener (*An Exact Transcript of the Codex Augiensis*, 460) does not cite 69 as having ωc, and I have further verifed the reading by microfilm. And the reference to 69 disappeared from Nestle-Aland[27]. But Nestle-Aland[26] also reported $\mathfrak{M}$ as having ωc before κλεπτηc; this report remained in Nestle-Aland[27] until the 8th printing (2001) when $\mathfrak{M}$ was replaced by sy^{p}. However, the ECM cites 4 manuscripts in support of $\mathfrak{P}^{72}$'s ωc here, and so this remains asterisked. This support, like that of sy^{p} bo, is most likely coincidental; several scribes independently were influenced by the ωc before φονευc to write it before κλεπτηc also, and $\mathfrak{P}^{72}$ was the only one who persevered with it before κακοποιοc as well; see n. 330 above.

[335] Quinn, "Notes on the Text of the $\mathfrak{P}^{72}$," 248, says that οτι "could well be a normalizing addition, taken from the same phrase in 1 Pt 1,18." Such an addition could have been made by several scribes independently, although it seems unnecessary to bring in 1 Pet 1:18. Indeed, Quinn goes on to say that "*Hoti* is of course the particle most frequently employed after *eidenai*," referring (in n. 39) to BDF, § 397(1) and § 416(2). It is tempting to think that there is some connection between this addition and the shift at the asterisked 5:9d to επιτελειται, as suggested by the cross-reference in the ECM. Except for $\mathfrak{P}^{72}$ all the manuscripts that add οτι at 5:9c read επιτελειcθε at 5:9d, although some 20 further manuscripts read επιτελειcθε without adding οτι. Of course, επιτελειcθε and επιτελειcθαι differ only by the commonly confused -ε and -αι. Von Soden refers the addition of οτι to Rom 6:9, but this hardly seems a close parallel.

[336] Both αγνοια and εργαcια of 460 1241 *pc* are more common in the New Testament than is αγνωcια.

[337] In the New Testament μιαcμοc occurs only here.

[338] Beare, "The Text of I Peter in Papyrus 72," 254, says: "The syntax of the verb permits the use of the dative here, but it is probable that its appearance is due to the presence of υμειν in the line above."

[339] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 61.

[340] It is also true that ἀποφεύγω usually takes the accusative; cf. Bauer, *Wörterbuch*, s.v., and LSJ, s.v. ("rarely c. gen.") Since **א** also attests την and επιθυμιαν, the singular aspect of $\mathfrak{P}^{72}$ is really the accusative φθοραν. But $\mathfrak{P}^{72}$'s reading could have resulted from the majority text independently of **א**. On the other hand, Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 76–77, thinks that $\mathfrak{P}^{72}$ and **א** are correct with την and επιθυμιαν, but that "$\mathfrak{P}^{72}$ is obviously erroneous in changing φθοραc to φθοραν probably influenced by the article."

[341] Cf. Wachtel, *Der Byzantinische Text*, 289.

Asterisked:

2 Pet 2:11b	δυναμεις influenced by the following μειζονες οντες.
Jude 23	εσπιλωμενοι influenced by the preceding μισουντες.

Harmonizations to General Usage

There are 3 readings in $\mathfrak{P}^{72}$ that may be harmonizations to general usage:

1 Pet **3:7c**	The scribe has expanded "life" to the common "eternal life."[342]
Jude **12**	The verb συνευωχέομαι occurs only here and at 2 Pet 2:13 in the New Testament. Although συνευχομαι does not occur at all in the New Testament, it does occur in Plato and other writers, and the frequent use of εὐχή, εὔχομαι, etc., in the New Testament has perhaps facilitated the substitution here.[343] On the other hand, the scribe does write συνευωχουμενοι at 2 Pet 2:13.[344]
Jude **24d**	Κατενώπιον occurs only here and at two other places in the New Testament,[345] and the three words that various manuscripts substitute for it are all more common in the New Testament.[346]

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[342] I note, e.g., that D Θ 69 *pc* e vg^{ms} sy^{p} add αιωνιον to ζωην in John 5:40, and that 489 adds αιωνιον to ζωην in 1 John 5:12 (ζωην *prim.*). However, both of these additions could also be just harmonizations to the immediate context. But general usage seems the explanation of **ℵ**'s addition of αιωνιον to ζωην in John 10:10 (where von Soden cites John 3:16 as the source). Haines-Eitzen, *Guardians of Letters*, 73, refers to my classification (in my dissertation) and notes on $\mathfrak{P}^{72}$'s substitution: "Not only is the latter extensively attested, we know that it was embedded within liturgical hymns and prayers used by the early church." But the examples of such usage seem to me not to show that I classified this reading "mistakenly," but rather that the general usage extends beyond the New Testament.

[343] Landon, *A Text-Critical Study*, 107, calls $\mathfrak{P}^{72}$'s reading simply an "itacism." Haines-Eitzen, *Guardians of Letters*, 114, finds my explanation (in my dissertation) "unlikely," and makes an alternative proposal:

> it is plausible to suppose that the scribe here has substituted a word that makes more sense given the context in which the text was to be used, an ascetic context that emphasized prayer rather than feasting. Moreover, this word avoids the implication that Christians are "feasting together in love-feasts." This is particularly interesting given the frequency with which Christians were charged of "licentious behavior" and "debauchery" by pagans and the similar accusations made by "proto-orthodox" Christians against "heretics." A rather simple change in the reading of a text, effects a reading that is more sensible within the scribe's milieu and has the additional advantage of erasing a reading that might be used to accuse Christians of immorality.

[344] As noted in my dissertation, and now also by Haines-Eitzen, *Guardians of Letters*, 180 n. 43, who says that this fact "problematizes Royse's identification of a harmonization to general usage." But likely it merely shows either the inconsistency of the scribe (see Supplementary Note 15), or his acceptance of the word upon seeing it the second time, i.e., the eventual victory of the correct reading (see chapter 4, n. 358).

[345] These are Eph 1:4 and Col 1:22. Cf. also BDF, § 214(5).

[346] Von Soden, *Die Schriften, Untersuchungen*, 1856, notes as the origin of κατεναντι in 88 915: "Rm 4 17 uö [und öfter]." On the other hand, Landon, *A Text-Critical Study*, 135, thinks that $\mathfrak{P}^{72}$ is correct here, stating that κατενωπιον is a harmonization to Eph 1:4, and that κατεναντι is a

We thus see that the general pattern of these harmonizations is:

		74 significant singulars	22 harmonizations
to context	12	16.2%	54.5%
to parallels	7	9.5%	31.8%
to usage	3	4.1%	13.6%
harmonizations	22	29.7%	

We therefore find again that harmonization to the context is the most frequent type.

None of these harmonizations is an omission or transposition, and the following table shows the kinds of errors caused by the three types of harmonization:

		Substitution	Addition
to context	12	6 (50.0%)	6 (50.0%)
to parallels	7	5 (71.4%)	2 (28.6%)
to usage	3	2 (66.7%)	1 (33.3%)
harmonizations	22	13 (59.1%)	9 (40.9%)

A rather high percentage of the harmonizations, consequently, involve an addition, and indeed we recall that almost half (6 of 14) of the singular additions arise by harmonization to the context.

Theological Changes

There are two singular readings and one asterisked reading in $\mathfrak{P}^{72}$ that indicate that the scribe had theological motivations for at least some of his alterations to the text. These are 1 Pet 5:1a (where the ECM cites surely coincidental support from 1735), 2 Pet **1:2b**, and Jude **5a**. King cites these three, and says that they give

> evidence of the fullest acceptance of the deity of Christ by the scribe (or one of his predecessors) and the church in his area.[347]

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conflation of κατενωπιον and $\mathfrak{P}^{72}$'s απεναντι. Haines-Eitzen, *Guardians of Letters*, 73, cites my comments (from my dissertation), and notes correctly that απεναντι is not all that frequent in the New Testament (although it may be more frequent than she asserts). She also notes that in the LXX απεναντι occurs "with far more frequency" than κατενωπιον, a fact that I should have included. But Haines-Eitzen continues: "It seems more likely to me, however, to suppose that since we have already found a trend in the $\mathfrak{P}^{72}$ to harmonize according to possible liturgical or oral practices, this is another case of such an alteration, for Jude 24 contains a 'benediction.'"

[347] King, "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57 (who comments that such unique readings provide "the most interesting sidelights on the thinking of the scribe and the Christian community which he represents"). Head, "Christology and Textual Transmission," 113–114, follows King in viewing these readings (114) as "alterations based

Of Jude **5a** in particular King goes on to remark:

> It is not strictly a conflation since no manuscript reads "Christ," yet it does have something of that feeling and certainly represents the highest possible Christology. The three instances take on added significance as we consider that the date was undoubtedly well before the Nicene Council or any activity of Athanasius.[348]

Ehrman calls attention to these three readings within his chapter on anti-adoptionistic corruptions. At 2 Pet **1:2b** "$\mathfrak{P}^{72}$ omits the conjunction 'and' (καί), leading to the identification of Jesus as God: 'in the knowledge of God, our Lord Jesus.'"[349] Ehrman goes on to say (correctly, I believe): "That this omission was not an accident is confirmed by similar modifications in the same manuscript. Thus, in Jude 5 [= **5a**], …, $\mathfrak{P}^{72}$ stands alone in saying that the Savior of the people from Egypt was 'the God Christ' (θεὸς Χριστός)."[350] And Ehrman continues by saying that at 1 Pet 5:1a $\mathfrak{P}^{72}$

> changes the text by substituting θεός for Χριστός, with the striking result that now Peter is witness to the "sufferings of God" (τῶν τοῦ θεοῦ παθημάτων). The changes relate closely to references to "God's sufferings" (or "passion") in proto-orthodox authors of the second and third centuries. Such statements serve two distinct orthodox functions: they affirm that the one who suffered was God (against adoptionists) and they stress that this God, Christ, really did suffer (against, e.g., various groups of Gnostics).[351]

Indeed, Beare contends that $\mathfrak{P}^{72}$'s reading at 1 Pet 5:1a "may reflect an unconscious Patripassianism (the recurrent error of lay theologians who

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on belief in the deity of Christ." Cf. Martini, *Beati Petri Apostoli Epistulae*, xix: "Un caso è particolarmente notevole, perché sembra connesso con qualche intenzione dottrinale dello scriba o del suo ambiente per quanto riguarda la Cristologia. Esso è la lettura θεου per χριστου in 1 Pet 5,11 [*sic*; read 5,1], a cui è da assimilare nello stesso codice la lettura θεος χριστος nella lettera di Giuda al v. 5." Martini does not mention 2 Pet **1:2b** here. Haines-Eitzen, *Guardians of Letters*, 114–115, discusses all three readings.

[348] "Notes on the Bodmer Manuscript of Jude and 1 and 2 Peter," 57. Kilpatrick ("Bodmer and Mississippi Collection," 39) also states: "there is nothing to suggest that this library [from which $\mathfrak{P}^{72}$ comes] was other than a library of orthodox literature. There are no Gnostic or other heretical works in it."

[349] Ehrman, *The Orthodox Corruption of Scripture*, 85. Indeed, one might well think that this identification had already been made by the author in the preceding clause (2 Pet 1:1), where we have: τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ (where **א** Ψ *pc* read κυριου for θεου). The one article here should imply that the several nouns refer to the same entity; see Moulton, *Grammar* 1:84; Robertson, *Grammar*, 785–786; BDF, § 276(3), where **א** is said to read κυριου "probably correctly"; Turner, *Grammar* 3:181; Fornberg, *An Early Church*, 142–143; Vögtle, *Der Judasbrief / Der 2. Petrusbrief*, 133 (who adds [n. 6] that $\mathfrak{P}^{72}$ "verdeutlichte" the reference of "our God" to Christ through its reading in 1:2).

[350] *The Orthodox Corruption of Scripture*, 85–86; cited approvingly by Landon, *A Text-Critical Study*, 75 (and see his full discussion of Jude 5 at 70–77). Barbara Aland, "Welche Rolle spielen Textkritik und Textgeschichte," 308, suggests that the scribe was thinking of Heb 3:12–19, and in particular that he related vs. 12 (θεοῦ) and vs. 14 (χριστοῦ).

[351] *The Orthodox Corruption of Scripture*, 88.

take pride in their orthodoxy)."[352] However, this seems to be an unfair criticism of the scribe's theology, since he does not refer to the sufferings of the Father (surely a prerequisite for Patripassianism), but only to the sufferings of God.[353] The reading would indeed appear to be at the very least compatible with that "highest possible Christology" of which King speaks.[354]

Jude 5 presents a well-known *crux*, and it does seem that $\mathfrak{P}^{72}$'s reading at **5a** is almost a conflation of the two readings with θεοc and κυριοc.[355] But the χριcτοc is not in fact attested, and it is difficult to see how $\mathfrak{P}^{72}$'s reading could be a mere blunder. We seem to be compelled, therefore, to conclude that here too the scribe has deliberately introduced a reading in order to ascribe Deity to Christ.[356]

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[352] "Some Remarks," 264. Cf. also Beare, "The Text of I Peter in Papyrus 72," 255 (where the reading is glossed with "an unconscious inclination to Patripassianism?"), and Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 12 and 86.

[353] Ehrman, *The Orthodox Corruption of Scripture*, 88, places this text among those representing an anti-adoptionistic tendency.

[354] These last two sentences, retained verbatim from my dissertation (486), are confirmed by Ehrman's discussion and by the texts he cites, *The Orthodox Corruption of Scripture*, 116 n. 207.

[355] At least $\overline{\text{χρc}}$ seems more likely to come from $\overline{\text{κc}}$ than from $\overline{\text{ιc}}$ (since the initial letters both look and sound a bit alike), and Cl$^{\text{lat}}$ has the conflation *dominus deus* (Birdsall, "The Text of Jude in $\mathfrak{P}^{72}$," 396, cites this reading as supporting $\mathfrak{P}^{72}$). On the other hand, Clement's own citation in Greek has ο θεοc; see Mees, *Zitate* 2.246, and his comment at 1:184: "*Pap*. 72 bringt beide Auslegungen, die wörtliche und die typologische mit 'θεὸc Χριστός' in einem Ausdruck." See also his "Papyrus Bodmer VII ($\mathfrak{P}^{72}$) und die Zitate," 555: $\mathfrak{P}^{72}$ "bringt die Lesarten beider Gruppen [κυριοc and ιηcουc] in eins zusammen. … Mit Akribie wird somit ausgedrückt, dass es sich um den praeexistenten Christus handelt, der Gott ist." Mees (*Zitate* 1.184) also thinks that the "dominus" in the Latin version of Clement could have come from the preceding verse; see further his "Papyrus Bodmer VII ($\mathfrak{P}^{72}$) und die Zitate," 559. Osburn, "The Text of Jude 5," 114, says that *dominus deus* "appears to be merely a patristic solecism, although whether attributable to Cassiodorus' admittedly free rendering of the Clementine text or to Clement himself is uncertain." Albin, *Judasbrevet*, 600 (German summary at 738), asserts that θεοc χριcτοc is a rather impossible ("tämligen omöjlig" = "ziemlich unmögliche") reading, and suggests that it may have arisen from a combination of two different comments on κυριοc. See also Vögtle, *Der Judasbrief / Der 2. Petrusbrief*, 39, and n. 31, where he cites various possible ways that $\mathfrak{P}^{72}$'s reading at Jude 5 could have arisen (although Nicklas and Wasserman, "Theologische Linien," 179 and n. 77 think that Vögtle supports one of these ways, namely contamination from ιηcουc and ο θεοc).

Wachtel, *Der Byzantinische Text*, 356, says that "das ambivalente Subjekt (ὁ) κύριοc ursprünglich ist," which could be interpreted as either God or Jesus. Most of the other readings force one of the interpretations. "Die singuläre Papyruslesart θεὸc Χριστός … dagegen vereinigt betont beide Bedeutungsaspekte von (ὁ) κύριοc." Wachtel (ibid., n. 315) also relates $\mathfrak{P}^{72}$'s reading here to 2 Pet **1:2b** and 1 Pet 5:1a.

[356] Osburn, "The Text of Jude 5," 113–115, while not explicitly explaining the reading of $\mathfrak{P}^{72}$, locates the changes from (as he sees the direction) ιηcουc to θεοc and κυριοc within the christological controversies of the third and fourth centuries. On the other hand, Metzger (*Textual Commentary*, 1st ed., 726 = 2d ed., 657) comments: "The unique collocation θεὸc Χριστός read by $\mathfrak{P}^{72}$ (did the scribe intend to write θεοῦ χριστός, 'God's anointed one'?) is probably a scribal blunder; otherwise one would expect that Χριστός would be represented also in other witnesses." The alternative presupposed here—either a blunder or a

The third reading, 2 Pet **1:2b**, results from a mere omission, and one might think that this is simply an accident.[357] But the resulting reading in $\mathfrak{P}^{72}$, εν επειγνωcη του θυ ιηυ του κυριου ημων, fits so well with the two other readings that it is natural to suppose that here too we have in effect a Christological statement by the scribe.[358]

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conflation from extant witnesses—appears not to take seriously the possibility of theological motivation.

Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 12 (see also 86), comments on this reading: "This adds to Beare's suspicions that there may be some inclination toward Patripassianism in the scribe." I again fail to see how the reading of $\mathfrak{P}^{72}$ suggests any such inclinations; Wachtel, *Der Byzantinische Text*, 356 n. 315, pertinently observes: "aber vom Leiden Christi ist hier nicht die Rede." Kubo further discusses this variation (86–87), and seems to rely chiefly on $\mathfrak{P}^{72}$ when he later (141) asserts that the original reading was απαξ παντας οτι θεοc; but Jarl Fossum, "Kyrios Jesus as the Angel of the Lord in Jude 5–7," *NTS* 33 (1987) 238 n. 1 (from 237) says that "Kubo exaggerates the importance of this papyrus, which contains many errors." Wikgren, "Some Problems in Jude 5," 148, remarks that the reading, "though possibly a conflate text, looks like a conscious attempt to preserve and even make more explicit the logos thought, while at the same time avoiding the ambiguity of Ἰησοῦc [Joshua or Jesus]." By the way, Scrivener, *A Plain Introduction* 2:409, had already compared the variation among κc, ιc, and θc at Jude 5 with that among χν, κν, and θν at 1 Cor 10:9.

Finally, Comfort, *Early Manuscripts*, 179–180, discusses this variation, and (179) translates $\mathfrak{P}^{72}$'s reading as "God, the Messiah," which would perhaps avoid the interpretation of Christ as God. Comfort adds (179): "$\mathfrak{P}^{72}$ is possibly an indirect witness to the reading with 'Jesus' [i.e, as found in A B 33 1241 1739 *pc*] because it shows that the scribe had before him (in his exemplar) a messianic title—'Messiah' or 'Christ.'"

[357] Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus,* 14, just lists this omission among others, and does not give it special attention. By the way, Nestle-Aland cites 1505 *pc* as omitting του θεου, but this is an error for του θεου και, as we see in UBSGNT[4] and the ECM, and as I confirmed by microfilm for 1505; von Soden and UBSGNT[4] and the ECM report several other manuscripts as omitting του θεου και, but none for only του θεου. (In fact, as the ECM reports, 1505 omits του θεου και, and then continues του κυ ημων ιυ χυ.) Furthermore, although the omission of του θεου και ιηcου is, as von Soden notes, a leap from του to του, the omission of merely του θεου και would involve the implausible leap επιγνωcει … και (and in fact von Soden attributes this omission to the influence of vs. 8). One thus wonders whether some scribes might have made such a deletion in order to avoid the possible implication that Jesus is God. Surely such a motivation lies behind the readings επιγνωcει του κυ και θυ ημων (omitting ιηcου) in 643 (as reported by Scrivener, *An Exact Transcript of the Codex Augiensis*, 461), επιγνωcει του κυριου ημων ιηcου χριcτου (206 429 522 614 630 1505 1611 *al*), επιγνωcει του κυριου ημων (P Ψ 398 1175 *pc*), and επιγνωcει του θεου ημων (1243 2718).

[358] These readings, though, do not (I believe) justify saying that "Jesus is identified as God," as Wasserman, "Papyrus 72," 153, states, or that Christ and God the Father are seen "als identisch" or as "gleichgesetzt," as Nicklas and Wasserman, "Theologische Linien," 178, state. Surely the attribution of Deity or divinity to Jesus or Christ is not an identity statement. Thus, I would see no justification for understanding these readings as in any way supporting Monarchianism ("d.h. nicht mehr zwischen Vater und Sohn differenzierend"), as Nicklas and Wasserman assert. (They refer [178 n. 74] to Landon, *A Text-Critical Study*, 70–77, on this point, but I don't believe that their interpretation is supported by anything in Landon.) See also pp. 610–611 above.

In any case, I believe that the facts here are in contrast to what we find in $\mathfrak{P}^{46}$ (see pp. 355–357 above) and in $\mathfrak{P}^{75}$ (see pp. 698–703 below). Swanson (*Romans*, xxvii–xxviii) calls attention to several theologically significant readings, including ιηcου χριcτου του θεου ημων at Rom 1:4 in 323 460 618 1738, and ιηcου χριcτου του θεου ημων at Rom 5:21 in 365.

These readings would appear to be deliberate, and with such theologically motivated changes the scribe of $\mathfrak{P}^{72}$ stands out as the exception among our six scribes. Barbara Aland relates these changes to the facts that $\mathfrak{P}^{72}$ is very late among the early papyri and that it is part of a manuscript containing a Christian's personal collection of writings.[359] And other studies have shown interesting connections with the non-New Testament writings contained in the Bodmer Codex.[360] In any case, the contrast between these three readings and what we find elsewhere in our six papyri is striking, and indicates how unusual such alteration must have been in the early period.[361] Moreover, Min, in his study of the early manuscripts of Matthew, finds no readings that arose from dogmatic intentions.[362] Rather, readings that appear to have so arisen are to be understood as resulting from negligence, often being accidental omissions or harmonizations to the context or to parallels.[363] On the other hand, in his study of the singular readings in the slightly later ℵ, A, and C in Revelation, Hernández reports finding a few readings in ℵ and A that are of theological (or, perhaps better, Christological) import, but no such readings in C.[364] It is

[359] "Die Rezeption des neutestamentlichen Textes," 29 n. 90. Mees, "Papyrus Bodmer VII ($\mathfrak{P}^{72}$) und die Zitate," 559, having noted the scribe's alterations at Jude 5 and 22–23, says: "Aber auch so gibt uns dieser Text Zeugnis für die Exegese dieser Zeit und bleibt uns daher wertvoll."

[360] See the literature cited in n. 13 above. See also Barbara Aland, "Welche Rolle spielen Textkritik und Textgeschichte," 308–310, who similarly draws attention to $\mathfrak{P}^{72}$'s relations to other writings in the same collection, and concludes (310): "Wir fassen in dem Sammelcodex des 3./4. Jh ein Kapitel aus der frühen Rezeptionsgeschiche der gesammelten Texte. … Textkritisch gewinnen wir das Verständnis für einen frühen Schreiber. Wir können davon ausgehen, dass er an den besprochenen Stellen [i.e., the three discussed here] die Gottheit Christi bewusst betonen wollte."

[361] Barbara Aland, "Die Rezeption des neutestamentlichen Textes," 28–29, asserts that the early scribes "hatten wohl auch kaum theologische Interessen wie ein Papias oder einer der sog. Apostolischen Väter. Insofern wäre ihnen ein getreues Kopieren der Vorlage durchaus zuzutrauen, es war ihnen auch aus dem Umfeld ihres Berufes bekannt. Auch Nachlässigkeitsfehler erklärten sich möglicherweise daraus, daß die Anforderungen des Abschreibens langer Texte die Fähigkeiten manches Schreibers aus der bezeichneten Berufsgruppe überstiegen. Jedenfalls würde verständlich, warum wir im ganzen in den frühen Papyri relativ wenige theologisch bewußte Varianten finden. Dafür hatten die Kopisten weder Zeit, noch Kraft, noch Neigung." Then follows n. 90 on $\mathfrak{P}^{72}$, as cited in n. 359 above. Similar comments by Aland may be found in her "Neutestamentliche Handschriften als Interpreten des Textes?" 397; "Neutestamentliche Textforschung, eine philologische, historische und theologische Aufgabe," 22; and "Der textkritische und textgeschichtliche Nutzen früher Papyri," 37. In "Das Zeugnis der frühen Papyri," 329, she well summarizes what we do in fact find in the early papyri: "Die Gründe für Variationen sind meist Nachlässigkeit oder sprachliche Verbesserung durch geringfügige Mittel, wobei meist der ohnehin gemeinte Sinn des Textes stärker hervorgehoben wird."

[362] Min, *Die früheste Überlieferung des Matthäusevangeliums*, 305: "Bewusste dogmatische Änderungen sind in unseren Handschriften nicht zu beobachten."

[363] Ibid., 304, summarizing results on 296–305.

[364] Hernández, *Scribal Habits and Theological Influences in the Apocalypse*, 89–94, 127–130, 154–155. See further 156–191, 192–193, and 196–198 on the general topic of theological concerns to be found in readings.

tempting to conclude that dogmatic changes began to occur somewhere around 300 C.E. But here it may suffice simply to note this further peculiar aspect of $\mathfrak{P}^{72}$.

Summary

The following are the main features of the copying activity of the scribe of $\mathfrak{P}^{72}$.

1. The scribe spells very irregularly, and thus creates a high percentage of readings involving orthographic variations. The scribe also creates a fair number of nonsense readings. In short, the scribe was extremely careless. He has corrected his errors rather frequently, but has missed many others, and indeed creates a few singular readings by his corrections.
2. The scribe has a tendency to omit more often than he adds, but does not often omit more than one word. His transpositions, infrequent in occurrence, also involve rather short blocks of text.
3. The scribe often creates readings by harmonization to the context, but also is influenced by remote parallels to an extent unexpected given the books that he is copying.
4. Alone among our papyri $\mathfrak{P}^{72}$ gives evidence of some theological purpose in the scribe's creation of singulars: two singular readings and one asterisked reading appear to reflect the scribe's belief that Christ was fully God.

CHAPTER NINE

THE SCRIBE OF $\mathfrak{P}^{75}$

$\mathfrak{P}^{75}$ originally contained at least the Gospels of Luke and John, and dates from about 200.[1] It is calculated by the editors that the codex was composed of 72 folios,[2] but only 51 have survived,[3] some of these indeed being quite lacunose. There are also some further fragments, eleven of which have been identified.[4] More recently, though, Skeat has argued that $\mathfrak{P}^{75}$ was originally a codex of the four Gospels.[5] In any case, the text is

[1] The editors date it to "entre 175 et 225" (Victor Martin and Rodolphe Kasser, eds., *Papyrus Bodmer XIV* [Cologny-Geneva: Bibliotheca Bodmeriana, 1961] 13), while others assign it to the beginning of the third century; Aland, *Repertorium*, 309, and van Haelst, *Catalogue*, 148 (no. 406). A date around 200 would make $\mathfrak{P}^{75}$ of about the same age as $\mathfrak{P}^{66}$. Turner, *Greek Papyri*, 13, states that $\mathfrak{P}^{75}$ was "assigned by its editor to A.D. 175–225, and not likely to be later than the third century," but elsewhere in the same work, *Greek Papyri*, 182 n. 37, says that $\mathfrak{P}^{75}$ was "perhaps written *c.* 200–250." He also (*The Typology of the Early Codex*, 95) notes that the format of $\mathfrak{P}^{75}$ (in his group 8) supports his "dating, reached on the basis of morphological analysis, of P. Bodmer XIV/XV = **P 75** to c. A.D. 225–275 rather than to a period fifty years earlier." Comfort, *The Quest for the Original Text*, 98, says that Barbara Aland, in her article, "Die Münsteraner Arbeit," dates $\mathfrak{P}^{75}$ "closer to 175"; but Comfort fails to give a page number and I cannot find such a dating in the article. In any case, Comfort accepts (96) the date of around 175, although he seems to slip earlier (*The Quest for the Original Text*, 32) when he assigns $\mathfrak{P}^{75}$ to the "early second century (ca. 150–200)." Comfort and Barrett, 501, assign it to "late second century, possibly early third." And Comfort, *Encountering the Manuscripts*, 72–73 and 150, assigns it to ca. 175–200. Duplacy, "$\mathfrak{P}^{75}$ *(Pap. Bodmer XIV–XV)* et les formes les plus anciennes du texte de *Luc*," *Évangile de Luc: Problèmes littéraires et théologiques*, ed. F. Neirynck (BETL 32; Gembloux: Duculot, 1973) 116–117, reprinted in Duplacy, *Études de critique textuelle du Nouveau Testament*, urges caution in accepting the dating to the beginning of the third century.

[2] Martin and Kasser, *Papyrus Bodmer XIV*, 11–12.

[3] Ibid., 9. Five of the folios were re-used for the binding.

[4] Aland, "Neue neutestamentliche Papyri III," *NTS* 22 (1975–1976) 375–381. Four of the fragments were identified by H. Bolte, and the other seven were identified by H. Bachmann with the help of a computer (ibid., 375). However, the text of the fragments agrees completely with that of Nestle-Aland^{26}, except for one non-singular deviation (ibid., 376), and no scribal corrections are found in them.

[5] T.C. Skeat, "The Origin of the Christian Codex," *ZPE* 102 (1994) 263–268 = *Collected Writings*, 79–87. For a discussion of the significance of this assertion, and its connection with other early papyri, see Graham Stanton, *Gospel Truth? New Light on Jesus and the Gospels* (Valley Forge, PA: Trinity, 1995) 16–19, 103–104, and idem, "The Fourfold Gospel," *NTS* 43 (1997) 326–329. Skeat subsequently argued that $\mathfrak{P}^{4}$, $\mathfrak{P}^{64}$, and $\mathfrak{P}^{67}$ also come from a codex of the four Gospels ("The Oldest Manuscript of the Four Gospels?" especially 15 = *Collected Writings*, 172–173), one that is indeed probably older than $\mathfrak{P}^{75}$ (ibid., 30–31); Comfort, "Exploring the Common Identification of Three New Testament Manuscripts: $\mathfrak{P}^{4}$, $\mathfrak{P}^{64}$, $\mathfrak{P}^{67}$," *TynBul* 46 (1995)

fairly well preserved from Luke 5:37 to Luke 18:18, and from Luke 22:4 to John 13:10, with the end of Luke and the beginning of John occurring on f. 44^{r}.[6] The remains are in the Bibliotheca Bodmeriana at Cologny-Geneva, and are known as Papyrus Bodmer XIV (for Luke) and Papyrus Bodmer XV (for John).

The writing is uniformly praised as clear and elegant. The scribe often indicates, as does $\mathfrak{P}^{66}$, sense divisions within the text, and fairly frequently uses marks of punctuation and rough breathings.[7] And we find the usual *nomina sacra*, as well as the staurogram.[8]

The textual relationships of $\mathfrak{P}^{75}$ have been studied in detail, and, as is well known, it has been shown to have a remarkable closeness to B.[9] In fact, $\mathfrak{P}^{75}$ and B are the most closely related of any ancient manuscripts

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43–54 had already made such a suggestion; see also his *Encountering the Manuscripts*, 128–130, and especially 363 nn. 67–68. But Peter M. Head, "Is $\mathfrak{P}^{4}$, $\mathfrak{P}^{64}$ and $\mathfrak{P}^{67}$ the Oldest Manuscript of the Four Gospels? A Response to T.C. Skeat," *NTS* 51 (2005) 450–457, rejects Skeat's view and states (457) that "there is no evidence that the original codex … contained anything beyond the Gospels of Matthew and Luke." See also Hurtado, *The Earliest Christian Artifacts: Manuscripts and Christian Origins* (Grand Rapids: Eerdmans, 2006) 36, as well as chapter 4, n. 2. Naturally, codices that contain just two or three Gospels are known; e.g., 145 contains Luke and John.

[6] Martin and Kasser, *Papyrus Bodmer XIV*, 10.

[7] Ibid., 13–17.

[8] Ibid., 18–19. The latter occurs only in Luke (the relevant texts in John having been lost), and is used inconsistently, as Martin and Kasser point out. Indeed, we find σταυρός and σταυρόω written with the staurogram (Luke 9:23, 14:27, 24:7), the noun written as a usual *nomen sacrum* (23:26), and the verb written *plene* (23:21 [*bis*], 23:23, 24:20). Moreover, at 23:33 we find the verb written as a usual *nomen sacrum* but without the supralinear line. See Hurtado, "The Staurogram in Early Christian Manuscripts: The Earliest Visual Reference to the Crucified Jesus?" 213. For further references on the staurogram, see chapter 7, n. 546.

[9] This relation was already noticed by Martin and Kasser (*Papyrus Bodmer XIV*, 29): "il semble avoir surtout de l'affinité avec B." Further studies of a more systematic nature include: Calvin L. Porter, "Papyrus Bodmer XV ($\mathfrak{P}^{75}$) and the Text of Codex Vaticanus," *JBL* 81 (1962) 363–376; Colwell and Tune, "Method in Establishing Quantitative Relationships Between Text-Types of New Testament Manuscripts," 60; Martini, *Il problema*, especially 58–60 and 66–85; idem, "Problema recensionalitatis codicis B in luce papyri Bodmer XIV ($\mathfrak{P}^{75}$)," *VD* 44 (1966) 192–196; idem, "I papiri Bodmer e i nuovi orientamenti della critica testuale del Nuovo Testamento," in *Il Messianismo* (Atti della XVIII Settimana Biblica; Brescia: Paideia, 1966) 362–364 and 364–365 (on agreements even in orthography); idem, "Orientationes actuales criticae textus Novi Testamenti," *VD* 45 (1967) 224–225; and Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 24–28 = Epp and Fee, *Studies*, 251–256. See also Duplacy, "$\mathfrak{P}^{75}$ *(Pap. Bodmer XIV–XV)* et les formes les plus anciennes du texte de *Luc*," *passim*, and Cavallo, *Ricerche sulla maiuscola biblica*, 55–56. John E. Hartley, "Textual Affinities of Papyrus Bodmer XIV ($\mathfrak{P}^{75}$)," *EvQ* 40 (1968) 97–102, studies the relationhips in Luke, but mostly relies on citations in editions of the New Testament, using editions only for $\mathfrak{P}^{75}$, $\mathfrak{P}^{45}$, and Θ; while B still ranks the closest to $\mathfrak{P}^{75}$, Hartley finds (100–101) that T, in its limited extent, is equally close. Hartley's article is based on his 1965 B.D. thesis, and makes no reference to the more thorough studies cited above. See also Klijn, *A Survey*, Part 2, 38.

of the New Testament.[10] Not only do their texts agree over 90% of the time,[11] but they are the only witnesses for quite a few readings (and for which B was previously the sole support).[12] Since it seems certain that B cannot be a direct descendant from $\mathfrak{P}^{75}$, it is thus demonstrated that both $\mathfrak{P}^{75}$ and B derive from a common ancestor that must go back to at least the second century, and that has been quite faithfully preserved in these two manuscripts.[13] Thus, the possibility that B is the result of

[10] Noted by Porter, "Papyrus Bodmer XV," 374. The tables in Colwell and Tune ("Method in Establishing Quantitative Relationships Between Text-Types of New Testament Manuscripts," 60), Martini (*Il problema*, 84), and Fee ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 25 = Epp and Fee, *Studies*, 252) confirm this close relation. In the study of Colwell and Tune only ς and Ω rank higher in agreement, while in Martini's study ς-Ω and $\mathfrak{P}^{75}$-B rank equally high. Fee ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 26 = Epp and Fee, *Studies*, 254) remarks that $\mathfrak{P}^{75}$ and B have a relation to each other comparable to that existing among members of family 1, and elsewhere (*Papyrus Bodmer II*, 9 n. 2 [–10]) comments: "It seems curious to this writer that one may speak easily of a B ℵ text, as if this represented a textual monolith, yet feel that some sort of 'revision' transpired between the text of $\mathfrak{P}^{75}$ and B, whose relationship is so close that ℵ is a distant cousin in comparison." (See n. 411 below for Aland's use of "revision.") The tables cited earlier support Fee's point. Elliott, "Codex Bezae," cites a few places where $\mathfrak{P}^{75}$ agrees alone or almost alone with D; see 169–170 for Luke, and 177–178 for John, although no reading is cited from $\mathfrak{P}^{75}$ in John. The only ones where D is alone are Luke 3:36 (see n. 278 below) and 14:23 ($\mathfrak{P}^{75*}$ only; see n. 131 below).

[11] Within the sources cited in the preceding note, Colwell and Tune's table gives 92%, Martini's table gives 90%, and Fee's gives 94%.

[12] Martini, *Il problema*, 181–183, "Lista 6: Lezioni distintive $\mathfrak{P}^{75}$-B" (but not all of these are read by $\mathfrak{P}^{75}$ and B alone), and 72–82. Lagrange, *Critique textuelle*, 88, cites among examples of a short text in B four examples from Luke: 6:26 *om.* οι πατερες αυτων, 8:45 *om.* και οι συν αυτω, 10:38 *om.* εις την οικιαν, 17:23 *om.* απελθητε μηδε. Lagrange views each of these as a negligent omission of one line by the scribe of B. But Martini, "I papiri Bodmer," 366, observes that all four of these omissions occur in $\mathfrak{P}^{75}$.

[13] Martini, *Il problema*, 62–65; note Martini's comparison (65) of the relation between $\mathfrak{P}^{75}$ and B with that between 174 and its copy 828. (It should be kept in mind, though, that the general level of accuracy in copying was perhaps quite different in the eleventh and twelfth centuries, and so the contrast may be misleading.) Both Martini (63) and Colwell ("External Evidence," 6) call attention to the fact that B has not preserved the obvious errors of $\mathfrak{P}^{75}$, although Colwell uses this fact to argue that such readings are of no textual significance.

On the other hand, Stanton, *Gospel Truth?*, 38, says: "The text of $\mathfrak{P}^{75}$ is very closely related to the text of Codex Vaticanus, which dates from about 150 years later. Codex Vaticanus may even be a copy of $\mathfrak{P}^{75}$." I have not found the evidence for this contention, and most scholars seem to hold the opposite view. However, Duplacy, "$\mathfrak{P}^{75}$ *(Pap. Bodmer XIV–XV)* et les formes les plus anciennes du texte de *Luc*," 120–122, raises some interesting questions concerning Martini's position, and in particular states (120–121) that Martini does not address the possibility that B is an indirect descendant of $\mathfrak{P}^{75}$, and (correctly) notes that until that possibility is excluded there is no need to postulate an archetype for them. Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 33 = Epp and Fee, *Studies*, 261, says that the differences show that "B is not a copy of $\mathfrak{P}^{75}$. Either they are related through a common ancestor (step-brothers or uncle-nephew), or B is a direct descendant (grandson or great-grandson) with slight corruption throught the intermediate source(s)." But Fee continues by asserting that an analysis of these differences "suggests a common ancestor as the most plausible explanation of the relationship."

a fourth century "revision" or "recension" is excluded.[14] Moreover, these results indicate that in the vast majority of places the *Vorlage* of $\mathfrak{P}^{75}$ had the reading which we now find in B. And the list of singulars confirms this view, since we find, it seems, only one singular reading of $\mathfrak{P}^{75}$ (Luke **16:19**) and only one asterisked reading (John 9:21) that fairly clearly did not derive from the reading now found in B.[15] Moreover, where $\mathfrak{P}^{75}$ and B disagree, $\mathfrak{P}^{75}$ often has other Alexandrian support, including support

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Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 381, prefers "Urahn" (i.e., common ancestor) to Martini's "archetipo," since the term "archetype" has other meanings in textual criticism.

Comfort and Barrett, 506–507, argue that $\mathfrak{P}^{75}$ could not have been used directly by B; for B's exemplar had lines of 12–14 lines, since its longer omissions are typically that long, while $\mathfrak{P}^{75}$'s lines are over twice that length. The point about the omissions of B is cited from Hort, *Introduction*, 233–234 (§ 312), where, though, Hort states that B's longer omissions are of 12–14 letters "or of multiples of the same."

[14] Martini's *Il problema* is devoted to this issue, as is Fee's "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen." Among many other works cited here I might mention also Joël Delobel, "The Bodmer Papyri of John: A Short Survey of the Methodological Problems," in *L'Évangile de Jean: Sources, rédaction, théologie*, ed. M. de Jonge, 317–323. Epp ("The Twentieth Century Interlude," 393 = Epp and Fee, *Studies*, 89) points out that the discovery of $\mathfrak{P}^{75}$ does not show that the $\mathfrak{P}^{75}$-B type of text is not a recension (or revision, or whatever label one prefers); $\mathfrak{P}^{75}$ shows merely (but significantly) that this type of text is, if a recension at all, a quite early recension. Fee accepts this qualification ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 28 = Epp and Fee, *Studies*, 256), and proposes (following Hort and others) an internal examination to show that the $\mathfrak{P}^{75}$-B *type* of text is not a recension. However, this sort of analysis will necessarily not be affected at all by the discovery of $\mathfrak{P}^{75}$, since the readings were already known from B, and the *internal* considerations cannot be altered by the discovery of one more manuscript. (Cf. Birdsall, review of *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV*, by Carlo M. Martini, *JTS*, n.s. 18 [1967] 465.) On the issue of an early recension, see further Min, *Die früheste Überlieferung des Matthäusevangeliums*, 18–23.

By the way, it is instructive to observe how Kenyon used the evidence of $\mathfrak{P}^{45}$ to argue precisely that B *was* a fourth-century revision (*The Chester Beatty Biblical Papyri* 1: *General Introduction* [London: Emery Walker, 1933] 16):

> It [the evidence of $\mathfrak{P}^{45}$] points, perhaps decisively, to the conclusion that the Vatican MS. does not represent a text of original purity dominant in Egypt throughout the second and third centuries; that other texts, with many minor variations, existed during that period in Egypt as well as elsewhere; and that the Vatican text represents the result, not of continuous unaltered tradition, but of skilled scholarship working on the best available authorities.

The *non sequitur* here is, of course, more apparent in the light of $\mathfrak{P}^{75}$.

[15] It is possible that John **6:18** also did not derive from the reading of B, but there the reading of $\mathfrak{P}^{75}$ is unclear; see n. 316 below. On the general issue see Martini, *Il problema*, 53 and 61, who observes that in all or almost all of the "errori palesi" and corrections of $\mathfrak{P}^{75}$ the reading intended by the scribe was that of B.

In my dissertation (514–515) I also cited Luke **10:39** as a reading of $\mathfrak{P}^{75}$ that probably did not derive from the reading of B; but I was there following the citation of Tischendorf (see further below on this reading). If B* had του κυριου, then the reading of $\mathfrak{P}^{75}$ would likely not derive from the reading of B*.

from the Coptic.[16] Kurt Aland and Barbara Aland characterize it as having a "strict" text.[17]

The edition by Martin and Kasser includes a transcript, which is of commendable accuracy, and excellent photographs of most of the extant folios.[18] However, the apparatus is restricted to observations on corrections and doubtful readings, and to noting divergences from the 23d edition of Nestle-Aland.[19] Thus, as was the case with the apparatus attached to $\mathfrak{P}^{66}$ and $\mathfrak{P}^{72}$, one cannot rely on the information given by Martin and Kasser for an understanding of the textual relationships of $\mathfrak{P}^{75}$, or for the isolation of the singular readings of $\mathfrak{P}^{75}$.[20]

Fortunately, therefore, there are some other studies that provide more detailed textual information. In particular, there is a quite careful collation of the entire manuscript published by Kurt Aland,[21] citing the corrections

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[16] Coptic support for a manuscript with the textual affinities of $\mathfrak{P}^{75}$ would be natural. Indeed, the readings of Luke **16:19** and John **10:7** alone indicate a connection. Peter Weigandt, "Zum Text von Joh. X 7," 48, lists 21 readings of $\mathfrak{P}^{75}$ with Coptic support (the last four of which are erroneously subsumed under "$\mathfrak{P}^{66}$"). Some of these (Luke 11:7a; John 1:44) have been corrected. Weigandt overlooks Bohairic evidence against Luke 11:7, and also cites "sa^{pt}" for βηθcαιδα at John 1:44, even though this is only one manuscript. One may also wonder how weighty the Coptic evidence is for this interchange between δ and θ in view of the comments by Thompson in Ropes, *The Text of Acts*, 321, and by Plimley in Metzger, *Early Versions*, 148, concerning ⲗ and ⲧ. At Luke 5:1 two Sahidic manuscripts have no conjunction, while the rest have ⲗⲉ, which could represent either $\mathfrak{P}^{75}$'s και or the majority's δε; citing "(sa^{pt})" as supporting $\mathfrak{P}^{75}$ seems misleading. At Luke 9:42a one Bohairic manuscript omits δε *sec.*, but it has been corrected. At Luke 13:25 the support of sa for $\mathfrak{P}^{75}$'s δεcποτηc seems doubtful. The Sahidic uses the same word ϫⲟⲉⲓⲥ = "lord") for οικοδεcποτηc at Matt 10:25, 13:27, 20:11; Luke 14:21, where no variation is found in Greek. And at Matt 24:43; Mark 14:14; Luke 12:39, 22:11, the Sahidic translates with ϫⲟⲉⲓⲥ ⲛ̄ⲡⲓⲏⲓ (= "lord of the house"), while at Matt 13:52, 20:1, 21:33, it uses ⲣⲙ̄ⲙⲁⲟ (= "rich man"). At Luke 16:22a I do not see why the variation in one Bohairic manuscript should be taken as supporting $\mathfrak{P}^{75}$. And at Luke 22:24 there is no clear support for $\mathfrak{P}^{75}$'s και. Apart from ⲗⲉ ⲟⲩ (= δε και), some Sahidic manuscripts have ⲗⲉ, which could render και but probably just renders δε as in **א** it; one Sahidic manuscript has no conjunction; and one Bohairic manuscript has ⲟⲩⲓ, which Horner thinks represents δε. Similarly, sy^{s,c} have **ο**, which could represent either δε or και; see chapter 4, n. 115.

Kilpatrick ("Bodmer and Mississippi Collection," 39–40) also cites some Coptic support for readings of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$, and comments: "These considerations are in favor of the suggestion that $\mathfrak{P}^{66,75}$ are just the kind of manuscripts from which the Coptic versions were made."

Martini, by the way, limits himself for the most part to the evidence of the continuous-text Greek manuscripts in assessing $\mathfrak{P}^{75}$ (*Il problema*, XIV), and, following the general principles outlined in chapter 3, I do the same.

[17] *The Text of the New Testament*, 101 (and also 93–95); see chapter 1, n. 52.

[18] A few fragments could not be photographed (Martin and Kasser, *Papyrus Bodmer XIV*, 5), and for these one must rely on the editors' transcription. (Note also that the IGNTP volume includes Plate 44 of p. 64, John 1:48–2:12.) Additional information on some unpublished material can be found in Edwards's article as cited below.

[19] Martin and Kasser, *Papyrus Bodmer XIV*, 5.

[20] The editors' comments in their introduction on the readings of $\mathfrak{P}^{75}$ must similarly be checked; they often say "P seul" for a reading that has support (cited in standard sources of the time).

[21] "Neue neutestamentliche Papyri II," 1–21 (the collation is on 5–21).

in $\mathfrak{P}^{75}$ and the support for all variations from Nestle-Aland[25], with the exception of itacisms and the like.[22] Aland's list was thus quite useful as a control on our list of singulars, although a few omissions were noted, a few corrections were made in the supposed readings of the papyrus, and a few errors in Aland's textual data were detected.[23] At the following places I have followed Aland in his emendation of Martin and Kasser: the correction at Luke 23:21, and the singulars Luke **17:31**; John **7:12a**, John **7:18**.[24] And at a few other places Aland's emendations remove what would be singular readings.[25]

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[22] Ibid., 4. It appears that Aland (and his colleagues; see 4 n. 1) utilized Tischendorf, von Soden, $\mathfrak{P}^{45}$, and $\mathfrak{P}^{66}$. The following singular readings are not noted by Aland in his collation apparently because of their minor significance: Luke **6:48b**, **9:24**, **16:4**, the asterisked 16:8, **23:33**, **24:30**; John **3:8a**, **7:46**. (But on p. 2 he does mention Luke **23:33** and John **3:8a**.)

[23] At Luke 6:46 Martin and Kasser have τι] με καλε[ιτε, and the omission of δε is reported by Aland, "Neue neutestamentliche Papyri II," 6 (with "vid"), the IGNTP (again with "vid"), and Comfort and Barrett, as well as Martini, *Il problema*, 153 and 186. However, the spaces involved suggest that lines 28–30 on this page should be read as beginning:

τοc] καρδιαc
τι δε] με
ειτ]ε ο

In fact, με is directly under αρ, and so there is room for τιδε under τοcκ. The omission, though, would not be singular in any case; Aland's *Synopsis* cites f^{13} 1424 *pc* as omitting δε, but not $\mathfrak{P}^{75}$. The variation unit is not cited in Nestle-Aland.

Aland's references to other manuscripts are sometimes incorrect or inadequate. See, for instance, Luke 8:7, where 579 should be 472; **9:48b**, where Aland says that και οc αν is read by ς *rell*; 9:60, where Aland cites $\mathfrak{P}^{75}$ as singular even though it is supported by G X Γ *al*; and John 9:10, where the textual evidence for the correction is reversed.

[24] At John 6:35 Aland, "Neue neutestamentliche Papyri II," 16, cites ερχομνοc, and I cited this in my dissertation (as an orthographic singular, similar to Luke **10:7**). However, Martin and Kasser, Swanson, the IGNTP, and Comfort and Barrett have ερχομενοc, and I now believe that that is correct. Aland and I were misled by the positioning of the small fragment containing νοc, which is placed (on p. 76 of the plates) as though it were connected to the larger fragment containing ερχομ; there thus appears to be no space for the second ε. However, if one looks at the reverse side of these fragments (on p. 76 of the plates), one sees from the text of two lines (John 6:21) that the small fragment must be unconnected. Indeed, it is evident that the smaller fragment should be moved slightly away from the larger fragment. Looking again at John 6:35, we see that what comes after μ (of ερχομ) must be the extreme left edge of the following ε; therefore, one should edit ερχομε̣νοc.

[25] At Luke 8:32 Martin and Kasser, followed by Comfort and Barrett, cite $\mathfrak{P}^{75}$ for αυτοϒ (*sec.*, instead of αυτοιc), which would be singular. But Aland, "Neue neutestamentliche Papyri II," 6, observes that αυτοιc is possible in $\mathfrak{P}^{75}$, and the IGNTP and Martini (in his lists in *Il problema*), by their silence, agree with Aland. It seems to me much more likely that $\mathfrak{P}^{75}$ has the usual reading here, as also Swanson cites. (But Colwell, "Scribal Habits," 121, following the *editio princeps*, views αυτον as one of $\mathfrak{P}^{75}$'s "clarfiying changes.") At Luke 22:21 $\mathfrak{P}^{75}$ clearly has παραδιδοντοc, as noted in Aland, "Neue neutestamentliche Papyri II," 12; Martin and Kasser report καρα-. At John 9:33 Martin and Kasser, followed by Comfort and Barrett, edit αυτοc, which would be singular. But, as Aland, "Neue neutestamentliche Papyri II," 19, notes, ο̣υτοc is more likely, as is now found in the IGNTP. Parker, review of Comfort and Barrett, *The Complete Text*, 30, reports the discrepancy, but without noting that the correct reading is found in Aland (whom I followed in my dissertation).

And at Luke 6:39 Martin and Kasser, followed by Comfort and Barrett, thought that $\mathfrak{P}^{75}$

Two possible readings are too doubtful to cite: John 7:52 (where the editors and Aland read ο προφητης with $\mathfrak{P}^{66*}$, but Nestle-Aland and Aland's *Synopsis* cite $\mathfrak{P}^{75vid}$ as omitting the article[26]), and John 10:36 (where the editors read ο υιος with $\mathfrak{P}^{45}$, but Nestle-Aland and Aland's *Synopsis* cite only $\mathfrak{P}^{45}$ for the addition[27]).

Finally, there are also the following points. At least twice the scribe seems not to distinguish clearly his writing of κ and χ.[28] At Luke 24:39 I follow Martin and Kasser in thinking that the scribe has written χ, not κ, in εχοντα, as edited also by Swanson and Comfort and Barrett. But at John 1:35 Martin and Kasser edit ειστηχει, as found also in the IGNTP, Comfort and Barrett, and Swanson. However, I follow Aland in thinking that the scribe has written κ, and not χ, so that $\mathfrak{P}^{75}$ has the majority reading.[29] (Of course, εκοντα and ειστηχει would be orthographic singulars.) Further, I ignore the three marginal additions that seem to have no relation to the text.[30]

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omitted (εμ)πεσουνται, as did Metzger, "The Bodmer Papyrus of Luke and John," *ExpTim* 73 (1961–1962) 202, and Martini, *Il problema*, 153 (see also 140 and 184); the IGNTP similarly cites $\mathfrak{P}^{75vid}$ for omission. But Aland, "Neue neutestamentliche Papyri II," 5, questions this omission, which would be a singular reading, and Nestle-Aland doesn't cite $\mathfrak{P}^{75}$ at all here. In fact, it is quite likely that the last two lines on this page should be read thus:

τυφλος τυφ[λο]ν οδηγει[ν ουχι αμ
φο]τεροι εις βοθυ[νον πε]σου[νται ουκ ε

It is indeed easy to see that, were (εμ)πεσουνται really absent, too much space would be taken up by the missing portion of βοθυνον. Moreover, if the top of the υ that is clearly seen under the γ of οδηγειν were really part of ουκ, then where the first line has γεινουχιαμ, the second line would have only υκε. But if it is part of πεσουνται, then the second line would have υνταιουκε, a much better fit.

[26] The IGNTP cites for $\mathfrak{P}^{75}$ γαλιλα[6]φ[ ]τη[ ], which would be completed as γαλιλαιας προφητης, i.e., without the article. My own opinion would be that the space favors deletion of the article; in the line above the lacuna there are five letters (αυνης), although whether these would take the space of ασπρο rather than of ασοπρο may be doubted. Comfort, *Early Manuscripts*, 115–116, thinks that either reading would fit the lacuna, and Comfort and Barrett print the article, but say that it is "uncertain." Metzger, "The Bodmer Papyrus," 202, is also doubtful of the article's existence, although he cites $\mathfrak{P}^{75vid}$ for the article in *Textual Commentary*, 1st ed., 219; the variation is not reported in UBSGNT[3], but in UBSGNT[4] $\mathfrak{P}^{75vid}$ is cited as not having the article (see Metzger, *Textual Commentary*, 2d ed., 187). Swanson just indicates a lacuna. Schnackenburg, *Das Johannesevangelium* 1:165 (and cf. 2:223), thinks that the space favors the article. Cf. chapter 7, n. 255, on the correction in $\mathfrak{P}^{66}$.

[27] The reading of $\mathfrak{P}^{45}$ is thus considered singular; see chapter 4, n. 24. The IGNTP and Swanson leave the reading of $\mathfrak{P}^{75}$ undecided, and Comfort and Barrett do not print the article. (Nestle-Aland[25] cited $\mathfrak{P}^{75vid}$ as agreeing with $\mathfrak{P}^{45}$.)

[28] See Martin and Kasser, *Papyrus Bodmer XIV*, 22, as well as their apparatus at these two places.

[29] "Neue neutestamentliche Papyri II," 14 ("könnte auch flüchtiges K sein").

[30] Martin and Kasser, *Papyrus Bodmer XIV*, 24 ("d'une écriture sans rapport avec celle du texte"); Aland, "Neue neutestamentliche Papyri II," 4 n. 2. These are at Luke 10:20; John 8:22, 12:19. Perhaps Turner, *Greek Papyri*, 182 n. 37, refers (imprecisely) to these when he says that $\mathfrak{P}^{75}$ "has marginalia in cursive and once in a heavy uncial of the fourth or 5th century."

Furthermore, for the text of Luke, Martini has presented a thorough study, including a collation of $\mathfrak{P}^{75}$ against B.[31] There is, however, no one list of singular readings of $\mathfrak{P}^{75}$ to be found in Martini's work; rather, Martini separates the singular readings proper (his "lezioni singolari") from the obvious errors (his "errori palesi"), and gives these readings in two lists.[32] These lists, and Martini's comments, were very helpful, but were also found to contain a few errors.

I checked my list of singulars for Luke against Martini's list 7 ("lezioni singolari"), and then checked further against his list 2 ("errori palesi"). Martini does not cite: **6:48b**,[33] the asterisked 9:1, **9:24**, **11:31a**, **12:31**,[34] **12:42**,[35] **14:8a**,[36] **14:26**,[37] **14:34**, **16:19**,[38] and **18:11**. On the other hand, Martini lists a few readings as singular that I do not have.[39]

Martini also furnishes a list of corrections present in *P.Bodm.* XIV.[40] At 9:22 Martini misses the addition of τη, and at 11:31 the corrected reading is cited as βαcιλιc.. | νοτου. Martini does not cite 10:28 and 14:28 (if indeed this is a correction). And, besides the correction at 18:11 involving ωc after και, he also cites here our singular **18:11**, although I see no sign of a correction at that point in the papyrus.

An article by Edwards presented several new readings in John for $\mathfrak{P}^{75}$, based on an examination of the papyrus, including the placement of a few unpublished fragments.[41] On the basis of Edwards's report ten additional

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[31] *Il problema*, 153–165, "Lista 1."

[32] Ibid., 184–185, "Lista 7," and 166–168, "Lista 2."

[33] But this is discussed at ibid., 51.

[34] Martini follows von Soden in citing 892 for the omission (ibid., 186), but 892 has αυτου; see chapter 1, n. 42.

[35] Martini (ibid.) cites "(118)" in support of $\mathfrak{P}^{75}$ here, and thus takes the reading to be sub-singular; Tischendorf already cited 118 for διαδοναι but with a question mark, and von Soden cited it for διαδοναι (and see *Die Schriften, Untersuchungen*, 1049). Nestle-Aland[25] cited 118 as agreeing with $\mathfrak{P}^{75}$, but Nestle-Aland[26] and Aland's *Synopsis* cited only "(*pc*)," while Nestle-Aland[27] cites no support at all for $\mathfrak{P}^{75}$, but cites (in the appendix of minor readings) διαδοναι from *pc* in partial support of **א***'s διαδουναι. The microfilm confirms that 118 reads διαδοναι.

[36] Martini (*Il problema*, 187) takes this as sub-singular because of the support from b sa.

[37] Martini (ibid.) cites this as sub-singular because of the support from a e r^1.

[38] Martini (ibid.) takes this to be sub-singular because of sa.

[39] In his list of singular readings, Martini also has: 6:39 (where the papyrus was probably misread; see n. 25 above), 12:18 (where $\mathfrak{P}^{75}$ has substantial support, as Martini elsewhere [ibid., 125] notes), 12:48 (where $\mathfrak{P}^{75}$ is supported by **א***), 23:2 (where $\mathfrak{P}^{75}$ has in fact the majority reading), and 23:32 (which is just an itacism).

[40] Ibid., 170–172, "Lista 4."

[41] Sarah Alexander Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," *NovT* 18 (1976) 190–212. It is unfortunate that Edwards appears unfamiliar with the literature on $\mathfrak{P}^{75}$, and as a consequence cites two readings of $\mathfrak{P}^{75}$ that had already been reported by Aland: **7:12a** (Edwards, 206) and **7:18** (Edwards, 199). Edwards also confines herself to the textual data in Tischendorf and the 25th edition of Nestle-Aland (p. 197 n. 31), and does not cite these with full accuracy. Note, for example, that on p. 196 she says that $\mathfrak{P}^{75}$ is supported only by the "Didache" at John 2:24.

singulars were discovered in the text of John (**5:30**, **6:1**, **6:5a**, **7:32**, **11:29**, **12:24**, **12:36**, **14:25**, **14:27**, and **14:28**) and two corrections (12:36a, 12:36b).[42] A few of these are more or less doubtful, but they seem more likely than a few other proposed readings that I have not accepted.[43] The IGNTP and Comfort and Barrett do not cite Edwards's article, perhaps because some of her collations are not verifiable.[44] But in fact the published plates confirm more or less clearly the singular readings at **5:30**, **7:32**, **11:29**, **12:24**, **12:36**, and **14:25**, and the corrections at 12:36a and 12:36b.[45] One further reading (**6:1**) seems likely to me, and Edwards's suggestion for the lacuna at **6:5a** also seems likely. But at **14:27** and **14:28** we are simply dependent on Edwards's inspection of the papyrus.

In fact, her "Didache" comes from Tischendorf's "Did$^{tri\ 3,29}$," which is a reference to Didymus's *De trinitate*; and von Soden adds the support from 280 579.

[42] The ten singular readings are discussed by Edwards at, respectively: 198 (in n. 32 "line 32" should be "line 23"); 204–205; 203 (see 201 also; Edwards's textual references here are confused); 197 n. 30; 197 n. 30; 199–200; 210; 210 (where υμιν *prim.* must be the place considered); 211; and 211. And the two corrections are discussed at 197 n. 30 and 210. Note that in the text at 198 she cites **5:30** as η κειcιc εμη, but κειcιc is a typographical error for κρειcιc, as she cites later and as seen in the tracing at the top of the page.

[43] Edwards also proposes the following readings (with her page numbers in parentheses). John 6:21 επι την γην (205): This would be supported by **א*** 063 f^{13} 28 579 1010 1424 *al* Or, but in fact I believe that what is visible may be only the two verticals of an H, rather than parts of HN. 6:36 omit αλλ (205–206, cited as 6:16): What Edwards takes to be the ο in πωποτε seems more likely to be the ω, which would give even less space, although I think that αλλ would still fit. 10:29 add αυτα (203–204): The addition is possible, but is supported by f^{13} 245 *pc* (13 and 69 already in Tischendorf) arm. (See the further discussion below on **10:29**.) 11:30 αλλα (206): This seems likely to me, but the reading is supported by D; the IGNTP leaves it open between αλλ and αλλα. 11:37 αυτων (199): Edwards thinks that Martin and Kasser read αυτω only, and she corrects to αυτων; but the editors have αυτῶ, which is what Edwards reports, and the codex thus agrees with the other manuscripts. 11:57 εντολην (206–207): $\mathfrak{P}^{75}$ would thus agree with ς $\mathfrak{P}^{66}$ A D L Θ Ψ f^{13} 33 892^{s} 1006 1342 1506 *pm*. 12:42 επιcτευαν (210, "There is clearly no c either on the papyrus or in the infra-red photograph"): Despite Edwards's assertion I believe that there is a trace of a C present, as do all the sources; note the small vertical line descending from the right upper portion of the Y, which must be the remains of a letter and is consistent with a C. 12:50 αιωνιον (210, "the final ν is very clear"): This is from an unpublished fragment, but from what Edwards reports it seems possible that the papyrus has ζωη||[εcτι]ν [αιωνιοc], thus agreeing with f^{13} 565 579 700 1170 1242 (*pc*) ac^{2}.

Of the six "textually insignificant" readings noted by Edwards at 197 n. 30, two are itacisms: 11:8 (ραββει, cited in the IGNTP, which is supported by **א** A B C D already in Tischendorf), and 14:17 (γεινωcκετε, cited in Comfort and Barrett); and one involves a movable ν: 9:30 (εcτιν *prim.*, erroneously edited as εcτι by Martin and Kasser). Her other three readings are singular readings: **7:32**, **11:29** (Edwards has 11:28), and **12:36** (Edwards has 12:31), which results from a correction.

[44] Comfort and Barrett, 503, cite Edwards's Ph.D. dissertation (which I have not seen), but refer to it (506) only with reference to the agreement between $\mathfrak{P}^{75}$ and B.

[45] Apart from my dissertation, the only citations of any these seem to be the IGNTP's of **5:30** and **12:24**, on which see the discussion below. None of the ten singular readings or the two corrections is cited in Swanson. Moreover, at 14:28 he has printed πᾳ̣τ̣ as though it were the remains of προc τον πατερα, although the *editio princeps* has π̣ᾳ̣τ̣ as remaining from ο πατηρ.

Support was found in von Soden for: Luke 4:41, 6:41, 8:7, 11:22a, 11:31b, 12:24, 12:29, 12:45a, 13:13, 13:30, 13:31, 14:8b, 14:25b, 15:6, 15:13, 15:22, 16:18, 16:22b, 16:31, 23:3, 23:12a, 24:47; John 1:26, 1:27, 2:10, 2:14, 2:24, 3:28, 4:9, 5:5, 5:16, 7:35b, 8:22, 8:34, 9:39, 9:41, 10:2, 10:9, 11:13b.

As a further control on the present study, the list of singulars was collated against B, W, Θ, 892, and 1241, and was also collated against $\mathfrak{P}^{45}$ and $\mathfrak{P}^{66}$. As a consequence, Luke 6:48a and 10:13a were found to be supported by W,[46] Luke 14:18, 17:28, and 23:2 were found to be supported by Θ,[47] and John 5:20 and 8:46 were found to be supported by 1241.[48] As usual, the collations did permit further accuracy and completeness in the textual citations. Six readings were removed because of evidence found in Nestle-Aland: Luke 14:32a,[49] 18:9;[50] John 4:37, 8:52, 9:21, 11:31b. And quite a few readings were deleted as a result of checking with the IGNTP edition of Luke (Luke 5:1, 8:32, 9:1, 9:42a, 10:13b, 11:22b, 11:46, 13:1a, 14:29, 15:19, 16:8, 17:4, 22:55, 23:8, 23:29a, 24:5, 24:28); in my dissertation many of these had been cited with support quoted in brackets. On the other hand, the IGNTP edition of Luke fails to cite the following readings in our list: **11:18**, **12:55**,[51] **14:1**, **14:32b**, **14:33**, **16:4**, **23:25**, **24:18**. Except for the last, which involves a correction, these are all quite minor readings (mostly orthographic singulars). And it seems to have an incorrect citation at the following two readings: **11:53** and **16:22a**. The IGNTP volume on the papyri of John fails to cite 7:12a, apart from the readings noted by Edwards. Lastly, the readings at Luke 8:38, 14:9, John 7:34, 10:12, 12:27 were asterisked because of the support that is cited by Swanson.

The final list of singular readings, then, is given in Appendix A, and consists of 88 readings from Luke and 78 readings from John, for a total

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[46] With respect to Luke 6:48a, Aland ("Neue neutestamentliche Papyri II," 6) cites support for $\mathfrak{P}^{75}$ from "D E H S^{c} Va [= V *al*]," thus ignoring that these witnesses have -ας instead of $\mathfrak{P}^{75}$'s -ης. Martini (*Il problema*, 51, 99, and 103) cites the variation here in three quite different ways, but (99) seems to place W in support of $\mathfrak{P}^{75}$. By the way, the microfilms permitted me to confirm the readings of 892 and 1241 (as given in the collations of Harris and Lake, respectively).

[47] Aland ("Neue neutestamentliche Papyri II," 10) cites Luke 14:18 as singular, as does Martini (*Il problema*, 49). In fact, since $\mathfrak{P}^{75}$ often replaces a plural verb with a singular verb, we may imagine that this may well be an example of coincidental agreement.

[48] Aland ("Neue neutestamentliche Papyri II," 16, 18) cites these readings as singular to $\mathfrak{P}^{75}$.

[49] Nestle-Aland[26] and Nestle-Aland[27] cite "*pc*" in support of $\mathfrak{P}^{75}$, but I have found no specific Greek manuscript that gives this support.

[50] Von Soden cites 543 as also having εξουθενουντες, but the microfilm confirms the IGNTP citation (*ex silentio*) of it as reading εξουθενουντας. The IGNTP also confirms Nestle-Aland's citation of T (i.e., 0139) as supporting $\mathfrak{P}^{75}$ here. Cronin and the IGNTP cite N as having -νωντας, but Swanson reports -νουντας (with **א**); the microfilm at this place is not quite clear, but -νωνταc seems to me more likely.

[51] Comfort and Barrett originally edited πνεοντα, but their revised edition has πνευοντα.

of 166.[52] Of these 33 are orthographic and 27 are nonsense singulars.[53] There thus remain 106 significant singulars.

Corrections

I have counted 116 corrections in $\mathfrak{P}^{75}$, of which 61 are in Luke and 55 are in John.

Martini's very useful list of corrections in Luke has 60 readings.[54] Martini includes the reading ωcπ̣ε̣ǫ̣[..]ǫ̣ι at 18:11 (my singular **18:11**), but this does not seem to be a correction.[55] On the other hand, Martini does not include 10:28 or 14:28.

A further point of comparison is the IGNTP volumes for Luke and John. Naturally, the edition of Luke makes no claim of completeness,[56]

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[52] A few more readings have been cited as singular by various writers, but in fact find support. Calvin L. Porter ("An Analysis of the Textual Variation between Pap75 and Codex Vaticanus in the Text of John," *Studies in the History and Text of the New Testament*, ed. Boyd L. Daniels and M. Jack Suggs [SD 29; Salt Lake City: University of Utah Press, 1967] 71–80) cites the following readings as singular: John 3:31–32 (p. 72; this "reading" is created by combining several variations), our asterisked 8:46 (p. 73; = 1241), 14:12 (p. 73; = H* Q), our asterisked 11:31b (p. 74; = 33), and 12:8 (p. 74; = Λ* 892^{s*} [*pc*]). On this last reading see n. 278 below.

Colwell ("Scribal Habits," 121) cites John 9:39 as singular (= 579 892 1071 *pc*), noting that this is just a harmonization to the context. By the way, on this reading see Michael Mees, "Unterschiedliche Lesarten in Bodmer Papyrus XV ($\mathfrak{P}^{75}$) und Codex Vaticanus aus Joh. 1–9," *Aug* 9 (1969) 379.

Kilpatrick ("Bodmer and Mississippi Collection," 43) includes among three "peculiar readings" of $\mathfrak{P}^{75}$ the reading ου cπειρουcιν ουδε θεριζουcιν at Luke 12:24, which in fact is also the reading of ς $\mathfrak{P}^{45}$ A B W Θ Ψ f^1 f^{13} *pm*.

Finally, Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," provides useful tables showing singular and sub-singular readings of $\mathfrak{P}^{75}$ in Luke (Table II, p. 34 = Epp and Fee, *Studies*, 262) and John (Table V, p. 37 = Epp and Fee, *Studies*, 265), with a valuable classification. Fee evidently ignores many readings that I have classified as orthographic or nonsense, and lists a few readings that have been corrected to agree with B.

[53] There are also 74 asterisked readings. Colwell, "Scribal Habits," 111, says that $\mathfrak{P}^{75}$ has 257 singular readings after removal of itacisms. In my dissertation I counted 191 singulars, with 38 orthographic singulars and 34 nonsense singulars. See also pp. 73–74 above.

[54] *Il problema*, "Lista n. 4," 170–172.

[55] Martini, ibid., 171, says merely: "appaiono vestigia di due o tre lettere," following Martin and Kasser, who state: "duarum litterarum vestigia videmus." There is nothing in these comments or on the plate to suggest a correction. Yet, Comfort and Barrett edit ωcπ̣ε̣ǫ̣ ⟦ ⟧, and comment: "A three-letter erasure remains that cannot be deciphered."

[56] The editorial practice is described in this way (IGNTP, *The Gospel According to St. Luke* 1:vi):

> Variations which are devoid of textual significance are normally omitted. These include itacisms, nu ephelkustikon, and spelling differences such as οὕτω~οὕτωc in the Greek evidence, and differences in the spelling of proper names (except in the case of those of Semitic origin). Variants which are clearly due to scribal aberration are also omitted. Ambiguous readings are not quoted.

The next to last sentence is not as precise as one might like, but this paragraph makes clear,

and a number of the corrections are admittedly quite trivial, extending even to common itacisms. In any case, we find that of the 61 corrections in Luke listed here, 41 are not cited in the IGNTP: 6:19, 7:22a, 9:21, 10:28, 11:5, 11:7b, 11:11,[57] 11:34b, 12:4, 12:10, 12:18, 12:28, 12:33, 12:39, 12:53, 13:16, 14:15, 14:18, 14:28, 15:12, 15:24, 16:21, 16:29, 17:1, 17:11, 17:14b, 17:22, 17:27, 18:11, 22:11, 22:26, 22:64, 23:2, 23:6, 23:21, 23:22, 23:26, 23:28, 23:35, 23:49, and 24:15. Some of these are doubtful, and some are certainly minor points (such as orthographic variation). But in 5 of these examples a correction is ignored in presenting the evidence of $\mathfrak{P}^{75}$: 9:21, 14:15, 17:1, 22:26 (where the reading without ο, which is clearly a correction, is cited as $\mathfrak{P}^{75vid}$), and 23:21 (where the reading of $\mathfrak{P}^{75*}$, λεγον, is cited as $\mathfrak{P}^{75}$, ignoring the correction to λεγοντες). Furthermore, in 12 examples the reading found in $\mathfrak{P}^{75*}$ or $\mathfrak{P}^{75c}$ is cited from other witnesses: 10:28, 11:11, 11:34b (doubtful), 12:18, 12:39, 12:53, 15:12,[58] 17:11, 18:11, 22:64, 23:2, and 23:22.[59] Surely here the evidence of $\mathfrak{P}^{75}$ would be an important addition to the other evidence. And of the 20 corrections that are cited, in two examples what has happened in the correction is incompletely cited: 9:22, and 11:31.

Among the more misleading examples are two where the reading of $\mathfrak{P}^{75*}$ is cited, but not the reading of $\mathfrak{P}^{75c}$, even though the correction is not to the ς text. In these places the reader would have no choice but to use an *argumentum ex silentio* to infer incorrectly that $\mathfrak{P}^{75c}$ has the ς text.[60] These examples are: 23:45, where $\mathfrak{P}^{75*}$ is correctly cited for του ηλιου εκλιποντος, agreeing with ℵ L 0124 (= 070) 579, but there is no citation of $\mathfrak{P}^{75c}$, even though the corrected text has του ηλιου εκλειποντος, thus agreeing with B 597 1012;[61] and 24:18. The first of these is more serious, of course, since the

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as does the apparatus, that the edition is not intended to provide all textual data even for important manuscripts. Cf. Aland's comment on this clause in his review of American and British Committees of the International Greek New Testament Project, ed., *The New Testament in Greek: The Gospel according to St. Luke* 1, 495–496.

[57] See chapter 4, n. 149, on the reading of 892 here.

[58] Incidentally, the reading of N here is reported not quite correctly in the IGNTP, which reports only that N* omits μερος. In fact, as the microfilm shows clearly, N* reads επιβαλλος, which was corrected into επιβαλλον μερος, as noted in Cronin's collation and in Swanson. Von Soden correctly cites επιβαλλος as the reading of N, following his general practice of reporting the first hand.

[59] Except for 10:28, which seems clear enough, the others are all noted by Martin and Kasser.

[60] At least that would seem to be the consequence of the fourth general principle of the edition (IGNTP, *The Gospel According to St. Luke* 1:vi).

[61] Like Swanson I have followed Tischendorf's 8th edition for the citations of C*, C^2, and C^3. Nestle-Aland, Aland's *Synopsis*, and the UBSGNT cite C^2 as combining the readings of C* and C^3 , i.e., as agreeing with 1365. The IGNTP cites C* for εκλειποντος, C^2 (as it seems) for εσκοτισθη ο ηλιος, and does not cite C^3. Even within C, this seems to be an exceptionally obscure place; see Tischendorf's note in his edition of C (327) *ad* 120 lines 3–4. And there are conflicting reports on some other evidence.

apparatus would indicate (if I am interpreting it properly) that $\mathfrak{P}^{75c}$ has the reading και εσκοτισθη ο ηλιος, thus providing the earliest evidence for that majority reading.

The IGNTP volume on John, which certainly does have the intention of completeness, comes much closer to that goal. Of the 55 corrections in John listed here, 8 are not cited in the IGNTP: 3:11, 4:5a, 6:50, 9:10, 11:41, 12:31, 12:36a (where $\mathfrak{P}^{75}$ is cited for ωc, as in Nestle-Aland), and 12:36b. While 6:50 is very uncertain, at the other places it at least seems that some correction has taken place; perhaps the clearest examples (cited by Martin and Kasser, at any rate) are 3:11, 4:5a (where surely *some* correction has been made, although the IGNTP simply cites $\mathfrak{P}^{75}$ for εερχεται), 9:10 (where the υ lacks its usual tail and extends too high), and 12:31 (where Martin and Kasser's "litt. imperfecte script." seems to me most probably a c). At 11:41, 12:36a, and 12:36b, maybe all one can say is that *something* seems to have been added or changed; Martin and Kasser say of the first simply "supra ηκου fortasse vestigia litterae,"[62] and, as far as I have found, the last two have been cited only by Edwards and in my dissertation (following her), although they look at least plausible to me. Moreover, the IGNTP fails to interpret adequately quite a few of the corrections that were made *in scribendo*. On the other hand, the IGNTP cites three corrections that I find too doubtful to cite, 1:22,[63] 7:3, and 9:16.[64]

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[62] "above ηκου probably remains of a letter."

[63] Although others have found no correction here, the IGNTP states that an original περι has been corrected by $\mathfrak{P}^{75*c}$ into υπερ. But the plate does not confirm this interpretation. For one thing, the ι at the end bears, as far as I can tell, no mark of deletion, so that the corrected reading would be υπερι. (Although I had already formulated my argument, I now see that this is noted by Barrett, "Reply to Parker's review," item 30. Comfort and Barrett do not indicate a correction here.) And the IGNTP must suppose that the left side of the original π has been extended into an υ. However, one would rather expect an υ to have been added, since otherwise one would have an υ and only a partial π; moreover, what we now see does not look very similar to our scribe's υ, which typically has the upper branches farther apart. But clearly there is something at the beginning of περι. My suggestion is that no correction has occurred, but that there is some imperfection in the papyrus or perhaps smudge of ink at this point. If one looks at the other side of this folio, where we have the end of Luke and the beginning of John, one will see at John 1:3 what also appears to be a blot of ink between the ν and ο of ουδε εν ο γεγονεν. I suspect that both of these (as well as other marks throughout) are not part of the scribe's work.

[64] The IGNTP (alone) states that $\mathfrak{P}^{75c}$ has deleted "punctis" the ο before ανθρωπος. Indeed, the plate shows what seem to be three dots around this ο. However, I am doubtful that these are really marks of deletion, rather than stray ink marks or imperfections. As far as I can tell, our scribe does not make deletions in this manner; rather, deletions are indicated either by a slanted line through the letter(s) if only one or two letters are involved, or if longer texts are involved by enclosing marks and perhaps also dots above the line. The exceptions I have noted are: Luke 7:22a (a dot above one letter and apparently a slash also), 11:7a (3 dots above 3 letters), 17:14b (dot and slash), 22:11 (dot and slash), 23:6 (erasure of 2 letters); John 5:22a (dot and slash), 8:46 (dot and slash). And at John 1:44 the original Δ is enclosed by three small slashes with the Θ written above.

There are 3 places where an original cοι has perhaps been altered to cου: John 5:11, 7:3, 9:10. These are all noted in the *editio princeps*,[65] and I included them in my dissertation. The IGNTP, however, cites only the first two, although the third one is relatively clear: just as at 5:11 the upper arms of the Y start at the top edge of the line, showing that they were added after an original I had been completed. But Comfort and Barrett do not show any of these corrections, and read simply cου at 5:11 and 9:10, and cοι at 7:3. At 5:11 and 9:10 it still seems to me most likely that cου is a correction from cοι.[66] However, 7:3 does look rather different, and indeed it appears that Comfort and Barrett are correct in asserting that "the iota simply has a diaresis over it."[67] So I have removed 7:3 from my list.[68]

I have also compared my list of corrections with the transcription in Swanson's volumes for Luke and John. The following corrections are not cited: Luke 6:19, 7:22a, 10:28, 11:5, 11:7b, 11:11, 11:34a, 11:34b, 12:10, 12:33, 14:15, 14:18, 14:28, 15:24, 16:21, 17:22, 17:27, 22:64, 23:2, 23:21, 23:28, 23:49; John 1:21, 1:33, 1:40, 3:11, 3:16, 4:38, 5:11, 5:19, 5:22b, 5:30, 6:50, 8:41, 8:56, 9:10, 10:10, 11:41, 12:31, 12:36a, 12:36b. Moreover, Swanson erroneously cites the correction at John 1:4 twice, for ζωη ην *prim.* and *sec.*, and also erroneously cites $\mathfrak{P}^{75*}$ as having υμιν at John 3:3 in agreement with $\mathfrak{P}^{66*}$.

Turning to Comfort and Barrett we find that the following corrections are not cited: Luke 7:22a, 10:28, 11:5, 11:7b, 11:11, 11:34a, 12:10, 12:33, 14:15, 14:18, 14:28, 15:24, 16:21, 17:27, 22:64, 23:2, 23:6, 23:21, 23:26, 23:28, 23:49; John 1:21, 3:11, 4:38, 5:11, 5:30, 6:50, 9:10, 10:10, 11:41, 12:31, 12:36a, 12:36b. On the other hand, they report the following corrections that I do not accept: Luke 8:15,[69]

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[65] See also the discussion by Martin and Kasser, *Papyrus Bodmer XIV*, Introduction, 20.

[66] As stated also in Aland's collation, "Neue neutestamentliche Papyri II," 16 and 18.

[67] Barrett, "Reply to Parker's review," item 30. As a further complication note that Nestle-Aland reports on a correction by $\mathfrak{P}^{75}$ at 7:3 as part of the apparatus for the reading cου τα εργα α. In Nestle-Aland[26] (and in Aland's *Synopsis*) we read that $\mathfrak{P}^{66.75(*)}$ B support the text, and I would interpret this to mean that $\mathfrak{P}^{75c}$ has cου (and presumably $\mathfrak{P}^{75*}$ has cοι). However, in Nestle-Aland[27] we read that $\mathfrak{P}^{66.75(c)}$ B support the text, and I would interpret this to mean that $\mathfrak{P}^{75*}$ has cου (and presumably $\mathfrak{P}^{75c}$ has cοι). Indeed in Appendix II we find: "*ut txt, sed* cοι $\mathfrak{P}^{75c}$." (Nestle-Aland[25] reports simply that $\mathfrak{P}^{66.75}$ B read cου τα εργα, with no indication of a correction.) Aland's collation ("Neue neutestamentliche Papyri II," 17) says that $\mathfrak{P}^{75*}$ has cοι and $\mathfrak{P}^{75c}$ has cου, thus agreeing with what seems to be the implication of Nestle-Aland[26] against the explicit statement of Nestle-Aland[27]. Whether the report in Nestle-Aland[27] reflects confusion or ongoing re-evaluation of a difficult place is unclear to me.

[68] For the record the textual evidence there apart from $\mathfrak{P}^{75}$ seems to be: cου *sec.* ς $\mathfrak{P}^{66}$ $\aleph^{c}$ B L W Ψ 070 0105 0250 f^{13} 33 *rell* (*et* cυ *ante* ποιεις *add.* 348 477 495 1216 1279 1579 | *om.* $\aleph^{*}$ D U 7 138 659 660 1241 *pc* it $sy^{s.c.p}$ sa^{mss} pbo bo^{ms} (*item sed* cυ *ante* ποιεις *add.* G Θ f^{1} 205 291 485 565 1071 1675 [*pc*]).

[69] They state: "οιτινες εν was written over an erasure that cannot be deciphered." I would see the ε in οιτινες as slightly damaged, but not corrected.

18:11,[70] 22:52,[71] 22:55;[72] John 9:7,[73] 10:8,[74] 12:31.[75] And at a few places they report the readings imprecisely: Luke 9:22, 11:31, 24:18; John 4:5a (they state that ται of εερχεται has been deleted, whereas it seems to be the reading of $\mathfrak{P}^{75c}$), 4:42 (where they fail to note the *in scribendo* correction), 6:54 (they report $\mathfrak{P}^{75*}$ as having τον), 8:18 (they report simply the deletion of περι εμου).

In conclusion, let me note that in my dissertation I failed to cite Luke 11:11 and John 1:21. The correction at Luke 11:11 was noted in Martin and Kasser's edition ("o fortasse insertum") as well as in Martini's "Lista n. 4," and is now found as well in Nestle-Aland[27] (but not in earlier editions, or the IGNTP, or Swanson, or Comfort and Barrett, or Aland's article). John 1:21 is noted for the first time in the IGNTP, and the plate confirms it.[76]

Almost all of the corrections are certainly by the scribe himself, and I have counted 23 instances where the scribe's work is unmistakable: Luke 9:22, 12:53, 16:21, 17:27, 24:18, 24:26;[77] John 1:4, 1:10, 1:21, 1:26, 1:33 (it seems), 1:44, 3:11, 4:5b, 4:42, 5:45, 6:54, 6:59, 7:43, 8:18, 10:40, 11:3, 12:31.[78] Many of the other corrections are also probably by the first hand, and in fact the IGNTP volume of John assigns the following additional corrections to its

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[70] See n. 55 above.

[71] The dot that they report above the first ε of αρχιερεις, "possibly indicating" a correction to αρχιρεις, seems to me rather a stray ink mark, as was thought by Martin and Kasser: "punctum super ε fortuitum videtur."

[72] The gap observed by them is probably the result simply of the scribe's skipping a defective place in the papyrus, as reported by Martin and Kasser, *Papyrus Bodmer XIV*, 14.

[73] They report that ωις was changed to εις. The plate gives some support to this view, but I suppose instead that there has been some damage.

[74] They say that "αυτοι was changed to αυτ$\overline{\omega}$." But I see no reason to believe that the ω has been corrected, and what they evidently take as the original ι I would see rather as either a stray mark or part of the vertical fibers of the papyrus.

[75] They assert: "τυ was changed to του by adding ο superlinearly." But this alleged ο seems rather to be an imperfection in the papyrus, and the original ο (although only partly preserved) can be discerned at the right end of the τ, written small as is the scribe's custom.

[76] Also, in my dissertation (692) I cited (without discussion) another correction at John 8:19 (similar to the correction of ουτε *prim.*): ουτε *sec.* $\mathfrak{P}^{75*}$ ς *rell* | ουδε $\mathfrak{P}^{75c\ vid}$ T Or^{pt}. This is not cited anywhere else, and further examination of the plate leads me to believe that whatever I thought I saw there was not a correction.

[77] Kenneth W. Clark, "The Theological Relevance of Textual Variation in Current Criticism of the Greek New Testament," *JBL* 85 (1966) 15, says that "a corrector" later changed βασιλειαν to δοξαν at Luke 24:26; Clark has apparently misinterpreted Martin and Kasser's note ("correxit librarius") as not referring to the scribe.

[78] I may note also that the point after ουδε εν at John 1:3–4 is said by Aland, "Über die Bedeutung eines Punktes," 170 = "Eine Untersuchung," 189 (reprint, 369), to have been added by the original scribe after the first writing, since there is less room around the point than elsewhere although the writing seems no different. Comfort and Barrett state simply: "Midpoint was added by corrector." (See Supplementary Note 2 and chapter 7, n. 615, for van Minnen's comments about this point.)

"*c": 1:18,[79] 1:40, 2:4, 2:20, 4:27,[80] 5:30, 6:17,[81] 8:14. And Edwards assigns John 12:36b to the scribe. At the very least these seem to be consistent with the first hand, although the writing is sometimes unclear from the plate. Also, I have revised the assignments in my dissertation at several places (where I had merely "$\mathfrak{P}^{75c}$") to agree with the IGNTP's assignment to the first hand.

Moreover, there are 5 corrections that appear to be by later hands, as will be discussed further below. The corrector whom I call "man 2" seems to have made the corrections at Luke 11:31, 17:14a, and John 5:5. And another corrector, whom I call "man 3," has added some illegible letters at Luke 11:34b and John 11:41, although I am not confident that these are by the same hand.[82]

Considering the 111 corrections that are certainly or probably by the scribe,[83] we see that most of them are of obvious scribal blunders, and most of the corrections are to the reading found in B.[84] Indeed, where the correction is not to the reading found in B (or B*), we almost always have merely a common orthographic variant or a correction to the reading

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[79] The only marks here are the slashes (two and one).

[80] It is especially difficult to see how the slash through the ι could be identified.

[81] All that remains of the correction is the left supralinear deletion mark, which seems hardly assignable, but the IGNTP cites the correction as from $\mathfrak{P}^{75*c}$. On the other hand, at John 8:18, where both the left and right marks are extant, the IGNTP cites merely $\mathfrak{P}^{75c}$. At the latter place the fact that the correction was made *in scribendo* justifies the ascription to the scribe.

[82] Recall that I ignore three marginal additions; see n. 30 above.

[83] In some of these places, of course, one may be in doubt as to whether the scribe actually made the correction. Deletions are always problematic, but even additions may not be clear. For example, Finegan, *Encountering New Testament Manuscripts*, 124, says of the correction at John 1:4: "Because the Eta inserted above the line is written slightly differently and more heavily than the Eta in the line, it may be supposed that this correction was made by a person other than the original scribe." I believe, though, that the difference in writing here is probably just a consequence of the requirement of inserting a letter in a restricted space, and that the scribe himself made the correction, as the IGNTP cites. Indeed, the difference in writing is very small. Cf. the comments by Fee concerning the writing by the scribe of $\mathfrak{P}^{66}$ during his correcting, cited at p. 421 above. The methods used by the scribe to indicate corrections generally are briefly noted by Martin and Kasser, *Papyrus Bodmer XIV*, 23, and Martini, *Il problema*, 60.

[84] Cf. Martini, *Il problema*, 61–62. Note, by the way, that at Luke 6:38, 12:28, 17:11, 24:15, and John 8:50, $\mathfrak{P}^{75c}$ goes to the reading found in B* and B^3 corrects to the reading found in $\mathfrak{P}^{75*}$, although each of these five readings involves only an orthographic change. See also the correction at John 7:43. For information on the correctors of B, I have relied on Tischendorf, ed., *Novum Testamentum Vaticanum* (Leipzig: Giesecke and Devrient, 1867). Tischendorf notes (p. xxviii) concerning B^3, a corrector of the tenth or eleventh century:

> Praeter alia autem quae secundus ille corrector ad exemplar suum redegit, egit hoc ut rem grammaticam antiquissimae scripturae propriam reformaret. Curavit ν ἐφελκ. eliminandum ante consonam, supplevit ante vocalem; ει et ι inter se confusa ad legem grammaticorum exegit, item αι et ε; …

found in almost all manuscripts.[85] The only exceptions to this rule are: Luke 23:47 (where the original reading is supported by **א** B D L R Ψ 070 892 1047 1241 *pc*), John 1:21 (where only C* Ψ 33 *pc* support the correction), John 1:33 (where only C* sa support the correction), John 5:47 (where $\mathfrak{P}^{66}$ B V Π* 235 1071 1604 [*pc*] support the original reading), as well as those eight readings where the correction has introduced a singular: Luke 10:31 (= **10:31**), 13:16 (= **13:16**), 23:6 (= **23:6**), 24:18 (= **24:18**); John 1:10 (= **1:10**), 4:5a (= **4:5**), 8:19 (= **8:19**), 12:36b (= **12:36**),[86] as well as Luke 18:9 (= the asterisked 18:9). These data suggest that there was little if any attempt to revise the text by a second exemplar, and indeed no systematic correction at all.[87]

The quantity of corrections is nevertheless large enough that Martin and Kasser's characterization of them as "peu fréquentes" is rather misleading.[88] It is true, of course, that the 111 corrections made by the scribe of $\mathfrak{P}^{75}$ are far fewer than the 464 made by the scribe of $\mathfrak{P}^{66}$ (with considerably less text). And Martini utilizes this comparison to justify his assertion: "Le correzioni in Bodmer XIV non sono molto numerose."[89] But what then are we to make of the fact that the scribe of $\mathfrak{P}^{45}$, with almost half the text of $\mathfrak{P}^{75}$, has only 12 corrections? Or what are we to say of the fact that the scribe of $\mathfrak{P}^{46}$, with almost 50% more text, made only 109 corrections? It does seem that $\mathfrak{P}^{75}$ has a reasonably low rate of correction, but its rate is clearly not the lowest of the early papyri, even if its rate is

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[85] These are: Luke 18:9 (orthographic), 23:26 (almost all; see n. 101 below on the reading of B), 23:35 (almost all); John 1:26 (spelling of ιωαν(ν)ηc), 7:43 (orthographic), 8:41 (almost all), 10:40 (spelling of ιωαν(ν)ηc), 12:36a (almost all).

[86] According to the *editio princeps* $\mathfrak{P}^{75}$ simply reads γενη|[cϑ]ε, and this report is followed by Comfort and Barrett, although the IGNTP has γενη[ ]ϑε. But the correction is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 210, who says: "In the Bodmer photograph it [the added ν] looks like a smudge. It is quite clear in the infra-red photograph in the British Museum. Viewed in the papyrus through three magnifying glasses, it seems to be the word of $\mathfrak{P}^{75scr}$." (Edwards, 203 n. 43, thus designates a correction "made by the scribe.")

[87] Cf. Martin and Kasser, *Papyrus Bodmer XIV*, 24: "Une revision méthodique du texte n'est cependent guère probable en présence des imperfections qui subsistent." Colwell, "Scribal Habits," 117, similarly notes: "There is no evidence of revision of his work by anyone else, or in fact of any real revision, or check. Only one out of five of his singular readings (including nonsense readings) is corrected. The control had been drilled into the scribe before he started writing."

In my dissertation (539) the sentence in the text had "no attempt," which is quoted approvingly in Comfort and Barrett, 506. Further reflection on the exceptions cited in the text (some of which I had overlooked or had read differently) has caused me to revise my assertion.

[88] *Papyrus Bodmer XIV*, 19: "infrequent."

[89] *Il problema*, 60: "The corrections in Bodmer XIV are not very numerous." See Martini's n. 1 for his figures for $\mathfrak{P}^{66}$, the only other papyrus which he mentions in this context. Martini is, of course, referring only to the Lukan text of $\mathfrak{P}^{75}$, but the rate of correction is about the same in John. More precisely, excluding later hands, there are 58 corrections in Luke, at the rate of 1.2 per N-A page, while there are 53 in John, at the rate of 1.4 per N-A page.

lower than that of the papyrus that is most extensively corrected. In fact, $\mathfrak{P}^{75}$'s rate is much lower than those of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{72}$, a little lower than that of $\mathfrak{P}^{47}$, but rather higher than that of $\mathfrak{P}^{46}$, and much higher than that of $\mathfrak{P}^{45}$.[90]

Let us turn to the classification of the 111 corrections by the first hand.[91]

Corrections in scribendo[92]

As many as 9 of the corrections appear to have been made immediately during the course of copying.[93] Twice (Luke 17:27 and John 12:31) the scribe seems to have caught his error in the middle of a letter.

Luke 16:21 The original reading is unclear, but since the scribe has been able to repair the error on the line it is likely that he had not continued onto the next page.

Luke 17:27 The scribe seems to have made a forward leap from the occurrence of ηcθιον επεινον in vs. 27 to the one in vs. 28,

[90] See the figures in Appendix D for the absolute rates of correction.

[91] Martini, *Il problema*, 61, presents a different scheme of classification of the 58 (as he says) corrections by the first hand in Luke. First, he classifies 21 of these as "emendazioni da 'lapsus' verso B." Martini places there 11:31 (which I ascribe to the second hand); 13:16 and 24:18 (which create singular readings); 16:29, 17:14b, and 23:22 (which I consider significant variations); and 17:27 (corrected *in scribendo*). I classify the other 14 corrections as either orthographic or corrections of nonsense readings (6:44, 9:21, 11:5, 11:7b, 11:53, 12:4, 12:10, 14:18, 15:24, 17:22, 22:11, 22:64, 23:21, 23:28). Second, he classifies only 23:35 among the "emendazioni da 'lapsus' non nel senso di B"; but I classify that as orthographic. Third, he has 8 "emendazioni da itacismi verso B": 7:22a, 10:24, 11:34a, 12:28, 17:11, 23:45, 23:49, and 24:15. I include these among the orthographic variations where both the original and the corrected reading have more or less substantial support. Fourth, Martini classifies 18 corrections as "emendazioni da lezioni teoricamente ammissibili verso B." I classify 7 of these as corrections to B where one might postulate a second exemplar (7:22b, 9:57, 11:11, 12:18, 12:53, 13:27, 14:23), and another 3 among the orthographic variations where both the original and the corrected reading have more or less substantial support (6:38, 11:18, 15:12). And the remaining 8 I view simply as corrections of significant readings (9:22, 11:7a, 12:39, 17:1, 18:11, 22:26, 23:2, 24:26). Fifth, Martini finds 6 "emendazioni da lezioni di B in lezioni non di B": 10:31, 17:14a, 18:9, 23:6, 23:26, 23:47. Only the last of these do I consider a correction away from B: 17:14a is by the second hand (as Martini goes on to say); 23:26 is classified as orthographic (where B also departs from its *Vorlage*); and 10:31, 18:9, and 23:6 create singular (or asterisked) readings. Sixth, and finally, Martini cites 5 "casi incerti": 6:19, 12:33, 14:15, 16:21, 18:11. Two of these I also find unclear (6:19, 12:33), as well as 16:21, although I think that the last was probably corrected *in scribendo*. I count 14:15 as orthographic, and the last "correction" is what I count as the singular **18:11** (see n. 55 above).

[92] See chapter 4, n. 65.

[93] Martin and Kasser, *Papyrus Bodmer XIV*, 24, note: "Quant aux corrections, certaines d'entre elles, en tout cas, ont dû être faites de suite, au cours de la transcription, par le copiste lui-même." And they then refer to Luke 24:18, John 4:42, and John 12:31. I am not, however, sure about when the correction at Luke 24:18 was made, although it is clearly by the scribe, as discussed below. Martini, *Il problema*, 60, says that it is "probabile che almeno alcune delle correzioni siano state fatte durante la trascrizione stessa," but cites (60–61) Luke 24:18 as his only example. But he, like Martini and Kasser, misinterprets what occurred there, as noted below. See Martini further on the corrections in general, 60–62, and his "Lista 4," 170–172.

and thus have started to continue with ηγοραζον; but the scribe caught his error after writing the left vertical and the horizontal of η, and before writing the right vertical, thus apparently noticing the error while in the middle of a letter. He then changed the η into an ε and continued with εγαμουν κτλ.

John 1:21 The scribe apparently started to write cου (a sound error for cυ, perhaps occasioned by the preceding ουν), but completed only co before catching his error, correcting to cυ, and then continuing with ηλειαc κτλ.

John 3:11 The scribe at first duplicated α (of αμην), but then changed it to a μ and continued writing the word.

John 4:42 The scribe first wrote τη τε γυναικι ειπαν, substituting ειπαν for ελεγον (perhaps recalling ειπεν from vs. 39), caught his mistake precisely at that point, deleted ειπαν with dots, and then proceeded with ελεγον οτι κτλ. It is totally implausible that the scribe actually wrote τη τε γυναικι ειπαν ελεγον οτι κτλ., and then went back and deleted ειπαν. The original reading was thus not an addition of ειπαν after γυναικι (as Aland has it[94]), or a substitution of ειπαν ελεγον for ελεγον (as the IGNTP and Swanson have it); rather it was a substitution of ειπαν for ελεγον, which was corrected as soon as it was made. This is indeed the interpretation of the original editors.[95]

John 6:17 The scribe seems to have first written ηδη, apparently repeating it from earlier in the verse (or perhaps momentarily losing his place), caught his error at this point,[96] deleted the ηδη, and then proceeded with ουπω προc αυτουc κτλ.[97] Although the correcting activity is very similar to what has occurred at 4:42, there the initial error was the substitution of the synonym ειπαν for ελεγον, while at 6:17 the initial error was the addition of ηδη after και.[98]

John 8:18 The scribe at first either started to omit μαρτυρει (perhaps by a scribal leap, και μαρτυρει περι εμου), or started to write the transposed περι εμου μαρτυρει. However, at some point after writing περι εμου but before proceeding with ο πεμψαc he caught his error, made the correction by deleting περι εμου, and then continued with μαρτυρει περι εμου. It seems to me implausible that the scribe wrote περι εμου μαρτυρει περι εμου ο πεμψαc κτλ., and later deleted the first περι εμου. It is thus

[94] "Neue neutestamentliche Papyri II," 15.

[95] Martin and Kasser, *Papyrus Bodmer XIV*, 24. Comfort and Barrett merely note the deletion of ειπαν. One may compare the correction by $\mathfrak{P}^{66}$ at John 16:25.

[96] Since there is a gap in the papyrus here (we now see ηδη[ουπ]ω), it's possible that the scribe went a letter or two past ηδη before noticing his error.

[97] Finegan, *Encountering New Testament Manuscripts*, 107, calls the second ηδη "probably an inadvertent repetition" of the first, but seems to think that the scribe continued past ουπω before correcting; this is indeed possible, and the correction need not have been made *in scribendo*.

[98] The IGNTP presents this correction as "ουκ: ηδη [3] $\mathfrak{P}^{75*}$; [3]ω $\mathfrak{P}^{75*c}$." This misleadingly suggests that the original reading was ηδη [ουπ] or ηδη [ουκ], I suppose.

incorrect to cite $\mathfrak{P}^{75*}$ as adding περι εμου after και, as do Aland[99] and the IGNTP.

John 11:3 The scribe completed writing ασθενει of vs. 3, and then lost his place and returned (by a backwards leap, λαζαρος ησθενει απεστειλαν … φιλεις ασθενει ακουσας) to ησθενει of vs. 2. He then proceeded with απεστειλαν … αυτον of vs. 3, at which point he noticed the repetition, deleted the repeated words, and proceeded correctly with ακουσας of vs. 4.

John 12:31 While writing εκβληθησεται the scribe started to make a leap omitting a syllable (εκβληθησεται) and after εκβλη started to write c, making the top loop and the vertical line but not making the bottom loop. While making the vertical line he noticed his error, changed the incomplete c to θ, and continued with the correct reading.[100]

The initial errors here may be classified as follows (where the direction is toward the original reading):

Orthographic:	John 1:21 (σου); this is υ > ου.
Forward leap:	Luke 17:27 (ησθιον επεινον εγαμουν … ησθιον επεινον ηγοραζον [vs. 28]); John 12:31 (εκβληθησεται).
Backward leap:	John 11:3 (λαζαρος ησθενει απεστειλαν … φιλεις ασθενει ακουσας [vs. 2]).
Dittography:	John 3:11 (αα).
Substitution:	John 4:42 (ελεγον > ειπαν).
Transposition or omission:	John 8:18 (περι εμου μαρτυρει).
Unclear:	Luke 16:21; John 6:17.

As with the corrections *in scribendo* by $\mathfrak{P}^{66}$, these corrections have frequently been cited misleadingly; what has happened at John 4:42 and 8:18, in particular, has been especially obscured, and various pseudo-readings have been assigned to $\mathfrak{P}^{75}$.

Corrections of Insignificant Readings

Let us turn next to the corrections of original readings that have little or no support. There are the following 26 corrections where the original reading is an orthographic variant of the corrected reading (these are cited in the direction toward the original reading):

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[99] "Neue neutestamentliche Papyri II," 18.

[100] See Martin and Kasser, *Papyrus Bodmer XIV*, 24; however, there and in their apparatus they refer merely to a letter that was incompletely written. Similar internal leaps create a nonsense reading at Luke 9:10 and a reading supported by 472 at Luke 15:13; and one has been corrected afterwards at Luke 12:4.

Omission of intervocalic γ:	Luke 23:26 (απηαγον).[101]
δ > τ:	John 5:22b (τεδωκεν). (See also the correction at John 8:19 [= John **8:19**].)
Addition of final -ν:	John 3:3 (γεννηθην; perhaps influenced by the surrounding occurrences of ν).
Omission of medial ν or μ:	Luke 11:53 (ηρξατο; this would be nonsense); John 4:52 (κοψοτερον).
Omission of final -c:	Luke 22:64 (τι), 23:28 (θυγατερε).
Omission of medial c:	John 7:43 (cχμα).[102]
λ > λλ:	John 5:6 (πολλυν).
μ > μμ:	Luke 22:11 (καταλυμμα).
ι > ει:	John 5:22a (κρεινει), 8:46 (αμαρτειαc).
υ > οι:	John 2:4 (cοι), 2:20 (cοι).[103]

[101] As Martini, *Il problema*, 61, notes, the correction here goes against B. It seems likely that B has just made an internal leap within the majority text (απηγαγον), and hence that both B and $\mathfrak{P}^{75}$ made independent errors in copying this word that stood in both their *Vorlagen*. Indeed, von Soden, *Die Schriften, Untersuchungen*, 908, cites B's reading among its "*Silbenauslassungen*, die zum grössten Teile durch gleiche Anfangsbuchstaben aufeinanderfolgender Silben veranlasst sind."

On the other hand, Martini, *Il problema*, 144, refers to von Soden, but contends that "in realtà l'imperfetto corrisponde molto meglio alla situazione," although one might think that such correspondence could have facilitated B's reading. But Martini goes on to say that "un esame attento del facsimile di $\mathfrak{P}^{75}$ porterebbe a pensare … che la lezione della prima mano era identica a quella di B: sopra la α è visibile un trattino che non si saprebbe spiegare che come un resto del γ eraso; tuttavia solo un esame dell'originale potrebbe confermare questa ipotesi."

However, the plate is, I believe, clear enough. The mark to which Martini refers is in fact the upper portion of the A, which the scribe sometimes writes more or less vertically, as can be seen in several examples on the same page. The horizontal line of the inserted Γ ends at about two-thirds the height of the A, and the scribe avoided extending the line into the A itself, but instead completed his writing with a very brief downward stroke of the pen. (Indeed, if a Γ were originally where the A is now, the scribe must have written ΑΠΗΓΟΝ, since the final ΓΟΝ are clear.)

Martini thus seems mistaken in thinking that "è anche possibile che la prima mano [of $\mathfrak{P}^{75}$] avesse απηγον" (ibid., 171), and therefore (ibid., 61) considering this as a correction *from* the reading of B.

[102] Both $\mathfrak{P}^{75*}$ and B* wrote cχμα here, which was then corrected in both manuscripts (by B^3 and $\mathfrak{P}^{75\ man\ 1}$), as noted by Colwell, "External Evidence," 6. Abbott, *Johannine Grammar*, §1961, cites B's slip as an example of its frequent errors with O and C. $\mathfrak{P}^{66}$ makes the same error at John **9:16b**, but did not correct it. (See p. 504 above for an example where $\mathfrak{P}^{66}$ has the better of it.)

[103] What is intended by the correction at John 2:4 is not quite certain. What is clear is that an original cοι (otherwise unattested) has been corrected by placing a line through the ι and writing an υ over and between the ο and ι. What is not so clear is whether the ο is also meant to be deleted. The editors cite the reading as cου after correction, but then add in their note, "ο fort. quoque obliteravit librarius." They also refer to their discussion at *Papyrus Bodmer XIV*, 20, where they discuss confusions of the second person singular pronoun, and note: "Plus surprenante est la correction de II 4 où le datif initial correct a été transformé en nominatif ou génitif par une surcharge." And in this discussion the editors cite the quite similar correction at John 2:20, where they believe that the correction is from cοι to cυ, and of which they say: "En II 20 cοι leçon originale est surmonté d'un υ; le correcteur, évidemment, entendait restituer le nominatif." Certainly the corrections at 2:4 and at 2:20 are strikingly similar. The IGNTP treats them both as corrections from cοι to cυ, and I have followed that edition. However, Comfort and Barrett consider them to be corrections from cοι to cου and

ου > οι:	John 5:11 (cοι), 9:10 (cοι).
ε > η:	Luke 12:10 (ηρει).
ε > ει:	John 4:27 (ειπειν).
αι > οι:	Luke 14:18 (cοι).
ω > ο:	Luke 15:24 (απολολοc).
ο > ω:	Luke 23:35 (ουτωc).[104]
α > ο:	John 4:38 (κεκοπιακοcιν),[105] 5:30 (αλλο; here there was likely grammatical confusion, as in the midst of neuters the scribe wrote the neuter αλλο).[106]
ο > α:	Luke 14:15 (αcτιc).[107]
α > ω:	Luke 17:22 (μιων); John 4:13 (πωc).

There are 20 nonsense readings:

Dittography:
Luke 6:44 (cυλλεγουcιν cυλλεγουcιν, by a backward leap from cυλλεγουcιν cυκα to ακανθων cυλλεγουcιν); John 3:2 (cημεια α).

Omitted letters:
Luke 9:21 (omit λ),[108] 11:7b (omit ι), 12:4 (omit θη, by a leap: φοβηθητε), 23:21 (omit τεc);[109] John 1:4 (haplography of η), 4:47 (omit ται), 6:59 (omit γη).

Omitted words:
John 4:5b (omit ουν εις πολιν της caμαρειαc).[110]

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cυ respectively, and this may be what has occurred. And Swanson treats 2:4 as to cου and 2:20 as to cυ.

[104] Again the correction is not to B, as Martini, *Il problema*, 61, notes, giving this as the sole example of "emendazioni da 'lapsus' non nel senso di B." Indeed, B has a singular reading here (with υιοc instead of ουτοc, as has D in its own singular reading), and I would suppose that B has departed from its *Vorlage*. Martini, ibid., 143, counts B's reading here among its "errori probabili."

[105] This is very difficult to discern from the plate, and Comfort and Barrett do not cite it. But the *editio princeps* notes it, the IGNTP follows with "teste ed. pr.," and I follow too.

[106] Cf. the singular reading John **4:14**. There as here the word is followed by το, and we may have simply anticipation of the final ο.

[107] Martin and Kasser, followed by Martini, *Il problema*, 171 (see also 61), say merely that ο is written over an erasure. (And the IGNTP, Aland's *Synopsis*, Nestle-Aland, Swanson, and Comfort and Barrett simply cite $\mathfrak{P}^{75}$ for οcτιc.) As in my dissertation, I think that the original letter was α.

[108] The omission of λ here is intervocalic, whereas Gignac, *Grammar* 1:107, refers only to its omission "before or after another consonant, usually a stop." Thus I count this as an omitted letter, while the βαcφημουcιν of $\mathfrak{P}^{72}$ at Jude **8b** and of $\mathfrak{P}^{72*}$ at Jude 10 is viewed as orthographic.

[109] Martin and Kasser do not cite the correction, and even put in their apparatus: "l. λεγον⟨τεc⟩." Aland, "Neue neutestamentliche Papyri II," 12, notes the correction to λεγοντες as by $\mathfrak{P}^{75c\ vid}$. The letters are very obscure, but the plate does suggest that *something* has been added, and one can make out at least most of the τ. Martini (*Il problema*, 162, 171) first cites the reading as Aland has it, but later calls it "molto incerto." The correction is not cited by Comfort and Barrett.

[110] It is very curious that **א*** omits ερχεται ουν εις πολιν της caμαρειαc, obviously by a leap after the previous δια της caμαρειας, while $\mathfrak{P}^{75*}$'s omission of only ουν … caμαρειαc has no evident cause. See the discussion of the correction John 4:5a below. Martin and Kasser print

Unclear:
Luke 6:19, 12:33, 14:28.

Other:
Luke 11:5 (αυτω > αυτη, perseverance from the preceding ειπη);[111] John 1:40 (πετρου > πετροc), 4:36 (χαιρη > χαιρων), 6:54 (το caρκα, influenced by το αιμα before and after),[112] 8:56 (ιδεν > ιδεη),[113] 9:6 (αυτου > αυτον), 10:10 (ει μη > τι μη).

Corrections of Significant Readings

Next we have 15 significant corrections (i.e., of readings that are not obvious slips) where $\mathfrak{P}^{75*}$ is singular or sub-singular:

Additions:
Luke 11:7a (μου, HarmCont); John 9:30 (δε).

Omissions:
Luke 9:22 (τη and ημερα),[114] 12:39 (δε), 17:1 (του), 18:11 (ωc), 22:26 (ο), 23:22 (εν); John 6:50 (φαγη).[115]

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the insertion mark as an ι with parentheses above it, but in their note say that this sign is "fortasse" just a repeated arrow; however, Swanson prints in his A apparatus: "εερχεταιι $\mathfrak{P}^{75*}$." The symbol after εερχεται is clearly just a mark of insertion.

[111] Martini, *Il problema*, 156, cites αυτο $\mathfrak{P}^{75*vid}$, and then adds "*vel* $\mathfrak{P}^{75*}$ αυτη?" (See also ibid., 171.) In my dissertation (685) I adopted αυτη, and still think that this seems more likely; I believe that one can see the remains of the left vertical of H at least.

[112] The *editio princeps* notes: "την corr. ex τον." Similarly, Comfort and Barrett state that "τον was changed to την by changing ον to η and adding ν superlinearly." But the scribe first wrote το (as the IGNTP notes), and then wrote η over ο and added ν above the line. In my dissertation (571–572 n. 81) I misinterpreted this correction as having been made *in scribendo*; but since ν (of την) is inserted above the line, the scribe must have at least begun with caρκα before correcting the article, and indeed could have made the correction at any time.

[113] Aland, "Neue neutestamentliche Papyri II," 18, cites ιδεη with "vid" appended, and this looks most likely to me. The scribe was perhaps influenced by the earlier ιδη and the later εχαρη, or perhaps simply confused the similar H and N. On the other hand, the *editio princeps* indicates that ν was substituted for ν, rather than for η. And Comfort and Barrett follow this reading, seeing in fact a two-stage correction from ιδεν to ιδε and then to ιδεν: "ἴδεν was changed to ἴδε by erasing ν; then the corrector added ν again superlinearly." This seems to me not excluded, but is of course a very curious procedure. Further, the IGNTP cites ιδη for $\mathfrak{P}^{75*}$, perhaps supposing that the ε was formed from the left vertical of the original η. But then I do not see the explanation of what seems to be the right vertical underneath the superlinear ν. This vertical seems to be unusually close to the following και in any case.

[114] Martin and Kasser's edition shows only the marginal addition of ημερα with no note on the τη, and accordingly Aland ("Neue neutestamentliche Papyri II," 7), Martini (*Il problema*, 170), Swanson, the IGNTP, Comfort and Barrett, and Nestle-Aland cite the correction as adding only ημερα. Yet, as noted in my dissertation (572 n. 81 [from 571]), it seems certain that τη was also added, since it entirely protrudes into the right margin. Thus, the correction was effected by adding τη at the end of line 4, noting with a superlinear mark the place where ημερα was to be added in line 5, and adding that word in the right margin.

[115] This is extremely unclear. Martin and Kasser say in their note: "punctum post αυτου fort. initium est primae litt. verbi φαγη super lineam scripti." Aland, "Neue neutestamentliche Papyri II," 17, says of φαγη: "über der Zeile hinzugefügt?" Only the extreme upper right portion

Transposition:
John 1:18 (εορακεν πωποτε > πωποτε εορακεν, 2 words).[116]

Substitutions:
Luke 17:14b (πορευθεντες > επορευθεντες), 23:2 (αυτου > αυτον), 24:26 (δοξαν > βασιλειαν, HarmCont);[117] John 5:19 (εαυτου > αυτου).[118]

Proper name:
Luke 16:29 (αβρααμ > αβραμ).[119]

Some of these readings are harmonizations to the context: Luke 11:7a (anticipated μου after παιδια), 24:26 (ελθης εις την βασιλειαν in 23:42);[120] John 6:17 (the scribe first repeated ηδη from the previous clause, just as he wrote εγεγονει [= the singular **6:17**] instead of εληλυθει). And some involve grammatical shifts: Luke 17:14b (added ε- to participle), Luke 23:2 (accusative of person after κατηγορέω);[121] John 5:19 (εαυτου > αυτου).

There are also 32 places where both the original reading and the corrected reading have more or less substantial support. But unlike what we find in $\mathfrak{P}^{66}$, such evidence often does not point to a correction to a second exemplar. For, as already noted, the correction almost always goes to the reading found in B. Since $\mathfrak{P}^{75}$ was copied from an exemplar that was very close to B, such corrections (at least for the most part) doubtless return the codex to the reading that should have been copied to begin with, but because of some error was not. Indeed, we can see that more than half (17) of such corrections involve very common scribal confusions. Here is the evidence:

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of the final letter of αυτου is visible. One can see two small dots of ink above it as well as a line below the first υ of ουρανου in the preceding line, and these could be the remains of an interlinear correction. And if there has been a correction, the likely word is φαγη, which is found in all other witnesses. The correction is not cited in the IGNTP or in Comfort and Barrett. Swanson does not note a correction, but remarks: "φαγη εξ αυτου cj." However, the space does not seem adequate for this (singular) transposition.

116 It is possible that the scribe first wrote θεον ουδεις πωποτε εορακεν under the influence of 1 John 4:12: θεον ουδεις πωποτε τεθεαται.

117 The plate shows unambiguously that the correction was made in the middle of the line by a superlinear addition and parentheses around the original word. See n. 450 below for Parsons's view.

118 This correction is cited by the IGNTP as "fortasse." But there seems little doubt that the ε was squeezed in later; Martin and Kasser, Aland ("Neue neutestamentliche Papyri II," 16), and Comfort and Barrett cite this correction with no qualification.

119 Cf. the same correction by $\mathfrak{P}^{66}$ at John 8:56.

120 As noted by Comfort and Barrett, 505; but they do not mention that this "singular reading" was corrected. Of course, besides Luke 23:42 similar expressions occur elsewhere, e.g., Matt 5:20, Luke 18:25, and John 3:5. See also pp. 702–703 below. Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 387, notes the unusual nature of $\mathfrak{P}^{75}$'s change at John **10:7**, and comments (n. 24): "Die am ehesten vergleichbare, aber bei weitem nicht so weitgehende findet sich in Lk 24,26: Das Synonym βασιλείαν $\mathfrak{P}^{75*}$ statt δόξαν $\mathfrak{P}^{75c}$ B. Charakteristischerweise wird der Fehler hier korrigiert."

121 The accusative is found in Rev 12:10 (with the genitive as a variant); Bauer, *Wörterbuch*, cites a papyrus of 161 B.C.E. for the same construction. Cf. the correction at John 5:45.

Orthographic:
Luke 6:38 (-νν- > -ν-), 7:22a (ι > ει), 10:24 (ει > ι), 10:28 (η > ει),[122] 11:18 (-λλ- > -λ-), 11:34a (ει > ι), 12:28 (ει > ι), 15:12 (-λλ- > -λ-), 17:11 (ει > ι), 23:45 (ει > ι), 23:49 (ει > ι), 24:15 (ει > ι); John 1:26 (-νν- > -ν-), 1:44 (ϑ > δ), 8:50 (ει > ι), 10:40 (-νν- > -ν-).

Haplography:
John 12:18 (ο οχλοc > οχλοc).

In all of these places, the correction is to the reading of B (or B*), except for John 1:26 and 10:40, both of which involve ιωαννηc. There the reading of $\mathfrak{P}^{75*}$ agrees with B alone or B and D alone, and it is plausible that $\mathfrak{P}^{75*}$ and B preserve the spelling found in their *Vorlagen*. If so, the corrections would be to the spelling in a second exemplar. However, there is a further, very interesting phenomenon, which is described by Metzger:

> The orthography of the name 'John' varies in a curious manner. In Luke it is invariably written with a single ν (Ἰωάνηc), and the same orthography appears at the beginning of the Gospel according to John [viz., 1:6, 1:15, 1:19]. At Jn 1^{26}, however, a second ν is added between the lines above the α and the ν (as also at 10^{40}), and thereafter the geminated form appears everywhere except at 3^{27} where, perhaps because of a distraction, the scribe reverted to his former habit.[123]

A similar pattern occurs with the place name Bethsaida: $\mathfrak{P}^{75}$ writes the place name as βηδcαιδα at Luke 9:10 and 10:13, corrects from βηδcαιδα to βηϑcαιδα at John 1:44, and then writes βηϑcαιδα at John 5:2 and 12:21.[124] The most likely explanation for both names seems to be that the scribe's

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[122] This is suggested by Aland ("Neue neutestamentliche Papyri II," 7).

[123] Metzger, "The Bodmer Papyrus," 202; in n. 2 Metzger aptly refers to the well-known peculiarity in the writing of this name as found in Codex Bezae, as referred to, e.g., by Nestle, *Einführung*, 175–176. Metzger's description basically follows Martin and Kasser, *Papyrus Bodmer XIV*, 22, although they do not mention the correction at John 10:40 (which is reported in their edition). Martini, *Il problema*, 98, cites the spellings of the name in Luke by various manuscripts, and then in n. 22 also refers to Codex Bezae as well as to the shift by the scribe of $\mathfrak{P}^{75}$ in John, citing the exception at 3:27 and the corrections at 1:26 and 10:40 (but called 10:41); see further Martini's wider discussion at 97–99, as well as his "I papiri Bodmer," 365. Aland, "Neue neutestamentliche Papyri II," 7, refers to $\mathfrak{P}^{75}$'s writing ιωανηc at Luke 9:49 (with only B D) as "Schreibereigenart," and then (14) comments on the correction at John 1:26 that the ιωανηc of $\mathfrak{P}^{75*}$ was so written "bisher immer," and that the ιωαννηc of $\mathfrak{P}^{75c}$ was so written "von jetzt ab!" Aland does not cite the spelling with one ν at 3:27 or the correction at 10:40.

See also the difference in spelling of this name by the scribes of Codex Sinaiticus, as reported by Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 33, and the earlier comments by Scrivener, *A Plain Introduction* 2:316. Finally, cf. Moulton and Howard, *Grammar* 2:102; Robertson, *Grammar*, 214; BDF, § 40.

[124] As noted by Martin and Kasser, *Papyrus Bodmer XIV*, 22. See especially Martini, *Il problema*, 116–117, who discusses the textual evidence concerning this name in Luke and John, calling (117) the correction at John 1:44 "il transito alla forma più corrente." See also the asterisked Luke 18:9 as discussed below, as well as pp. 534–535 above on John **5:2** in $\mathfrak{P}^{66}$.

exemplar(s) varied in the orthography, and the scribe initially carried over the spelling from Luke into John, but then caught his error, and subsequently followed the new spellings, except for what may be viewed as two slips with the name of John: John 3:27 and John 10:40 (which was also corrected).[125]

Possible Corrections to another Vorlage

There remain 15 corrections where one might postulate a second exemplar.[126] These are the examples where both readings have substantial support and the original reading is not quite so readily explained. We can classify these according to whether the original reading or the corrected reading agrees with B.

1. Corrections to B.

There are 10 such examples: Luke 7:22b,[127] 9:57, 11:11, 12:18,[128] 12:53,[129] 13:27,[130] 14:23;[131] John 3:16,[132] 5:45,[133] 8:14.[134]

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[125] King, "Notes on the Bodmer Manuscript of Luke," *BSac* 122 (1965) 239, suggests the use of a "different exemplar." Naturally, one can only speculate about whether the scribe was copying Luke from one exemplar and John from another (and perhaps others for the other Gospels?). Ultimately, of course, the individual Gospels have their separate textual histories, and divergent orthographies could have arisen at various points (including the autographs).

[126] The complete list is: Luke 7:22b, 9:57, 11:11, 12:18, 12:53, 13:27, 14:23, 23:47; John 1:33, 3:16, 5:45, 5:47, 8:14, 8:41, 12:36a.

[127] The added και agrees with the parallel at Matt 11:5.

[128] Perhaps the μου was originally added from the context. Von Soden cites 1573 as omitting τα γενηματα μου, but I assume that it also omits και, thus agreeing with 1010.

[129] It is interesting that in three manuscripts ($\mathfrak{P}^{75}$, **א**, and Δ) the same word was omitted and then later restored, by the original scribe of $\mathfrak{P}^{75}$, by **א**^{ca} according to Tischendorf, and apparently by the original scribe of Δ (as far as I can tell from the microfilm). Clearly the shift by Luke to the use of a possessive pronoun after a series of unmodified nouns caused these scribes to make νυμφην unmodified as well. In Codex Sinaiticus there was perhaps the added cause that νυμφην ends a line.

[130] The shift to λεγω υμιν just shifts to the usual idiom.

[131] See αυτου in vss. 17 and 21. $\mathfrak{P}^{75*}$ is supported by D *pc*, but I take this agreement to be coincidental; see n. 10 above.

[132] The IGNTP and Comfort and Barrett interpret the correction as going from επ αυτον to εις αυτον; the opposite direction was reported by Martin and Kasser, by Aland ("Neue neutestamentliche Papyri II," 15), and in my dissertation, while Swanson does not note it. This is a very close call. But the sequence from επ to εις now looks more probable to me, and it also seems more likely that the weakly attested reading (επ) would be corrected to the strongly attested one, rather than the other way round.

[133] This is perhaps another indication that the scribe was not sure about what case to use after κατηγορέω; cf. the correction at Luke 23:2.

[134] The IGNTP presents the correction as going from η to και; this should certainly be from και to η, as Martin and Kasser, Aland ("Neue neutestamentliche Papyri II," 17), Nestle-Aland, Aland's *Synopsis*, Swanson, and Comfort and Barrett cite. By the way, Nestle-Aland and Aland's

2. Corrections from B.

There are 4 such examples: Luke 23:47; John 1:33,[135] 5:47, 12:36a.[136]

3. Correction neither from nor against B.

There is 1 such example: at John 8:41 neither the original reading nor the correction agrees with B.[137]

The 10 corrections to B are probably also simply initial blunders (with coincidental support) corrected to the *Vorlage*. And at the other 5 places the reading of the correction does have notable early or Alexandrian support:

Luke 23:47 A C W Δ 33 579.
John 1:33 C* sa.[138]
John 5:47 ℵ A L 33 892.
John 8:41 ℵ^{c} C 33 892 1241.
John 12:36a $\mathfrak{P}^{66}$ Δ 892 1241.

Synopsis appear to be correct in referring to 700$^{v.l.}$ as having η; see Hoskier's note in *A Full Account*, 40, and also cix, where he says that the scribe "hesitanter habet" η.

[135] In my dissertation (562 n. 10 [from 561]) I misinterpreted the evidence here. Martin and Kasser had seen after the κα of κα|γω (at the beginning of vs. 34) only "vestigia imperfecta litterarum super lineam." Aland, "Neue neutestamentliche Papyri II," 14, suggests that the reading is either "+ κ̣α̣[ι πυρι" or "και [πυρι] ⟨ε⟩γω" with C* sa. (One must suppose that some typographical error has caused the two ways of writing και.) Now C* sa add και πυρι, but εγω for καγω is otherwise unknown. Aland's *Synopsis* and Nestle-Aland[26] cite C* sa for the addition of και πυρι at the end of vs. 33, i.e., before καγω of vs. 34, and Nestle-Aland[27] also cites $\mathfrak{P}^{75c\ vid}$ for this addition. Comfort and Barrett report: "Margin shows κα in a different hand, perhaps adding κα[ι πυρι] to the end of 1:33." So κα[ι πυρι] seems to be the most likely addition by $\mathfrak{P}^{75c}$, although it seems to me that the first hand made the correction, as is stated by the IGNTP, which at 1:34 cites at καγω: "+ κα[ ] post κα $\mathfrak{P}^{75*c}$." But this addition should of course go *before* the κα|γω. Indeed, I believe that one can see a slight trace of an insertion mark above the line before κα|γω, and the high point before that word seems to be squeezed in; perhaps it was made at the same time as the correction.

[136] According to the *editio princeps* $\mathfrak{P}^{75}$ simply reads ωc, and this report is followed by all the other sources. But the correction is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 197 n. 30 (cited as 12:31), and is ascribed by her to "$\mathfrak{P}^{75corr}$," which designates (203 n. 43) "someone other than the scribe." However, in the absence of further information, I am inclined to think that whatever difference there may be in the writing results from the compressed writing above the line. By the way, von Soden, Nestle-Aland, and Aland's *Synopsis* correctly cite 579 for ωc (as confirmed by microfilm), while Swanson has εωc.

[137] Neither Aland, "Neue neutestamentliche Papyri II," 18, nor Nestle-Aland cites a correction at all, both just reporting $\mathfrak{P}^{75}$ as agreeing with most manuscripts in having ου γεγεννημεθα; similarly Swanson does not indicate a correction. Yet Martin and Kasser report that the first γ is written over an original κ, and the plate confirms this. Comfort and Barrett correctly follow Martin and Kasser, but the IGNTP cites $\mathfrak{P}^{75*}$ as reading ουκ εγεγεννημεθα.

By the way, Nestle-Aland cites Ψ for ου γεγεννημεθα, while Swanson cites it for ουκ εγεννημεθα; the microfilm confirms that Nestle-Aland is correct.

[138] The support here is the most slender of these five readings, but suggests that the corrector was relying on an exemplar, rather than independently harmonizing to Matt 3:11 = Luke 3:16, as have N (*pc*) at John 1:27 (on which cf. Zuntz, *Lukian von Antiochien*, 18–19), and also as have P 1241 *pc* sy^{h**} sa^{mss} Hipp at Mark 1:8. The Sahidic may have preserved at John 1:33, as at Luke 16:19, a reading available to $\mathfrak{P}^{75}$ but virtually lost otherwise.

Thus, rather than postulating correction to a second exemplar, it is simpler to suppose that, except perhaps for John 1:33, these corrections were also to the *Vorlage*, which at these places differed from B.[139] This is in contrast to $\mathfrak{P}^{66}$, which contains dozens of corrections where $\mathfrak{P}^{66*}$ and $\mathfrak{P}^{66c}$ follow known textual divisions, which themselves vary widely from correction to correction.

Corrections to Singular or Sub-Singular Readings

In 9 examples the scribe's correction is itself singular or nearly so: Luke 10:31 (= **10:31**),[140] 13:16 (= **13:16**), 18:9 (= asterisked 18:9),[141] 23:6 (= **23:6**), 24:18 (= **24:18**);[142] John 1:10 (= **1:10**), 4:5a (= **4:5**), 8:19 (= **8:19**),[143] 12:36b (=

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[139] Martini, *Il problema*, 61–62, summarizes his results for the corrections in Luke: "Il risulto è notevole: su 59 emendazioni, 47 sono fatte per adeguare il testo a un modello che ha una lezione simile a quella che si ritroverà in B. I casi di allontanamento formale dal testo di B sono al contrario 6, di cui uno certamente di mano assai posteriore (17,14a) [= our 17:14a] e con lezione del tutto secondaria e isolata nella tradizione. E' chiaro come la stretta affinità tra $\mathfrak{P}^{75}$ e B, rivelata in genera dalla collazione, viene ora specificata sia dall'esame degli errori palesi, sia dalla direzione delle emendazioni, mostrando l'influsso notevole che esercita in $\mathfrak{P}^{75}$ un testo quale si ritroverà oltre un secolo più tardi in B."

The six corrections to which Martini refers are: 10:31, 17:14a, 18:9, 23:6, 23:26, 23:47. 10:31 and 23:6 are singular, and 18:9 is asterisked, so these are certainly secondary and isolated. See the earlier discussion of 23:26, and 23:47 is discussed in the present section of the text. Finally, 17:14a is by the second hand, and creates a singular reading.

[140] The correction is probably by the scribe; the writing looks quite similar, and Martin and Kasser, *Papyrus Bodmer XIV*, 22, refer to this reading "qu'il [le scribe] a ensuite corrigée." Birdsall, "Rational Eclecticism," 50, is therefore misleading when he says that this reading is due to "the corrector of $\mathfrak{P}^{75}$," and even more misleading when he calls συντυχιαν a "gloss." Note that Comfort and Barrett say that $\mathfrak{P}^{75*}$ had συγκυριαν.

[141] The correction is made here as in Luke 23:47 and John 5:45: the original letter is left intact and the corrector's letter is simply placed over it. I do not believe that the editors are justified in saying (*Papyrus Bodmer XIV*, 22) that the result is "comme si le scribe laissait au lecteur le choix entre les deux orthographes" at Luke 18:9. See further the discussion of the correction at John 1:44. (Cf. also the corrections of $\mathfrak{P}^{45}$ cited in chapter 4, n. 71, and the correction at 1 Pet 1:8b in $\mathfrak{P}^{72}$, where the letters ον are simply written over the letter ε to be replaced.) Comfort and Barrett say that the δ is "perhaps by a different scribe," but the editors refer to "le scribe."

[142] Martin and Kasser, *Papyrus Bodmer XIV*, ad loc., neglect to note the correction of ταυτη, and earlier (24) even cite this place as "surtout" an example of a correction made *in scribendo*, since "le pronom au pluriel suit le substantif au singulier corrigé ensuite, tandis que l'article est resté tel quel." They thus suppose that the scribe caught the error with ημερα, corrected it, and then continued correctly with ταυταις. Martini, *Il problema*, 60–61 (and cf. 172), cites the correction in a similar way, and Swanson and Comfort and Barrett also refer only to the correction from ημερα to ημεραις. But in fact, as noted in my dissertation (688), it is clear from the plate that the scribe originally wrote ταυτη as well, and thus could have made the change at any point. The IGNTP accurately cites $\mathfrak{P}^{75*}$ as having τη ημερα ταυτη, but fails to note the reading of $\mathfrak{P}^{75c}$, leaving the reader to infer incorrectly that it is the majority reading.

[143] Here ουτε is corrected to ουδε. The form of the δ is uncharacteristic of the scribe; one can even compare it to the δ similarly written over τ in the correction at 5:22b. No one suggests

12:36). The resulting readings will be classified below under the singular and asterisked readings. Here we examine the correcting activity involved.

At 3 of these 9 corrections (Luke 13:16, 24:18; John 4:5a), the original reading is itself singular; here the scribe is attempting to transmit the reading in his *Vorlage*, but fails to do so despite making two tries. In fact we appear to have incomplete corrections at each place, although exactly what happened at John 4:5a is obscure. Let us look at these corrections in detail.

Luke 13:16 Having erased the incorrect υο (as it seems) of υοcαν, the scribe neglected to add the correct ου.

Luke 24:18 The scribe originally wrote τη ημερα ταυτη, and then corrected the last two words to the plural, but left the article in the singular; so we have an incomplete correction.

John 4:5a The scribe made a dittography of the initial letter of ερχεται. This may be connected somehow with the correction 4:5b, which repairs a long omission, although what occasioned that omission of ουν—cαμαρειαc is unclear. **א*** omits ερχεται ουν—cαμαρειαc by a leap, but it is evident that the scribe of $\mathfrak{P}^{75}$ originally wrote εερχε|…, and then at least started on λεγομενην before catching the omission. (Naturally he could have proceeded much farther, perhaps to the end of his original work, before making the correction.) I suggest hesitantly that the scribe first wrote cαμαρειαc εερχε|, where the duplicated ε shows already some confusion. Then, at the transition to the next line, the scribe made a forward leap to the next cαμαρειαc, and continued with |ιαc λεγομενην κτλ. When he noticed his error, he corrected ιαc to ται, and added an insertion mark in the text and an arrow in the margin to refer to the additional words in the lower margin. As a result of all this confusion the scribe overlooked his earlier dittography, and so let εερχεται stand.[144]

At 5 further places (Luke 10:31, 18:9, 23:6; John 1:10, 8:19, 12:36b) the scribe originally followed his *Vorlage*, but then shifted to a singular reading with no reference to an exemplar or existing reading. These shifts seem to have several quite distinct causes. At Luke 18:9 and John 12:36b the scribe makes an orthographic change in what he originally copied. At John 8:19 the scribe imposes his own choice of conjunctions upon what he originally wrote. At Luke 23:6 the scribe chooses to make a substitution of verbs by omitting επ-, and at John 1:10 the scribe makes a nonsensical addition of letters.

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a second hand at either place, and perhaps the fact that the δ is a correction accounts for the difference in form.

144 Similarly, Comfort and Barrett refer to the inserting of ουν … cαμαρειαc, and add: "The initial ε of εερχεται was left uncorrected."

Luke 18:9 Martini maintains that at 18:9 $\mathfrak{P}^{75}$ and B have independently erred in writing the nominative participle.[145] But then the scribe of $\mathfrak{P}^{75}$ chose to alter the spelling from -ουθεν- to -ουδεν-. This is puzzling first because the scribe failed to notice the nominative,[146] and second because the spelling -ουδεν- is rather unusual (א N T 1215 1223). But both of these points are understandable if we suppose that the scribe's *Vorlage* in fact contained εξουθενουντες (thus agreeing with B), and that the correction was made on the scribe's own initiative during a review of his writing, whether immediately after writing the word or at some later point, rather than on the basis of a comparison with another exemplar. That is, the scribe originally followed his *Vorlage* and copied the nominative, but then later simply decided that the spelling -ουδεν- was preferable, and made the notation.

Luke 23:6 I see no explanation for the decision to omit the prefix επ-.[147]

John 1:10 The scribe makes a puzzling addition of two letters, creating a strictly nonsense reading.

John 8:19 Again we seem to have a correction deriving from the scribe's own initiative. However, it is difficult to imagine that the scribe would have actually preferred ουδε … ουτε to the original ουτε … ουτε. I suggest that, while reviewing his work, the words ουτε εμε οιδατε struck the scribe as awkward, and he changed ουτε to ουδε (which is more common in John than ουτε), without looking ahead to see the following ουτε.

John 12:36b The scribe seems to have a preference for writing such forms of γινομαι with -νν-, since he does the same at the asterisked Luke 10:13b. Thus, we seem to have a place where the scribe, while reviewing his work, imposed his own orthographic preference on the text, disregarding what he found in his *Vorlage*.

And the final correction produces a conflation:

Luke 10:31 $\mathfrak{P}^{75}$ has corrected his original κατα cυγκυρειαν to κατα cυγτυχειαν (for cυντυχιαν).

Martini comments on this reading:

> La lezione del correttore in 10,31, che finora non ricorreva nel N.T. ed è di per sé più classica della alternativa, sembra dovuta a una emendazione riflessa, del genere di quella operata da D allo stesso luogo.[148]

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[145] Martini, *Il problema*, 50, 56, 63–65, 80. Martini (64) explains the nominative as the result either of a vowel confusion (i.e., -ες for -ας) or of the influence of the context (i.e., the nominative agrees with δικαιοι). Either of these causes would be plausible, and could have acted independently in witnesses at any point.

[146] As Martini says (ibid., 64; cf. 80): "se fa stupire che il correttore di $\mathfrak{P}^{75}$, che ha mutato la grafia in εξουδενουντες, abbia lasciato intatto il nominativo." The corrector here is doubtless the scribe, of course.

[147] Ibid., 141: "non appare differenza tra il verbo semplice e quello composto: rimane dunque aperto il problema perché il correttore ha ridotto il verbo allo stato semplice."

[148] Ibid., 141: "The reading of the corrector in 10:31, which has not recurred in the New Testa-

Indeed, Martin and Kasser had already noted that "συγκυρία est un mot ionien assez rare alors que συντυχία est le terme classique usuel."[149] It is surprising, though, that the scribe (who made this correction, it seems) would thus deliberately introduce a word not found in the New Testament. One motive for this replacement could be the verb συντυχεῖν at Luke 8:19, which might have stayed in the scribe's mind. However, it is most likely that some connection exists between D's κατα τυχα and $\mathfrak{P}^{75}$'s κατα συγτυχειαν, and thus another possibility would seem to be that a correction has been misunderstood and only partially implemented. Let us suppose that the *Vorlage* of $\mathfrak{P}^{75}$ contained κατα συγκυρ(ε)ιαν, as is virtually certain since B and almost all other manuscripts have that reading. The scribe thus dutifully copied that reading. But then he noticed a marginal notation of the reading of D, κατα τυχα, or perhaps simply τυχα, and instead of replacing the entire word συγκυρειαν with τυχα, he decided that the replacement was only of a few letters (perhaps there was a mark at that point in the text). Such a scenario would seem to make sense of the data here, but would require, of course, that the reading now found only in D have existed already in the early third century (or earlier).[150]

Corrections by the Second Hand

Two of the three corrections here are of singular or almost singular omissions by the scribe.[151] At Luke 11:31 this hand restored νοτου, which $\mathfrak{P}^{75*}$ alone omits (= Luke **11:31a**), and in the process managed to shift from βασιλισσα to βασιλισα.[152] And at John 5:5 this hand added ετη, which $\mathfrak{P}^{75*}$

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ment and is in itself less classical than the alternative, seems due to a reflective emendation, of the type of that made by D at the same place." Birdsall, "Rational Eclecticism," 50, cites Martini, and calls συγκυρία "uncommon." Bauer, *Wörterbuch*, s. συγκυρία, finds κατὰ συγκυρίαν elsewhere only in Eustathius, while several ancient occurrences of κατὰ συντυχίαν are noted in LSJ, s. συντυχία. Comfort and Barrett, 504, similarly see the influence of "classical literature" here.

[149] *Papyrus Bodmer XIV*, 26 (and cf. also 22 and 25–26): "συγκυρία is a rather rare Ionic word while συντυχία is the usual Classical term." As they note, the συγ- for συν- is the result of the correction's not extending to the prefix.

[150] Harris, *Codex Bezae*, 145, says of D's reading: "we have κατα τυχα (for τυχαν) where we should expect τυχην. This is a characteristic of the Aeolic and Doric dialects." Clement in fact has κατα τυχην in his paraphrase of the parable; see Mees, *Zitate* 1:65–66 and 2:75–76. Mees, "Papyrus Bodmer XIV ($\mathfrak{P}^{75}$) und die Lukaszitate," 104, comments on the various readings here: "Clemens hat hier das Adverb in die elegantere Form, Präposition mit Substantiv, umgeändert. Aehnlich auch D, und der Korrektor von *Pap*. 75 huldigt derselben Manier, obwohl natürlich Lukas das Adverb benutzt hat, wie es ja auch ursprünglich in *Pap*. 75 stand und von B, rel geteilt wird."

[151] Martin and Kasser, *Papyrus Bodmer XIV*, 23, ascribe these three corrections to the same hand.

[152] As found in Aland, "Neue neutestamentliche Papyri II," 8, and Swanson. The IGNTP and Comfort and Barrett ignore the shift to βασιλισα (perhaps this was too trivial to cite).

and 579 omit by a leap (= the asterisked John 5:5).[153] So in both places this corrector simply restored words known in all the other witnesses. However, at Luke 17:14a the corrector has added a phrase found in the parallel at Matt 8:3 (see also Mark 1:41 and Luke 5:13), and has created a singular reading.[154] At these 3 places we probably see the activity of some reader who noticed (or thought he noticed) that a few words were missing and inserted them.

Corrections by the Third Hand

I classify here the addition of some illegible letters, of uncertain date, at Luke 11:34b and John 11:41, although I am not confident that these are by the same hand. At the first place it is possible that the added words are ο οφθαλμοc cου, as found in several Greek and versional witnesses, and could have resulted either from the parallel at Matt 6:23 or from the context (vs. 34a).[155] At John 11:41 I hesitantly suggest that the correction

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[153] Boismard ("Le papyrus Bodmer II," 393), writing before the discovery of $\mathfrak{P}^{75}$, ascribes the omission of ετη in (an ancestor of) 579 to a leap: ληετηεχων; and this explanation accounts as well for $\mathfrak{P}^{75}$'s omission. See further the discussion of the asterisked John 5:5 below, and the discussion of $\mathfrak{P}^{66}$'s correction at John 5:5.

[154] Martin and Kasser, *Papyrus Bodmer XIV*, 26. Fee ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 = Epp and Fee, *Studies*, 260) calls this "clearly the work of a later hand." But there seems no justification for calling this "$\mathfrak{P}^{75mg}$," as in Nestle-Aland and Aland's *Synopsis*; although the correction is placed in the margin, this is a normal way of making such a lengthy correction, as found in the scribe's work at John 4:5b. At 17:14a the corrector has placed an insertion mark in the text and a mark in the left margin referring, presumably, to the text written in the lower margin. This does not at all seem to fit the criterion for using "mg" that is found in Nestle-Aland, "Introduction," 13* = 55*. The IGNTP and Swanson both cite this correction simply as "$\mathfrak{P}^{75c}$." And note the clear difference between this later correction and the three marginal additions (see n. 30 above).

That $\mathfrak{P}^{75}$ here "borrows" from Matt 8:3 is also noted by Clark, "The Theological Relevance," 15, who though cites it as from the scribe, for which he is criticized by Fee (at the above-cited place) as being "quite misleading." Comfort and Barrett, 504, remark on this addition: "Some scribe, in a fourth- or fifth-century hand, added a marginal gloss to Luke 17:14, taken from Matt. 8:2–3. It is not unreasonable to presume that this was the working of some Christian in Pachomius's monastery [the presumed provenance of $\mathfrak{P}^{75}$] who wanted to harmonize Luke with Matthew." This is the only comment on the date of this second hand that I have seen, although "marginal gloss" again seems inappropriate. Finally, see n. 437 below on Parsons's comments on this correction.

[155] Martin and Kasser comment: "supra δε πονηροc litterulae minutae fere decem atramento pallido scriptae legi non possunt." Martini, *Il problema*, 170, follows this by referring to "10 lettere non decifrabili." Aland, "Neue neutestamentliche Papyri II," 8, suggests (with "?") ο οφθαλμοc cου, for which he cites support from sy$^{s.c}$ sa bo^{pt} (and which in fact is found in X 213 343 713^{c} 716 1229 2487 a vg^{ms} sy$^{s.c.p\ mss}$ sa bo^{ms} geo^{pt} arm aeth). Colwell, "Scribal Habits," 121, accepts the reading of Aland, calling it one of $\mathfrak{P}^{75}$'s "clarifying changes," and Tischendorf, von Soden, and Aland's *Synopsis* mark the reading (from witnesses other than $\mathfrak{P}^{75}$) as due to the parallel in Matt 6:23. But it seems to me more likely that it is in fact a harmonization to the immediate context, meant to balance the two phrases ο οφθαλμοc cου απλουc η and ο

is from ηκουσας to ακουεις, thus harmonizing with vs. 42.[156] Perhaps the most that can be said about these two additions is that they demonstrate that $\mathfrak{P}^{75}$ was read at some later date.

Orthographic Singulars

Of the 166 singulars in $\mathfrak{P}^{75}$, 33 (19.9%) may be considered variations in orthography, and there are 15 asterisked examples. This percentage is just about average for our six papyri. Our list, of course, does not include the itacisms, which Colwell put at "about 145,"[157] and to which Martini devoted a section of his work.[158] Colwell asserts that $\mathfrak{P}^{75}$ has the fewest itacisms per amount of text of the three papyri he studies, but his figures suggest that $\mathfrak{P}^{45}$ ranks about the same.[159] Among the six papyri analyzed here, $\mathfrak{P}^{75}$'s percentage of orthographic singulars is about the same as that of $\mathfrak{P}^{46}$ and $\mathfrak{P}^{47}$, much lower than that of $\mathfrak{P}^{72}$, but much higher than that of $\mathfrak{P}^{45}$ and $\mathfrak{P}^{66}$.[160]

οφθαλμος σου πονηρος η. (There are other readings here that could be interpreted as bringing the Lukan text into harmony with the Matthean form, but also bring the two portions of the Lukan saying into harmony with each other.) The IGNTP does not mention the reading of $\mathfrak{P}^{75c}$, but Comfort and Barrett remark: "There are ten small letters, possibly Coptic, above δε πονηρος." I do not see the basis for calling the letters Coptic, but am unable to provide any further elucidation.

156 Martin and Kasser say of this simply "supra ηκου fortasse vestigia litterae." Aland, "Neue neutestamentliche Papyri II," 20, suggests: "+αυτου (unter ανω als Zusatz zu οφθαλμος ??" There is no mention of this by the IGNTP or by Comfort and Barrett. However, while the remains could be read as αυτου, I believe, their position is extremely awkward as an addition after οφθαλμους (where αυτου is added by $\mathfrak{P}^{66c}$ D 33 1241 1424 *al* ff^2 r^1 sy$^{p.h}$). I suggest that the placement of the letters is more likely to indicate a correction to ηκουσας below, i.e., that they are a supralinear correction to that word. And the most likely choice seems to me to be ακουεις. The corrector would thus have assimilated the verb to the occurrence of ακουεις in vs. 42.

157 "Scribal Nabits," 110. Both Colwell (110–111) and Martin and Kasser (*Papyrus Bodmer XIV*, 19–20) give some indications of the pattern of itacisms in $\mathfrak{P}^{75}$.

158 *Il problema*, 103–112.

159 According to Colwell ("Scribal Habits," 110), $\mathfrak{P}^{45}$ has 1.5 (90/60) itacisms per page, while $\mathfrak{P}^{75}$ has .73 (145/199). But this gives $\mathfrak{P}^{75}$ 199 pages, while only 51 folios are extant. If we thus utilize the figure of 102 pages, we find that $\mathfrak{P}^{75}$ has 1.42 itacisms per page. Colwell's other estimate is on the basis of the number of verses, and here $\mathfrak{P}^{45}$ has .11 itacisms per verse (90/808), while $\mathfrak{P}^{75}$ has .10 (145/1406). It is, however, true that $\mathfrak{P}^{45}$ is quite fragmentary, and moreover that Colwell apparently is counting uncorrected readings, and $\mathfrak{P}^{75}$ has been much more extensively corrected than has $\mathfrak{P}^{45}$.

160 This rating conflicts with the figures cited by Caragounis, *Development of Greek*, 498–498, who finds $\mathfrak{P}^{75}$ to have far fewer orthographic errors than do $\mathfrak{P}^{46}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{72}$. He states (498): "$\mathfrak{P}^{75}$ has roughly 200 orthographical errors, while $\mathfrak{P}^{66}$ (which is 20% shorter than $\mathfrak{P}^{75}$) has no fewer than 492 such errors. The reason why the scribe of $\mathfrak{P}^{75}$ committed fewer mistakes was either that he was more at home in Greek orthography than the scribe of $\mathfrak{P}^{66}$, or that he was more meticulous in his copying than the latter scribe." Caragounis includes the common itacisms in his counts.

The classification of the 33 orthographic singulars is as follows:

Stops:
ϑ > δ: asterisked Luke 18:9 ([εξου]δ[ενουντες]).[161]

Nasals:

Omission of
final -ν: Luke **14:32b** (ειρηνη); John **3:27** (λαμβανει).

Addition of
final -ν: John **8:21** (αμαρτιαν).

Omission of
medial ν: Luke **8:13** (αφιστατται). Asterisked: Luke 14:18 (ηρξατο).[162]

Addition of
medial ν: Luke **9:19** (αποκρινθεντες).

Sibilants:

Omission of
final -c: Luke **7:24** (του οχλου);[163] asterisked Luke 17:4 (αφηcει).[164]

Addition of
medial c: asterisked Luke 8:32 (επεcτρεψεν).

Final -c >
final -ν: Luke **17:5** (προcθεν).

Final -ν >
final -c: John **11:5** (αδελφηc).[165]

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[161] See earlier on the correction here. Martin and Kasser, *Papyrus Bodmer XIV*, 22, comment on the correction: "On sait que la première [i.e., ϑ] était devenue dominante à l'époque précédant immédiatement l'ère chrétienne pour céder de nouveau la place à la seconde [i.e., δ] sous l'influence de l'atticisme." Gignac, *Grammar* 1:97, states that the spellings with ϑ "diminish in frequency from Ptolemaic to Roman times, and are rare after the second century A.D., with sporadic recurrences in Byzantine documents." See Moulton and Howard, *Grammar* 2:111–112; Robertson, *Grammar*, 72, 219; BDF, §33; Thackeray, *Grammar*, 104–105; Bauer, *Wörterbuch*, s.v.; Rutherford, *The New Phrynichus*, 271–272. Cf. also Dominique Barthélemy, *Les Devanciers d'Aquila: Première publication intégrale du texte des fragments du Dodécaprophéton* (VTSup 10; Leiden: Brill, 1963) 103 (see also 92–93), on the related difference between ουθεν (in boc_2e_2) and ουδεν as found at 2 Sam 12:3. Barthélemy appeals to Thackeray to support his assertion that the form ουθεν is prior to the form ουδεν. Nestle, *Einführung*, 178 n. 1, cites Mark 9:12, which has a similar variety of spellings of εξουδενηθη.

[162] I consider 14:18 to be orthographic, since, as Fee ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 = Epp and Fee, *Studies*, 260) observes, "the accompanying πάντεc makes the reading impossible." See further pp. 674–675 below on both Luke **8:13** and 14:18.

[163] Perhaps the scribe balked at the plural τουc οχλουc, which is infrequent in the New Testament, although he copied it at its previous occurrence at 5:3 (5:15 *vacat*) and at its next occurrence at 8:42. Or perhaps he was influenced by the two occurrences of ιωαννου in vs. 24. I do not see that προc του οχλου would give an acceptable meaning here.

[164] It would also be appropriate to see this as a confusion of verbal forms, and to consider it as nonsense, as does Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32–33 = Epp and Fee, *Studies*, 260. See Gignac, *Grammar* 2:381 and 387.

[165] Colwell, "Scribal Habits," 113, describes this as "changing the case of a noun to agree

Simplification and gemination of consonants:[166]
λλ > λ: asterisked John 12:27 (αλ̲α).
λ > λλ: asterisked Luke 11:22b (cκυλλ̲α).
μμ > μ: asterisked Luke 6:48a (πλημ̲υρηc).[167]
ν > νν: John **12:36** (γενν̲ηcθε). Asterisked: Luke 10:13b (εγενν̲ηθηcαν).[168]
c > cc: Luke **17:31** (οπιc̲cω).[169]

And there are 19 examples of vowel confusion:
αι > α: Luke **23:29b** (κοιλι̲α).
ου > οι: John **10:29a** (μ̲οι; μ̲οι follows).[170]
οι > ου: John **5:15** (τοιc ιουδαι̲ουc; ιηc̲ουc follows).
ε > ευ: Luke **12:55** (πν̲ευοντα).[171]
ε > ει: John **7:32** (υπηρ̲ειτας).[172]
ει > ε: asterisked Luke 8:38 (εδ̲ετο).[173]

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with the case of the following possessive pronoun," and classifies it as a harmonization to the immediate context. The preceding article is in a lacuna, and so we cannot know if the scribe extended the harmonization so far as to write τηc as well.

166 See Martin and Kasser, *Papyrus Bodmer XIV*, 21–22.

167 According to Katz, *The Text of the Septuagint*, 84, πλημυρα is the correct spelling, as he cites from Luke 6:48 D W *al*. See the same judgment in LSJ, s.v. Moulton and Howard, *Grammar* 2:101, similarly assert that πλημυρηc is the "older spelling," but add: "Of course it does not follow that we should edit the single μ, which may well be due to correction by literary hands in some ancestor." Assuming that $\mathfrak{P}^{75}$'s *Vorlage* had -μμ- here, as in B, then $\mathfrak{P}^{75}$ is engaging in such correction. Cf. Robertson, *Grammar*, 214; BDF, §11(2); Bauer, *Wörterbuch*, s.v. On the other hand, Martini, *Il problema*, 99–100, discusses the evidence for the two spellings, and states: "Di fatto la grafia semplice si trova in antiche iscrizioni e papiri … e la presenza della forma anche in $\mathfrak{P}^{75}$ rende probabile l'ipotesi che si tratti della grafia presente nei codici più antichi di Lc. In questo caso B S [i.e. **א**] L con la massa dei codici avrebbero ceduto a una forma secondaria più in uso."

168 At both these places $\mathfrak{P}^{75}$'s readings can be only orthographic variations, since forms of γεννάω would be impossible; note that at John **12:36** the second ν was added as a correction (12:36b) by the scribe.

At Luke 10:13b Nestle-Aland and Aland's *Synopsis* just cite $\mathfrak{P}^{75}$ 579 as supporting the reading εγενηθηcαν. In my dissertation (518) I took Luke 10:13b to be a singular reading, while noting that my check of the IGNTP files had revealed the support from 579 (and thus 579 was cited in double brackets). In the IGNTP we now find $\mathfrak{P}^{75}$ 579 cited as reading εγεννηθηcαν. (In fact, the microfilm shows that 579 has αιγεννηθηcαν, by itacism; Swanson cites αγεννηθηcαν.) I believe that there can be little doubt that this reading in $\mathfrak{P}^{75}$ and 579 arose because both scribes were copying εγενηθηcαν from their Alexandrian *Vorlage*, and independently wrote -νν- for -ν-.

169 $\mathfrak{P}^{75}$ clearly has οπιccω, as noted by Aland ("Neue neutestamentliche Papyri II," 11) and Comfort and Barrett, although Martin and Kasser read οπιcω.

170 I take it that μοι would be nonsense here. Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 388 n. 30, comments: "Doch handelt es sich hierbei um eine in $\mathfrak{P}^{75}$ häufig gegegnende Vokalvertauschung." She correctly calls the reading "eindeutig" (ibid.), but Kurt Aland, "Neue neutestamentliche Papyri II," 19, places a "vid" by this reading, apparently because μο is in a lacuna.

171 It is tempting to think that the scribe was influenced by πνευμα, which occurs at Luke 12:10, 12:12, and 13:11. Alternatively, the forms of πνέω that contain ευ (i.e., all except the present) may have intruded.

172 This is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 197 n. 30 (cited as 11:28), calling it a "scribal error."

173 J.K. Elliott, "The Atticist Grammarians," *Essays and Studies*, 67, contends that at Luke

ω > ο:	Luke **12:58** (παραδο̲σει), **24:30** (λαβο̲ν);[174] asterisked Luke 10:13a (σιδο̲νι), 14:9 (τουτο̲), 16:8 (φρονιμο̲τεροι), 17:28 (επο̲λουν), 23:2 (κο̲λυοντα).[175]
ο > ω:	John **7:46** (ουδεπ̲ωτε).
α > ε:	John **1:19** (απεστειλ̲εν).
ε > α:	Luke **24:50** (α̲παρας); John **4:35** (α̲παρατε), **7:49** (α̲παρατοι).[176]
α > η:	Luke **10:2** (εργατ̲ης, perhaps influenced by following εκβαλ̲η).
η > α:	Luke **14:33** (μαθητα̲ς, perhaps influenced by later αλ̲ας).
α > ο:	Luke **8:18** (οσ̲ον γαρ), **11:18** (σατανο̲ς).[177]
ο > ε:	Luke **9:52** (εισηλθ̲εν), **11:53** (εξελθοντ̲ες),[178] **23:12b** (προυπηρχ̲εν). Asterisked: Luke 14:29 (θεντ̲ες).[179]

Elision:[180]
Luke **16:4** (ιν̲ οταν).
ουκ for ου *in pausa*: John **7:12b** (before αλλα).[181]

And there are two examples of confusion concerning the line over a *nomen sacrum*:[182]

8:38 the non-Attic ἐδέετο is original, and was replaced by ἐδεῖτο, which was preferred by Phrynichus. $\mathfrak{P}^{75}$'s εδετο could, of course, derive by haplography from εδεετο, but, whatever the original reading might have been, the support for εδειτο makes it likely that that word was in $\mathfrak{P}^{75}$'s *Vorlage*.

174 Here we may suppose that the preceding αυτ̲ον and the following τ̲ον αρτ̲ον were influential.

175 Note also the examples cited by Martin and Kasser, *Papyrus Bodmer XIV*, 20, who also refer to the correction at Luke 23:35.

176 Martini, *Il problema*, 50, relates these three readings (απαρας, απαρατε, απαρατοι) to each other, as do Martin and Kasser, *Papyrus Bodmer XIV*, 21, who suggest that the readings are either "simples erreurs" or "phénomènes phonétiques." That the scribe of $\mathfrak{P}^{75}$ is not consistent with this shift is shown by the readings επαρασα at Luke 11:27 and επ[α]ρας at Luke 16:23. The other occurrences of ἐπαίρω are not extant in $\mathfrak{P}^{75}$ (Luke 6:20, 18:13, 21:28; John 6:5, 13:18, 17:1). One may compare the similar fluctuation of επηρθη and απηρθη at Acts 1:9; cf. Rius-Camps, "Le substrat grec de la version latine des Actes," 275.

177 At the latter we may suppose that the scribe just wrote the usual masculine ending -ος.

178 The IGNTP incorrectly has εξελθοντος.

179 All four of these are cited by Martin and Kasser, *Papyrus Bodmer XIV*, 21, who suggest a paleographic explanation because of the similarity in Biblical majuscule of E and O. Martini, *Il problema*, 48–49, suggests that **9:52** and **23:12b** were influenced by the earlier απεστειλεν and εγενετο, respectively; see also n. 204 below.

180 See Martin and Kasser, *Papyrus Bodmer XIV*, 16–17.

181 The following vowel was the cause of the scribe's error; see Martin and Kasser, *Papyrus Bodmer XIV*, 23: "ici le copiste ne s'est pas avisé que la négation équivalait à une phrase, le verbe étant sous-entendu, et qu'une pause intervenait ensuit."

182 See Martin and Kasser, *Papyrus Bodmer XIV*, 18, and Aland, "Neue neutestamentliche Papyri II," 1–3. Perhaps here is an appropriate place to mention the observation of Comfort, "Light from the New Testament Papyri," 133, that the scribe wrote πνευμα *plene* at Luke 10:20 "because the reference was to evil spirits." (See also Comfort, *Encountering the Manuscripts*, 235.) This is the only example in $\mathfrak{P}^{75}$ of the *plene* writing of πνευμα, as Comfort notes, and as was observed by Martin and Kasser, *Papyrus Bodmer XIV*, 18. But the editors also say that the *nomen sacrum* occurs "souvent lorsqu'il s'agit d'esprits malins": Luke 4:36, 6:18, 9:39, 9:42, 11:24, 11:26, and 13:11. This suggests to me that the scribe regularly intends to write πνευμα as a *nomen sacrum*, regardless of the meaning, and that the *plene* writing at 10:20 was not to show

Line omitted: Luke **23:33** (ερτωcαν).[183]

Line incorrectly added: John **3:8a** ($\overline{\text{πνει}}$).[184]

Finally, Roberts notes with respect to $\mathfrak{P}^{75}$'s writing of numbers "only the thousands are written out while δύο and τρεῖc are expressed in symbols."[185]

Nonsense Singulars

Martini has given a list of the "errori palesi" in the Lukan portion of $\mathfrak{P}^{75}$, and has provided a classification of these and some comments on several of them.[186] However, it is to be noted that Martini includes errors that have been corrected as well as a number of readings that I have taken to be merely orthographic. Colwell, on the other hand, counted 257 singular readings in $\mathfrak{P}^{75}$ (i.e., before correction), of which 67 were deemed by him to be nonsense.[187] Elsewhere Colwell reports that $\mathfrak{P}^{75}$ has 93 nonsense

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a particular meaning, but was simply a slip. (Cf. also chapter 5, n. 333, and the corrections by $\mathfrak{P}^{66}$ at John 3:8a and 6:63a, as discussed in chapter 7, nn. 120 and 543.) Aland, "Bemerkungen zum Alter und zur Entstehung des Christogrammes," 176, notes that $\mathfrak{P}^{75}$'s use of *nomina sacra* is beset with irregularities, and instances the use of the contracted form of πνευμα for unclean spirits and demons.

[183] Noted by Martin and Kasser, *Papyrus Bodmer XIV*, 18. Cf. $\mathfrak{P}^{46}$'s error of writing κω without the line at Rom **16:8**, and $\mathfrak{P}^{72}$'s error of writing θυ without the line at 1 Pet **5:6**.

[184] Colwell, "Scribal Habits," 115, views this error as due simply to a confusion of similar forms. But King, "Notes on the Bodmer Manuscript of Luke," 240, correctly ascribes the error to the influence of the preceding $\overline{\text{πνα}}$. However, Aland, "Bemerkungen zum Alter und zur Entstehung des Christogrammes," 176, states that the context "den Irrtum eigentlich hätte verhindern müssen." $\mathfrak{P}^{72}$ has two examples of placing a superfluous line over the *plene* forms of *nomina sacra*, as well as several examples of proper names written in full and with a line; see chapter 8, nn. 188–189. In $\mathfrak{P}^{46}$ a similar example is created by the correction at Heb 9:14a; see chapter 5, n. 181. I take the form here in $\mathfrak{P}^{75}$ to be a slightly different sort of error, since we do not have a *nomen sacrum* at all. In fact, $\overline{\text{πνει}}$ would presumably be read as πνευματι (as noted by Martin and Kasser, *Papyrus Bodmer XIV*, 18), which would be nonsense in context.

[185] *Manuscript, Society and Belief*, 18 n. 6.

[186] *Il problema*, "Lista 2," 166–168, and 47–54: "obvious errors." Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32–33 = Epp and Fee, *Studies*, 260, discusses the following readings in Luke as "errors": Luke **9:52** (called 9:42 in the reprint), **11:11b**, **11:53**, asterisked 14:18, 15:24 (ηρξατο, cited as 11:24; see n. 308 below), asterisked 17:4, asterisked 23:29a. I have counted **9:52** and 11:53, and the asterisked 14:18 and 17:4, as orthographic, and **11:11b** and **11:53** as nonsense. But 15:24 seems perfectly meaningful (taking the subject as the father), and in fact Fee doesn't say otherwise, criticizing Clark's inclusion of it as a singular reading; but he calls it "a case of independent error pure and simple, rather than of scribal freedom." By the way, the IGNTP does not cite 579 as having ηρξατο here, although von Soden, Swanson, and Nestle-Aland do; from my examination of the manuscript I can report that it reads ειρξατο, precisely as Swanson states in his Apparatus A. Furthermore, I have classified Luke 23:29a as a substitution; see the discussion below.

[187] "Scribal Habits," 111–112. The figure of 67 is not given by Colwell, but is found by subtracting the 190 sensible singulars from the 257 singulars.

readings before correction, and 60 after correction.[188] Finally, Fee refers to "the presence of at least seventy-six uncorrected nonsense readings" in $\mathfrak{P}^{75}$, and says that "almost as many have been corrected."[189] These figures, as diverse as they are, confirm Martini's observation on "la frequenza degli scambi."[190]

However, my own count is that $\mathfrak{P}^{75}$ has 27 nonsense singulars (16.3% of the singulars), and 1 asterisked nonsense reading. This percentage is in fact by far the highest of our six papyri. One may suppose that many of the readings here viewed as orthographic are considered to be nonsense by other writers, as can be confirmed for Martini at least.[191]

Loss of α:	Luke **9:42b** (ιcατο).
Loss of ε:	Luke **10:7** (μεντε).[192]
Loss of two letters:	Luke **9:10** (a leap: διηγηcαντο), **13:16** (an incomplete correction); John **2:6a** (loss of ου: ιδαιων), **7:35a** (loss of ου: ιδαιοι).[193]
Addition of ι:	John **11:29** (ηρχιετο).[194]
Addition of α:	Luke **11:32** (influenced by the following ιωνα).
Addition of ε:	John **4:5** (εερχεται, Ditt).
Addition of two letters:	John **1:10** (ηηεν *pro* ην).[195]
Addition:	Luke **23:18** (αυτον, perhaps influenced by αυτον in vs. 17).
Conflation:	Luke **18:11** (ωcπερ ωc, as I suppose).[196]
Dittography:	Luke **12:11a**, **12:11b**.

[188] "External Evidence," 6.

[189] "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 = Epp and Fee, *Studies*, 260.

[190] *Il problema*, 53: "the frequency of mistakes." Let me mention here one further alleged nonsense reading: at John 5:37 Comfort and Barrett edit "πτι [ε]μου," and say in their note on πτι: "Mistaken lettering for περι." On the other hand, Martin and Kasser edit περι, followed by Swanson, while the IGNTP has περι. The plate at first appears to support πτι, as unlikely as such a reading may be, but further examination persuades me that περι is correct. What Comfort and Barrett take to be a τ consists of a ρ with the top of the loop missing, and a horizontal line that is a remnant of an ε, perhaps the central portion of an ε. Thus, the lower portion of the ε has been lost (one can see where a small square of the papyrus's surface has vanished), and the upper portion of the ε and the extreme top of the ρ have been lost (but without any sign of the original ink).

[191] Examining the first ten readings in his list (*Il problema*, 166), we see that one (6:44) has been corrected, one (7:4) has support in Tischendorf (*cum* Γ, and a dozen more cited in the IGNTP), and six (**7:24**, **8:13**, **8:18**, 8:32, 8:38, **9:19**) are classified here as orthographic. There remain of these ten only two (**6:14** and **9:10**) that are classified here as nonsense.

[192] Cf. $\mathfrak{P}^{45}$'s κρειντε (= κριντε) at Acts **13:46a**.

[193] Swanson reports that 1175, 1241^s, and 1874 read ιδαικωc at Gal 2:14.

[194] This is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 198 n. 30 (cited as 11:28), calling it a "scribal error." The plate seems to show a vertical line slightly to the left of the ε.

[195] This is the result of the correction 1:10.

[196] I conjecture that here we have a conflation of ωcπερ and ωc, perhaps as a misunderstood correction in the *Vorlage*. It is curious that in the next line the scribe originally omitted ωc (our correction 18:11); perhaps there is some connection here. However, the reading is not undisputed; see n. 55 above for the assertions that a correction has occurred. The portion of

Substitution of one letter:	Luke **12:46** (ι > ο: δοχοτομησει, influenced by the following two occurrences of ο in the word), **23:25** (ο > η:[197] ην).
Substitution of two letters:	John **2:6b** (ου > η: χωρηcαι).
Syntactical substitution:	Luke **6:14** (του αδελφου), **11:11b** (ιcχυν), **11:19** (εν > εκ), **11:39b** (υμων > υμιν); John **2:16** (οικου, influenced by the preceding μου and following εμποριου), **11:11** (ο > η) **14:25** (υμιν > υμων),[198] **14:28** (προc υμαc, influenced by ερχομαι προc υμαc earlier in the verse).[199] Asterisked: Luke 24:5 (αυταc > αυτουc).[200]
Confusion of similar words:	John **2:6c** (μητραc).
Incomplete correction:	Luke **24:18** (τη ημεραις ταυταις).

According to my count, $\mathfrak{P}^{75}$ has 9 readings that are strictly nonsense: Luke **9:10**, **9:42b**, **10:7**, **12:46**; John **1:10**, **2:6a**, **4:5**, **7:35a**, **11:29**. (At Luke **12:11a** and **12:11b** dittography has produced words.) John **2:6a** and **7:35a** omit ου from ιουδαιοι (-ων). And at John **4:5** we seem to have another dittography, although the original reading is unclear here. Luke **12:46** involves the substitution of one letter, and Luke **9:10** arises by a leap within a word (διηγησαντο). These errors confirm Colwell's view that the scribe of $\mathfrak{P}^{75}$ copies (at least usually) letter by letter, or at any rate syllable by syllable.[201]

The remaining strictly nonsense reading is John **1:10**. This is a curious reading, and the editors comment: "η et ε, si quidem recte leguntur, quid significent nescimus." Later editors simply cite the reading as ηηεν and add a question mark.[202] Subsequently, Schedl suggested that the added

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papyrus between ωcπερ and οι λοιποι is simply missing, and all that I can say in support of my conjecture is that it seems plausible given that both ωcπερ and ωc are attested here. Note that the IGNTP gives no information on $\mathfrak{P}^{75}$, leaving one to infer that $\mathfrak{P}^{75}$ has simply ωcπερ, although *something* was clearly after the ωcπερ and before the following οι λοιποι. But it is of course possible that the additional letters (whatever they were) have been deleted.

197 Gignac, *Grammar* 1:293, cites three examples of this shift.

198 The *editio princeps* edits ὑμιν, the IGNTP has υμιν, and Comfort and Barrett edit ὑμῖν. But υμων is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 210: "Again the infrared photograph and the papyrus itself clearly contain this singular reading. In the Bodmer photograph the spelling is uncertain." In fact, one can perhaps see the curve of the ω even there.

199 This is from a fragment not found in the *editio princeps*, but is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 211, as "the most interesting of these new readings." She states: "In an otherwise illegible line this variant stands out with great clarity, both in the infrared photographs and in the papyrus." I accept her report, but find her continuation puzzling: "Although it could be a case of *homoeoteleuton*, since the same phrase occurs near the beginning of the line above, it could as easily be another singular reading." In any case, the shift seems to be a nonsensical change, based on the preceding phrase.

200 Gignac, *Grammar* 1:217, cites one example of ου > α.

201 "Scribal Habits," 116. See also Martini, *Il problema*, 53, who says that the "errori palesi" usually involve only one or two letters.

202 See Aland ("Neue neutestamentliche Papyri II," 14), Swanson, and the IGNTP. Comfort and Barrett edit ην, and refer in a note to the superlinear addition of η and ε.

letters may be a use of "urchristliche Symbolik," although it is strange that the scribe adds such symbolism within the text itself.[203]

Eighteen further singulars are nonsense in context, and in most of them we have confusions involving only one or two letters, often as the result of the context. These readings are:[204] Luke **6:14**, **11:11b**,[205] **11:19**, **11:39b**, **12:11a** (a dittography),[206] **12:11b** (a dittography), **13:16** (the correction at 13:16 was not completed), **18:11**,[207] **23:18**,[208] **23:25**, **24:18** (the correction at 24:18 was not completed); John **2:6b**, **2:6c**, **2:16**, **11:11**, **14:25**, **14:28**. And at Luke **11:32** the move to πλειονα from πλειον is evidently caused by the immediately following ιωνα; but the effect is to write the masculine accusative, as referring to Jesus, after ιδου. That this is a mere slip is suggested by the fact that the scribe retained πλειον in vs. 31.[209] And the asterisked Luke 24:5 (αυταc > αυτουc) has the effect of directing the question not to the women but to the two men, and makes vss. 5–8 impossible.

One of these readings that are nonsense in context was referred to by Colwell, who says that at Luke **11:39b** the scribe changed "the genitive

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[203] Claus Schedl, "Zur Schreibung von Joh I 10A in Papyrus Bodmer XV," *NovT* 14 (1972) 238–240 (citation from 240). Schedl compares the correction here with that at 1:4, where η is also added superlinearly, although there we seem to have simply the correction of a haplography. Yet, as Schedl observes, it is puzzling that there are two corrections so close together involving ην, and the correction at 1:10 can hardly be viewed as a simple error.

[204] Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32–33 = Epp and Fee, *Studies*, 260, cites Luke **9:52** and **11:53**, as well as the asterisked 17:4 and 23:29a, as "uncorrected—and impossible Greek." But I count 23:29a as a substitution.

[205] Colwell, "Scribal Habits," 115, cites this as resulting from the influence of a similar word. Fee ("$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 = Epp and Fee, *Studies*, 260) says that this "is a 'nonsense' reading pure and simple, since the ἰcχύν is immediately followed by μὴ ἀντὶ ἰχθυόc. This error is surely a form of 'mental metathesis' and not a case of 'scribal freedom.'" Metzger (*Textual Commentary*, 1st ed., 157 = 2d ed., 132) takes $\mathfrak{P}^{75}$ as supporting the reading of $\mathfrak{P}^{45}$ B 1241 *pc*, but does not comment on its peculiar reading.

[206] Incidentally, here von Soden reports 1355 (his ε1246) as having ρροφερωcιν, but this reading is not reported in the IGNTP, which includes 1355. Inspection of the microfilm shows that 1355 in fact reads ρροcφερωcιν, but has the ρροc written as a ligature with the o above the line and the c not explicitly written. (One can contrast this with the scribe's writing of ρροβατα, for example, where the o is written on the line after ρ.) Apparently this writing led to the erroneous citation by von Soden, but the IGNTP understood it correctly.

[207] The reading here is unclear; see nn. 55 and 196 above.

[208] The IGNTP collated both 1355 and 1365, and von Soden collated 1355 but 1365 only for Matt 1–21. Von Soden reports here that 1355 has δε παλιν, while the IGNTP reports that 1365 has δε παλιν, but does not cite 1355 (leaving us to infer that it has δε). The microfilms show that 1355 has δε παλιν, while 1365 has merely δε, so apparently '1365' is a typographical error for '1355' in the IGNTP.

[209] Martini, *Il problema*, 48, grants: "si può pensare che la lezione del papiro sia dovuta a errore scribale." Colwell, "Scribal Habits," 121, says: "In $\mathfrak{P}^{75}$ (Luke 11:32) Jesus is a greater person than Jonah." While the shift from neuter to masculine accords with the fact that Jesus is being discussed, the construction here is hardly intelligible, since ἰδού should be followed by the nominative, and reading ἰδοῦ, the imperative (cf. Bauer, *Wörterbuch*, and LSJ, *s.* ἰδού), seems impossible.

(υμων) to the dative (υμιν) after the εν of εcωθεν."[210] There are several other examples where the immediate context has misled the scribe into writing something that is in fact nonsense, and it is interesting that the influence is often from what comes *after* the word that he is copying. These readings are: Luke **6:14** (αυτ<u>ου</u> follows), **11:19** (<u>εκ</u>βαλλουcιν follows), **23:18** (αυτον in vs. 16),[211] **23:25** (τ<u>ην</u> φυλακ<u>ην</u> precedes);[212] John **2:16** (εμπορι<u>ου</u> follows),[213] **11:11** (<u>η</u>μων follows),[214] **14:25** (μεν<u>ων</u> follows), **14:28** (ρ̣οc υμαc precedes). (Cf. also John **5:15** and **10:29a**, which I take to be orthographic.)

The 9 strictly nonsense readings are 5.4% of the singulars, and the 18 nonsense in context readings are 10.8% of the singulars. The total of 27 nonsense readings form 16.3% of the singulars, by far the greatest percentage among our six papyri. The even larger figures cited by Colwell and Fee arise, it appears, from their including as nonsense reading some (or even many) of the readings here counted as orthographic.

While the frequency of nonsense shows clearly that the scribe of $\mathfrak{P}^{75}$ is subject to "carelessness or perhaps fatigue,"[215] there is a positive side to the high figure. For, just as the low frequency of nonsense in $\mathfrak{P}^{45}$ shows that that scribe was deliberately producing new readings, so the high frequency of nonsense in $\mathfrak{P}^{75}$ shows that this scribe was (at least usually) simply blundering. Colwell's comment is to the point:

> Another way of saying this is that when the scribe of $\mathfrak{P}^{45}$ creates a singular reading, it almost always makes sense; when the scribes of $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ create singular readings, they frequently do not make sense and are obvious errors. Thus $\mathfrak{P}^{45}$ must be given credit for a much greater density of intentional changes than the other two.[216]

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[210] "Scribal Habits," 113.

[211] Martini, *Il problema*, 126–127: "E' probabile una origine trascrizionale della lezione: nell riga immediatamente precedente del papiro si trovano proprio sopra alla nostra lezione le parole παιδευcαc ουν αυτον che possono aver indotto a scrivere un secondo αυτον." By the way, I suppose that ανεκραγον αυτον does not make sense. However, with respect to the simplex, Bauer, *Wörterbuch*, s. κράζω, reports Achilles Tatius as having κέκραγέ cου ἡ μορφὴ τὴν εὐγένειαν, and LSJ, s. κράζω, reports a use from Aristophanes "c. acc. rei," in the meaning *call, clamour for*, which would fit Luke 23:18.

[212] Martin and Kasser, *Papyrus Bodmer XIV*, 21, cite this in the same category.

[213] It is also true that μου precedes, but this would, I suppose, be read with του πατρος.

[214] Perhaps a leap occurred from λαζαρος η φιλος to φιλος ημων, and was caught before the scribe proceeded with ημων, but the η was not corrected. (And it seems to me barely possible that the remains of the beginning of a μ are visible under the φ of φιλος.) And it is perhaps also possible that the scribe took η as the verb ᾖ or as ἤ (perhaps as a kind of epexegesis?); but neither of these nor the article ἡ seems to give a tolerable sense.

[215] Colwell, "Scribal Habits," 115.

[216] Ibid., 112.

Martini similarly remarks that "$\mathfrak{P}^{75}$ non è un testo innovatore."[217] Indeed, the obviousness of so many of the mistakes of $\mathfrak{P}^{75}$ would make it easy for a later scribe to correct them, while the innovations of $\mathfrak{P}^{45}$ would often be comparatively difficult to detect.

Accuracy and Copying Technique

$\mathfrak{P}^{75}$'s overall error rate of 1.8 is the lowest (and thus the best) of our six papyri; indeed, only $\mathfrak{P}^{66}$ is at all close to $\mathfrak{P}^{75}$.[218] The state of preservation of the folios varies quite a bit, and so exact comparison with $\mathfrak{P}^{66}$ is difficult. But what is clear is that the scribe has a very low error rate (1.1) at Luke 22:38–24:53, followed by a slightly higher rate (1.5) at John 1:1–5:23. Perhaps the scribe's work deteriorated slightly as he continued into John (the transition is on the same page). (One might think that the fewer singulars in Luke are the result of the coverage in the IGNTP; but in these 285 N-A lines of Luke there are 9 asterisked readings, while in the 385 N-A lines of John there are 11 asterisked readings.) There is some further evidence of deterioration in two later sections of John, 5:24–8:21 and 10:15–14:26, where the error rate is 3.2 and 3.1, respectively. But these sections are not well preserved, and in fact at John 8:22–10:14, a section that is perfectly preserved, the scribe achieves a remarkably low error rate of 0.6. And in an earlier section, Luke 10:8–17:15 and 17:19–29, which is almost perfectly preserved, the scribe has an error rate of 2.1; this is excellent in comparison with the other papyri, but is we see that the scribe improves at the end of Luke and beginning of John. So it is difficult to find any general trend toward increasing inaccuracy, as we see in $\mathfrak{P}^{66}$ and in $\mathfrak{P}^{46}$ in Hebrews and 1 Cor. Probably we are just seeing an inevitable fluctuation in attention.

A number of scholars have commented on the general accuracy of the scribe of $\mathfrak{P}^{75}$, and Colwell saw him as working within a "controlled tradition,"[219] and feeling "the obligation to make an exact copy."[220] He further states: "In $\mathfrak{P}^{75}$ the text that is produced can be explained in all its variants as the result of a single force, namely the disciplined scribe who writes with the intention of being careful and accurate."[221] Such scholars have pointed both to the comparatively small number of singulars (and scribal blunders of various types) and to the nature of the scribe's errors as

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217 *Il problema*, 140: "$\mathfrak{P}^{75}$ is not an innovative text."
218 See the table in Appendix D.
219 "Scribal Habits," 118.
220 Ibid., 121.
221 Ibid., 117.

evidence for this care in copying.[222] Fee indeed says flatly: "In comparison with any of the other early papyri, this scribe produced a remarkably error-free copy."[223] And Comfort and Barrett call him "the best of all the early Christian scribes."[224]

A closer look, though, at the evidence shows that here too the characterization of the scribe of $\mathfrak{P}^{75}$ is at least partially misleading. For example, Fee compares the number of singulars in $\mathfrak{P}^{75}$ with those in $\mathfrak{P}^{66}$, of which he counts 482 including over 200 nonsense readings.[225] Fee than notes: "Granted that such readings are frequently corrected, they nevertheless demonstrate the basic inefficiency of the scribe [of $\mathfrak{P}^{66}$]."[226] The judgment here on $\mathfrak{P}^{66}$ has been discussed in chapter 7; using Fee's terms, we may note here simply that inefficiency is not the same as inaccuracy, and that $\mathfrak{P}^{66}$'s zealousness in correcting his blunders shows clearly that he too feels "the obligation to make an exact copy."

But let us turn to the textual data. If we use Colwell's figures on the amounts of text, we see that $\mathfrak{P}^{75}$ has 1.9 (191/102) singulars per page, and 1.2 (119/102) significant singulars per page. On the other hand, $\mathfrak{P}^{66}$ has .9 (129/148) singulars per page, and .7 (107/148) significant singulars per page.

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[222] Cf. Martin and Kasser, *Papyrus Bodmer XIV*, 24 ("les fautes qui subsistent sont relativement peu nombreuses"); Metzger, "The Bodmer Papyrus," 203; King, "Notes on the Bodmer Manuscript of Luke," 234 ("exceptional diligence was shown in regard to the text") and 234–235 ("There are very few corrections for the simple reason that there are few mistakes and most of these corrections seem to have been made by the original hand."); Birdsall "Rational Eclecticism," 50 (his analysis "highlights the relative trustworthiness of $\mathfrak{P}^{75}$ and the tradition of which it is our oldest example"), and 51 ("is a relatively careful exemplar of a sound and faithful philological tradition"); Klijn, *A Survey*, Part 2, 37–38 ("The scribe of $\mathfrak{P}^{75}$ was careful and accurate. He copied his text faithfully without correcting his errors, indeed without needing to correct errors."). Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 389 and 395–397, has similar comments about $\mathfrak{P}^{75}$ and the tradition leading to it, and at 395 n. 53 (–396) states that her results, which derive from a study of $\mathfrak{P}^{75}$ and its tradition in John 10, confirm those of Colwell, which were based solely on the singular readings. She also mentions the views of Martini, and ("etwas differierend") mine as found in my dissertation. See also her "Neutestamentliche Textforschung und Textgeschichte," 342–343.

[223] "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 32 = Epp and Fee, *Studies*, 260. See also Barbara Aland, "Die Münsteraner Arbeit," 67. In her "Neutestamentliche Handschriften als Interpreten des Textes?" 389, she summarizes her findings concerning $\mathfrak{P}^{75}$ and its tradition in John 10: "Damit hat sich schon jetzt ein bestimmtes Bild von den Schreibintentionen der Tradition, die u.a. auch zu $\mathfrak{P}^{75}$ führt, herausgebildet: Sorgsamkeit bei flüssiger, berufsmäßiger Kopiertechnik mit ihren entsprechenden Fehlern, Respekt vor dem Wortbestand, aber rational durchdachter Respekt, der nicht alles übernimmt."

[224] Comfort and Barrett, 504. Edwards even asserts ("$\mathfrak{P}^{75}$ under the Magnifying Glass," 196) that "the general excellence of $\mathfrak{P}^{75}$'s text is a pretty clear indication that it was written not only in Egypt but also in the renowned scriptorium at Alexandria." And she says (197) that the "elegance of $\mathfrak{P}^{75}$ almost certainly stamps it as the work of one of these superbly trained scribes [at the scriptorium]."

[225] "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 30 = Epp and Fee, *Studies*, 258.

[226] Ibid.

However, the pages of $\mathfrak{P}^{66}$ do contain less material than do those of $\mathfrak{P}^{75}$, so let us consider the ratios calculated on the basis of the verses. We find then that $\mathfrak{P}^{75}$ has .14 (191/1406) singulars per verse, and .08 (119/1406) significant singulars per verse. Likewise, $\mathfrak{P}^{66}$ has .16 (129/808) singulars per verse, and .13 (107/808) significant singulars per verse. Given the uncertainties involved in such calculations, perhaps all we can say is that $\mathfrak{P}^{75}$ does make errors a little less frequently than does $\mathfrak{P}^{66}$. When we turn to the significant singulars only, $\mathfrak{P}^{66}$ clearly makes more, since $\mathfrak{P}^{75}$ has many more orthographic and nonsense singulars. In fact, among our six papyri only $\mathfrak{P}^{72}$ has a smaller percentage of significant readings among the singulars than does $\mathfrak{P}^{75}$ (63.9%). In terms, though, of the total number of singulars created, there appears to be no great contrast between $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$.

Martini approaches the comparison from a different point of view, and includes $\mathfrak{P}^{45}$ and $\mathfrak{P}^{46}$, as well as $\mathfrak{P}^{66}$. First he considers the Lukan portion of $\mathfrak{P}^{45}$, whose "errori palesi" amount to "11, di cui uno corretto."[227] For a comparable amount of text, Martini judges that $\mathfrak{P}^{75}$ would have "circa 16 errori."[228] So $\mathfrak{P}^{45}$ comes out significantly better here, although Martini correctly emphasizes that the fragmentary nature of $\mathfrak{P}^{45}$ results in an under-estimation of the frequency of its errors. Consequently, "un giudizio sul rapporto tra quantità di testo e numero di errori in questa parte di $\mathfrak{P}^{45}$ non può essere definitivo."[229]

Martini next compares the frequency of error by $\mathfrak{P}^{46}$ in Galatians with that of $\mathfrak{P}^{75}$ in Luke. In Galatians Martini counts "circa 15 errori palesi" in $\mathfrak{P}^{46}$.[230] Considering four comparable blocks of material in the Lukan part of $\mathfrak{P}^{75}$, Martini finds, respectively: 22 errors, of which 6 are corrected; 13 errors, of which 1 is corrected; 13 errors, of which 5 are corrected; and 18 errors, of which 6 are corrected.[231] The resulting uncorrected errors (16, 12, 8, and 12) occur, thus, a little less frequently on the average than do the errors in $\mathfrak{P}^{46}$. But Martini merely concludes: "Appare dunque

[227] *Il problema*, 54: "obvious errors" amount to "11, of which one is corrected."

[228] Ibid.: "about 16 errors."

[229] Ibid.: "a judgment on the relation between the quantity of text and the number of errors in this part of $\mathfrak{P}^{45}$ cannot be definitive." Note also the following comments by Birdsall summarizing his comparison of $\mathfrak{P}^{75}$ and $\mathfrak{P}^{45}$ within Luke ("Rational Eclecticism," 50–51):

> In tense changes of the verb it is $\mathfrak{P}^{45}$ which has a number of purist changes (*regimen Atticum*, future passive) while the same situation appertains in the use of the pronoun. Changes of words, when examined, show that $\mathfrak{P}^{45}$ is inclined to careless error to a much higher degree than $\mathfrak{P}^{75}$, which however is not without faults of this kind. Stylistic changes are generally in $\mathfrak{P}^{45}$ rather than in $\mathfrak{P}^{75}$. The latter is a relatively careful exemplar of a sound and faithful philological tradition.

[230] *Il problema*, 55: "about 15 obvious errors."

[231] Ibid., 55. For the last portion of text, Martini says "sei e mezzo corretti"; the half-corrected reading would seem to be Luke **24:18**.

che la proporzione di errori è abbastanza costante in $\mathfrak{P}^{75}$, e corrisponde all'incirca alla media dello scriba di $\mathfrak{P}^{46}$ in Galati."[232]

Martini finally turns to $\mathfrak{P}^{66}$, and it is here that the emphasis on that scribe's errors prior to correction most affects the comparison. Martini says: "Ciò che colpisce in $\mathfrak{P}^{66}$ è il grande aumento della percentuale di errori."[233] For an exact analysis Martini chooses $\mathfrak{P}^{66}$'s text of John 1:1–4:28, which is of a length comparable to that of the other sections considered earlier for $\mathfrak{P}^{75}$ and the other two papyri. For this portion of $\mathfrak{P}^{66}$ Martini counts the errors as "circa 33, di cui 27 corretti."[234] The drastic difference between the number of errors prior to correction and the number after correction leads to a drastic difference in evaluation of $\mathfrak{P}^{66}$'s accuracy. In fact, given Martini's figures here, it is clear that $\mathfrak{P}^{66}$ *after* correction would rank as the most accurate of the four papyri Martini considers. On the basis, though, of our earlier calculations, it is likely that Martini has taken a misleading sample of text from $\mathfrak{P}^{66}$, and that $\mathfrak{P}^{66}$'s rate of error after correction is higher than it appears from this one piece of evidence. But, in any case, Martini's evidence does not show that $\mathfrak{P}^{75}$ is more accurate than is $\mathfrak{P}^{66}$, provided that we look at the full picture of $\mathfrak{P}^{66}$'s scribal activity and do not arbitrarily isolate only the first portion of his work.

Martini's general conclusion is:

> Da tali paragoni risalta che lo scriba di Bodmer XIV non è al di sotto della media dei suoi contemporanei, anzi sembra aver compiuto il suo lavoro fin dall'inizio con una attenzione superiore a quella dello scriba di $\mathfrak{P}^{66}$ e dà l'impressione di possedere nel complesso una formazione preferibile a quella dello scriba di $\mathfrak{P}^{46}$.[235]

As we have seen, though, the evidence for the comparison with $\mathfrak{P}^{66}$ is not really furnished by Martini, and the comment on the "formazione" of $\mathfrak{P}^{46}$ is unrelated to the rates of error that he calculates.[236] What we should, I believe, conclude is that $\mathfrak{P}^{75}$ does achieve a laudable level of accuracy, but does not appear greatly different from these other papyri. However, a more thorough analysis of the nature of the errors committed by the scribe of $\mathfrak{P}^{75}$ will aid in reaching a judgment, and it is to this analysis of the 119 significant singulars in $\mathfrak{P}^{75}$ that we now turn.

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[232] Ibid.: "It appears therefore that the proportion of errors is rather constant in $\mathfrak{P}^{75}$, and corresponds to about the average of the scribe of $\mathfrak{P}^{46}$ in Galatians."

[233] Ibid.: "What is striking in $\mathfrak{P}^{66}$ is the great increase in the percentage of errors."

[234] Ibid.: "about 33, of which 27 are corrected."

[235] Ibid.: "From such comparisons it stands out that the scribe of Bodmer XIV is not under the average of his contemporaries, but rather seems to have performed his work from the beginning with an attention superior to that of the scribe of $\mathfrak{P}^{66}$, and gives the impression of possessing on the whole a training preferable to that of the scribe of $\mathfrak{P}^{66}$." See also his remark in "Orientationes actuales," 226: "Examen enim lectionum eius singularium ostendit in his scribam saepe errasse."

[236] See chapter 5, n. 368.

Additions

Of the 106 significant singulars 11 (10.4%) are additions, and there are 7 asterisked additions. This is the lowest percentage among our six papyri. All but one, Luke **16:22a**, of the additions are of one word.

The 10 singular additions (and the 7 asterisked additions) of one word may be classified as follows:[237]

Conjunctions (3 exx. and 3 asterisked):
Luke **9:48b** (δε);[238] John **11:31a** (και), **14:9** (και, an intensive use, HarmCont).[239] Asterisked: John 3:28 (οτι, HarmCont),[240] 8:52 (οτι, HarmCont), 9:41 (και). The conjunctions added are: και (2 exx.), and δε (1 ex.); asterisked: οτι (2 exx.), and και (1 ex.).

Pronouns (3 exx.):
John **6:5a** (εαυτοις [if this is the reading], HarmPar), **6:57** (μου, HarmGen), **8:55** (υμιν, HarmCont).

Articles (2 examples, one before a proper name, and 3 asterisked):
John **2:1** (τη before κανα),[241] **6:32** (τον before εκ του ουρανου, after τον αρτον, Ditt).[242] Asterisked: Luke 13:30 (οι before εσχατοι, HarmPar); John 2:14 (τας before βοας, Ditt), 10:12 (τα before ιδια, after τα προβατα, Ditt, HarmCont).[243]

Verb (1 ex.):
Luke **6:23** (εστι).[244]

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[237] One may compare the classification given by Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," Table II (p. 34 = Epp and Fee, *Studies*, 262) and Table V (p. 37 = *Studies*, 265).

[238] The IGNTP does not cite B or 1187 as reading αν for εαν *sec.*; B is cited by Tischendorf and von Soden, and confirmed by Martini's edition, while 1187 is cited by von Soden and confirmed by microfilm. Tischendorf incorrectly cites 71 for the omission of ος εαν εμε—δεχεται, found in D; but, as confirmed by microfilm, 71 does not have this omission, although it does omit και *sec.*, as reported in the IGNTP.

[239] The addition of και here parallels the additions by $\mathfrak{P}^{66*}$ at 12:45 and 13:20, both of which were corrected to the usual text (the corrections 12:45 and 13:20b).

[240] $\mathfrak{P}^{66}$ agrees with $\mathfrak{P}^{75}$, and the "Standard Text" in Nestle-Aland has this οτι in brackets; see the discussion of the asterisked John 3:28 in $\mathfrak{P}^{66}$. $\mathfrak{P}^{75}$ similarly adds οτι at the asterisked John 8:52 (οτι after λεγεις), but omits οτι after εδοξαν at the asterisked John 11:13b.

[241] Mees explains this addition as follows ("Unterschiedliche Lesarten," 376): "Städtenamen stehen im N.T. gewöhnlich ohne Artikel, ausser sie sollen besonders hervorgehoben werden. $\mathfrak{P}^{75}$ hebt auf diese Weise zu Beginn des 2. Kapitels 'Kana' besonders hervor, gegen die übrige Textbezeugung, obgleich dies durch die Apposition schon genügend geschehen war. Der Neubeginn des Kapitels und die Bedeutung des dort sich abspielenden Ereignisses dürften dazu beigetragen haben."

[242] That this addition could be seen as natural is indicated by the fact that 1200 makes the same addition after τον αρτον *prim.* earlier in the verse.

[243] This could be a backwards leap from the second α of προβατα to the first. Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 384, remarks: "In 10,12 liegt ebenfalls am ehesten ein Versehen durch mechanische Verdoppelung der Endung von πρόβατα vor. Dagegen ist die bewußte Reduplikation des Artikels kaum wahrscheinlich." Writing prior to Swanson's report of L, she earlier (383) cites this reading as singular.

[244] The absence of the verb here follows "the Semitic pattern" (BDF, §128[7]), and so our

Adverb (1 ex.):
John **6:50** (ου).[245]

Preposition (1 asterisked):
Asterisked: Luke 13:13 (επ [= επι], HarmCont).

The only singular addition of more than one word is Luke **16:22a**, where two words, εν τω, are added (HarmGen).[246] This creates the phrase εγενετο δε εν τω αποθανειν. Kilpatrick argues with respect to $\mathfrak{P}^{75}$'s εν τω there:

> The difference in sense is slight and the usual Greek text has a more regular construction, though there are enough parallels in Luke to the reading of $\mathfrak{P}^{75}$. In view of this it seems more likely that the usual reading is a correction and the reading of $\mathfrak{P}^{75}$ is original.[247]

Martini is more hesitant, but does include this reading among the four singulars of $\mathfrak{P}^{75}$ in Luke[248] that he thinks have a claim to originality, and comments:

> anche qui il versetto è tormentato nella tradizione testuale: la lezione di $\mathfrak{P}^{75}$ sembra legare fortemente il complesso della frase, subordinando le due morti e dando così compattezza al racconto.[249]

However, as Martini hints, the clarity introduced by $\mathfrak{P}^{75}$'s addition may well just be what would motivate a scribe to make such an addition. Similarly, the fact that the addition conforms to Lukan style, as Kilpatrick notes, may just mean that the scribe has conformed what Luke wrote here to what Luke often wrote elsewhere.[250] Since, as we shall see, the scribe of $\mathfrak{P}^{75}$ does frequently harmonize his text to the context, parallels, or general usage, it seems most likely that Luke **16:22a** is also an example

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scribe could be seen as avoiding a Semitism.

[245] So we have ου μη, which is "the most definite form of negation regarding the future," according to BDF, §365. See also Abbott, *Johannine Grammar*, §2255; Robertson, *Grammar*, 854, 1174–1175; Turner, *Grammar* 3:95–98. $\mathfrak{P}^{75}$ thus reads ου μη αποθανη, as at John 11:26.

[246] The IGNTP reports $\mathfrak{P}^{75}$ as having εν τω in place of δε, instead of adding εν τω after δε.

[247] "Bodmer and Mississippi Collection," 43–44.

[248] The others are **9:34**, **10:39**, and **13:34**; see *Il problema*, 140–141.

[249] Ibid., 141: "Also here the verse is confused in the textual tradition: the reading of $\mathfrak{P}^{75}$ seems to unite strongly the whole of the phrase, subordinating the two deceased, thus giving compactness to the story."

[250] The last occurrence of εγενετο εν τω before Luke 16:22 seems to be at Luke 14:1. The use of εν τω is discussed in Moulton, *Grammar* 1:215, 249; Moulton and Howard, *Grammar* 2:450–451; Robertson, *Grammar*, 107, 587, 1042–1043; BDF, §404; Turner, *Grammar* 3:8, 144–146; idem, *Grammar* 4:47. On this general issue of harmonization, see the comment by Fee ("Modern Text Criticism," 159): "The fact is that a variant may be regarded as original *because it conforms* to the author's style, or it may be regarded as secondary *because a scribe may have made it conform* to the author's prevailing style." A similar point is made by Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 382. At our asterisked Luke 9:36a, $\mathfrak{P}^{45}$ 1241 1630 2487 (*pc*) add εγενετο, thus producing the order εγενετο εν τω plus infinitive.

of this tendency, and thus it should be counted as another example of harmonization to general usage (in fact, to Lukan style).

Two of the additions are harmonizations to the context (John **8:55**, **14:9**, and the asterisked Luke 13:13 and John 3:28, 8:52, 10:12), one is a harmonization to parallels (John **6:5a**, and the asterisked Luke 13:30), and two are harmonizations to general usage (Luke **16:22a**; John **6:57**). John **6:32** is a dittography (after αρτον), as are the asterisked John 2:14 (after πωλουντας) and 10:12 (after προβατα, also HarmCont).[251] The other 5 additions appear to arise from attempts to improve the style or grammar.

These 11 additions increase the text by 12 words, for an average of 1.1 words per addition. The percentage of additions is the second lowest percentage among our six papyri (only slightly higher than $\mathfrak{P}^{47}$), and indicates that the scribe of $\mathfrak{P}^{75}$ takes few deliberate liberties with the text. For presumably an addition (and particularly a meaningful addition) requires some deliberate activity that may be absent in an omission.

Omissions

Of the 106 significant singulars 34 (32.1%) are omissions, and there are 22 asterisked omissions. This percentage is slightly above the average of our six papyri, second indeed only to $\mathfrak{P}^{46}$. Six of the singular omissions and 2 asterisked omissions are of more than one word.

Twenty-eight of the singular omissions (plus 20 asterisked omissions) are of one word, and may be classified as follows:[252]

Articles (9 exx. and 5 asterisked):[253]
Luke **3:22** (το before πνευμα, HarmPar),[254] **10:39** (του before ιησου),[255] **11:11a**

[251] There are also the two nonsense dittographies, Luke **12:11a** and **12:11b**; it is clear that the scribe's attention drifted at this place in his copying. Note also that the original dittography at Luke 6:44 has been corrected (this one could have been caused by a backward leap: ακανθωνεςυλλεγουσινεςυκα).

[252] One may compare the classification given by Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," Table II (p. 34 = Epp and Fee, *Studies*, 262) and Table V (p. 37 = *Studies*, 265).

[253] Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 33 = Epp and Fee, *Studies*, 261, counts "ten instances in Luke and three in John where it [$\mathfrak{P}^{75}$] singularly (or nearly so) omits the article." In my list John **5:30** is due to Edwards; probably Fee includes our asterisked Luke 15:6 and 16:18.

[254] See Robertson, *Grammar*, 761, 795; BDF, § 257(2); Turner, *Grammar* 3:175–176.

[255] Cf. BDF, § 260. This is another one of the singulars that Martini thinks may be correct; see *Il problema*, 140 and 80 on Luke 8:35 (where $\mathfrak{P}^{75}$ B alone omit the article). Martini compares the absence of the article at 10:39 with the similar reading at Luke 5:8, 8:35, and 8:41. But see Birdsall's reply ("Rational Eclecticism," 43): "Yet its absence [at the four places cited by Martini] may be a stylistic peculiarity of the Alexandrian tradition: certainly the norms of Greek syntax

(τον before πατερα),[256] **13:1b** (των before θυσιων),[257] **15:18** (τον before ουρανον);[258] John **5:30** (η before εμη, after η κρισις),[259] **7:33a** (ο before ιησους),[260] **11:13a** (του before θανατου), **14:22** (ο before ισκαριωτης). Asterisked: Luke 9:1 (τα before δαιμονια, Leap [Hapl]), 15:6 (τους before γειτονας), 16:18 (ο before γαμων), 22:55 (ο before πετρος, Leap [Hapl]), 24:28 (την before κωμην).

Conjunctions (8 exx. and 4 asterisked):[261]

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are not reflected in it, and not being as convinced as Martini of the excellence and neutrality of that tradition, I should be loth to accept it [i.e., the article's absence at Luke 10:39] as a mark of Lukan style."

The evidence of B here is much disputed; the citations are:

του κυριου	B^* (Tischendorf, Swanson [B^c not cited]); B^2 (Nestle-Aland, Aland's *Synopsis*); B (Bentley according to Tregelles, IGNTP); B^2 (Mai according to Tregelles)
του ιησου	B^3 *sed restitutum* του κυριου (Tischendorf); B^* (Nestle-Aland, Aland's *Synopsis*); B^* (Mai according to Tregelles)

As with the similar fluctuation at Luke 10:41 (see the discussion of $\mathfrak{P}^{45}$'s Luke **10:41**), I am unable to clarify anything from the facsimile. (Note that B^2 in Nestle-Aland and Aland's *Synopsis* is in fact Tischendorf's B^3; see Nestle-Aland, 48*, and Aland and Aland, *The Text of the New Testament*, 108.) I would suppose that $\mathfrak{P}^{75}$'s ιησου makes it more likely that B originally read του ιησου, and have accordingly followed Nestle-Aland here. (Martini simply cites B as having του $\overline{\text{κυ}}$ in his collation of its differences with $\mathfrak{P}^{75}$ [*Il problema*, 156], but later [184] cites B* for του $\overline{\text{κυ}}$.)

Also, I have followed Lyon, Nestle-Aland, and Aland's *Synopsis* in citing C* for αυτου; Tischendorf and the IGNTP cite it as having του κυριου.

[256] See BDF, § 257(3); Turner, *Grammar* 3:174. Although Martini agrees in citing this as a singular reading of $\mathfrak{P}^{75}$ (see *Il problema*, 184), one could well see two variations here: the word order ([τον] πατερα before or after αιτησει) and the presence of absence of τον before πατερα. Then, $\mathfrak{P}^{75}$ would be supported by B 238 1241 at the first, and by $\mathfrak{P}^{45}$ M f^1 71 473 579 *pc* at the second. (Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," Table II [p. 34 = Epp and Fee, *Studies*, 262], doesn't include 11:11a, and so apparently interprets the variations this way.) I have chosen, with some hesitation, to retain the present analysis, and would note in justification that the omission by the last-cited witnesses is possibly by a leap (υμωv τοv πατερα), which was not possible for $\mathfrak{P}^{75}$ (i.e., from the reading now found in B). Of course, the similarity of the T to the left side of Π could have played a role in both omissions.

[257] See BDF, § 257(1); cf. Turner, *Grammar* 3:175.

[258] In vs. 21 $\mathfrak{P}^{75}$ has the article, but Bauer, *Wörterbuch*, s. ἁμαρτάνω, 4.b., cites some examples (including Sir 7:7) without the article.

[259] This is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 198, and is found in the transcription (but not the apparatus) of the IGNTP, although it follows the *editio princeps* in reading κρι[c]ις instead of κρεισις (see n. 42 above).

[260] Cf. BDF, § 260. Mees, "Unterschiedliche Lesarten," 375, explains the omission as follows: "Auch hier hat $\mathfrak{P}^{75}$ diese Episode mit dem Vorausgehenden als eine zeitlich nicht auseinanderliegende Kette von Ereignissen gesehen und daher den Artikel gestrichen."

[261] Junack, "Abschreibpraktiken," 287 n. 26, cites as an "Abneigung" of certain particles $\mathfrak{P}^{75}$'s omission of δε at Luke 6:41, 9:42a, and 15:30. At Luke 12:48 $\mathfrak{P}^{75}$ omits δε *tert.* along with **א*** 60 *l*70 *l*211 *l*1579 bo^{pt}. I have not included this reading in the list, although Tischendorf does not specify which δε is omitted by **א***, and that ambiguity has caused von Soden to cite **א*** as omitting the *first* δε.

Luke **13:14** (δε), **14:21** (και),[262] **14:26** (τε),[263] **15:30** (δε, Leap),[264] **22:24** (δε), **23:11** (και); John **6:39a** (δε), **7:12a** (ὅτι *recitativum*).[265] Asterisked: Luke 6:41 (δε), 9:42a (δε), 16:22b (δε); John 11:13b (οτι).[266] The omitted conjunctions are: δε (4 exx.), και (2 exx.), τε (1 ex.), and οτι (1 ex.); asterisked: δε (3 exx.), οτι (1 ex.).

Pronouns (7 exx. and 9 asterisked):[267]
Luke **8:22** (αυτος), **9:9** (ουτος), **9:34** (αυτους),[268] **11:27** (ταυτα), **12:31** (αυ-

[262] The IGNTP says that one manuscript of the Sahidic agrees with 𝔓75 in this omission; on the other hand, Aland's *Synopsis* cites "sa" as agreeing. (But Nestle-Aland cites only 𝔓75.) That the Sahidic version supports 𝔓75 here seems very doubtful. For και παραγενομενος ο δουλος απηγγειλεν τω κυριω αυτου ταυτα, Horner edits the Sahidic as: ⲁ ⲡⲥ̅ⲓ̅ⲥ̅ⲁⲗ ⲉⲓ ⲁⲩⲭⲱ ⲛ̅ⲛⲁⲓ ⲉⲡⲉⲩⲭⲟⲉⲓⲥ. But the reading ⲉⲓ ⲁⲩⲭⲱ rests on only one manuscript, which is presumably the manuscript referred to by the IGNTP. However, the other manuscripts cited by Horner, as well as the two cited by Quecke, read ⲗⲉ ⲉⲓ ⲁⲩⲭⲱ. But here clearly the ⲗⲉ renders και, as is often true generally, and as occurs also in vss. 18, 19, 20, and 22. (Cf. the remark by J. Martin Plumley in Metzger, *The Early Versions*, 149: "Very frequently ⲗⲉ equals καί, and it cannot be assumed with any certainty which conjunction originally stood in the Greek text.") Perhaps the citation in Aland's *Synopsis* rests on Horner's edited text.

[263] The reading of 𝔓75 appears to arise from the reading found in B by a leap: ετι τε. Martini, however, says (*Il problema*, 52): "La forma di 𝔓75 è in sé plausibile, e non appare senz'altro come *lapsus*." Birdsall, review of Martini, *Il problema*, 466, says: "the combination [ετι και] is known … and if original here would lend itself to correction of the asyndeton." By the way, Fee, "𝔓75, 𝔓66, and Origen," Table II (p. 34 = Epp and Fee, *Studies*, 262), cites this as sub-singular rather than singular.

[264] Here I believe that there are two variants, the omission of δε, which 𝔓75 has alone, and the omission of ο, which 𝔓75 shares with U; Aland, "Neue neutestamentliche Papyri II," 11, combines these two, and fails to note the reading of U.

[265] Aland, "Neue neutestamentliche Papyri II," 17, notes that the space seems to be insufficient for οτι, and Edwards, "𝔓75 under the Magnifying Glass," 206, independently finds the space inadequate for οτι. But οτι is found in the transcripts of Martin and Kasser and Comfort and Barrett, and the omission is not cited in the IGNTP.

Fee, "𝔓75, 𝔓66, and Origen," 44 = Epp and Fee, *Studies*, 272, notes: "All MSS and text-types showed remarkable ambiguity with variations of the ὅτι-*recitativum*. But generally, MSS tended to reject it rather than to add it, and 𝔓75 B tended to preserve (add?) it more than others." However, the only singular of 𝔓75 involving the conjunction is an omission. If Fee is correct, then, 𝔓75 is here going against the tendency of its text-type or Alexandrian ancestor.

[266] Contrast this omission with the addition of οτι at the asterisked John 3:28 and 8:52.

[267] Birdsall, "Rational Eclecticism," 46, remarks: "Kilpatrick has suggested that while frequent use of pronouns was a feature of Hellenistic Greek, the tendency was to remove them under the influence of the more succinct norm of classical Greek. If we accept and apply this criterion, we find, perhaps to our surprise, that the balance of acceptability lies with 𝔓75 [compared to 𝔓45]."

Birdsall comes to this conclusion by looking at only a few readings, most of which are non-singular. In fact, 𝔓45 has 12 omissions of pronouns among its 222 significant singulars (5.4%), while 𝔓75 has 7 such omissions among 119 significant singulars (5.9%). So, 𝔓75 may be judged to have a slightly stronger tendency than 𝔓45 to omit pronouns.

[268] Martini, *Il problema*, 140, thinks that this reading could be genuine, since the other witnesses disagree among themselves: "ritengo vi sia realmente la possibilità che 𝔓75 abbia la lezione buona, da cui si è allontanato secondariamente e variamente il resto della tradizione. In 9,34 sembra di trovarsi di fronte a vari tentativi di rettificazione sintattica; …"

The evidence here is as follows:

εκεινους εισελθειν	ς 𝔓45 A D W Θ Ψ *f*1 *f*13 33 892 1006 1342 1506 *rell* sy^{h} sa.
εισελθειν εκεινους	4 7 659 *al*.

του, HarmPar),[269] John **5:12** (αυτον, Leap), **10:17** (μου).[270] Asterisked: Luke 11:46 (υμων, Leap), 12:24 (υμεις), 13:1a (αυτω), 14:8b (cου), 14:25b (αυτω), 23:3 (αυτω, HarmPar); John 2:24 (αυτον, Leap), 8:22 (εγω), 8:34 (αυτοις).

Verbs (2 exx.):
John **7:17** (ποιειν),[271] **9:8** (εστιν).

Nouns (2 exx. and 1 asterisked):
Luke **11:31a** (νοτου);[272] John **5:25** (ωρα).[273] Asterisked: John 5:5 (ετη, Leap).[274]

εκεινουc ελθειν	S.
ειcελθειν αυτουc	ℵ B L 1241 *pc.*
αυτουc ειcελθειν	C 157 435 2542.
ειcελθειν αυτον	1604.
ειcελθειν	$\mathfrak{P}^{75}$.

In view, though, of $\mathfrak{P}^{75}$'s clear tendency to omit, I believe that some interpretation of the variants here must be found other than expansion from the shortest reading of $\mathfrak{P}^{75}$. Such an explanation is readily forthcoming, since the presence of αυτουc (instead of εκεινουc) could be due to the influence of the same word in vs. 34a. Moreover, the reading of S could come from the majority reading by a leap: εκεινουcειcελθειν. The readings with the pronoun second could be an assimilation to what appears to be the general usage with this articular infinitive construction. And 1604 has just slipped in referring to Jesus alone. Finally, then, the omission by $\mathfrak{P}^{75}$ is just one more careless omission by this scribe, or perhaps an attempt at improvement of style by abbreviating. (Compare the assertions of Parsons and of Comfort and Barrett cited at p. 701 below.) And note that Nestle-Aland cites αυτουc ειcηλθειν for C 2542 in Appendix II.

By the way, it is possible that the *Vorlage* of $\mathfrak{P}^{75}$ had the reading of $\mathfrak{P}^{45}$ A D W Θ Ψ *pm*, from which the omission could occur by a (not very likely) leap: εκεινουc ειcελθειν.

[269] Martini, *Il problema*, 142, thinks that this reading too could be genuine: "La lezione breve si presenta più vigorosa e sintetica, mentre le due alternative lunghe sembrano esplicitazioni." Here again reasons for the divergence within the tradition are easy to find, without viewing $\mathfrak{P}^{75}$'s reading as original. As quoted at p. 12 above, Metzger (*Textual Commentary*, 1st ed., 161 = 2d ed., 136) explains $\mathfrak{P}^{75}$'s reading here by saying: "One of the idiosyncrasies of the scribe of $\mathfrak{P}^{75}$ is his tendency to omit personal pronouns," citing Colwell (as quoted at p. 669 below). And Birdsall, "Rational Eclecticism," 48, says: "12:31 however seems to point to carelessness on the part of $\mathfrak{P}^{75}$ omitting τοῦ θεοῦ (v.l. αὐτοῦ) against all other attestation." The reading, with support from 892, is considered to be "sub-singular" by Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," Table II (p. 34 = Epp and Fee, *Studies*, 262). And on the readings of 892 and aeth here, see chapter 1, n. 42.

[270] Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 384, says that this is "wohl als unbewußtes Versehen zu bewerten."

[271] Porter, "An Analysis," 73, refers to John 5:30, where θελημα is the object of ζητω, as a parallel to $\mathfrak{P}^{75}$'s reading here, and remarks: "The scribe of Pap 75, recognizing that 'willing' included the corresponding action of 'doing,' might have omitted ποιειν as being redundant. It is equally possible that ποιειν could have been added to emphasize the practical implications of the gospel for this life—implications which some Gnostics ignored." But given the external evidence these two possibilities hardly seem equally likely.

[272] The noun has been restored by $\mathfrak{P}^{75c\,(man\,2)}$, who also omitted one c in βαcιλιccα by writing βαcιλιcα νοτου. Comfort and Barrett, 504, remark: "The scribe's national prejudices may be revealed in his treatment of Luke 11:31, where his change allows for the possibility that the queen who visited Solomon came from Egypt, not Sheba." This scenario seems less plausible to me than carelessness.

[273] The loss of ωρα makes the meaning difficult, but I suppose that one could supply some suitable noun as understood from the context.

[274] I believe that the support from 579 is erroneously omitted in Nestle-Aland. The omission

Preposition (1 asterisked):
Asterisked: Luke 14:32a (εις, Leap [from the B text]).

The longer omissions are, in order of length:

Two words (5 exx. and 1 asterisked):
Luke **14:8a** (εις γαμους, Leap), **15:12** (ο δε);[275] John **4:47** (προς αυτον, Leap), **7:18** (την δοξαν, Leap),[276] **12:38** (ον ειπεν).[277] Asterisked: John 9:21 (αυτον ερωτησατε, Leap).

Six words (1 ex.):
Luke **13:34** (την εαυτης νοσσιαν υπο τας πτερυγας, Leap).

Sixteen words (1 asterisked):
Asterisked: John 4:37 (εν γαρ τουτω ο λογος εστιν αληθινος οτι αλλος εστιν ο σπειρων και αλλος ο θεριζων, Leap).

Leaps

Four of the 6 singular omissions of more than one word, and 2 of those of one word may have resulted from scribal leaps.[278]

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of ετη is cited by Schmidtke, *Die Evangelien eines alten Unzialcodex (B**א**-Text)*, who puts the word in brackets in his transcription, is found in von Soden (who perhaps relied on Schmidtke; see *Die Schriften, Untersuchungen*, 981), and is confirmed by the microfilm. Curiously enough, Swanson explicitly cites 579 as having ετη.

[275] Martini, *Il problema*, 49–50, remarks: "la combinazione di asindeto e di mancanza di soggetto rende l'espressione eccessivamente dura; si tratta quasi certamente di errore, tenuto conto anche del fatto che $\mathfrak{P}^{75}$ è solo: … E' possibile pensare che l'archetipo di $\mathfrak{P}^{75}$-B avesse già una lacuna, a cui B abbia rimediato, seguito poi da qualche altro."

Martini's hypothesis that the scribe of B created the reading now found in B would seem unlikely, since that reading does have a certain diversity already at an early period, and would appear to go back to some Alexandrian ancestor of B. But, in any case, one might well think that one or more scribes could have found the majority reading's shift of subject from the younger son to the father awkward.

[276] Martin and Kasser edit τ[ην] ἰ̈διαϛ [δοξα]γ, but Aland, "Neue neutestamentliche Papyri II," 17, correctly prints την ιδιαν. Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 199, independently presents a clear argument for την ιδιαν. The same reading is found in Swanson, the IGNTP, and Comfort and Barrett. Parker, review of Comfort and Barrett, *The Complete Text*, 30, reports that "Comfort agrees with IGNTP," but fails to note the citations by Aland and Edwards (whom I followed in my dissertation [562 n. 10, from 561]), or by Swanson.

[277] Colwell, "Scribal Habits," 121, notes: "The best example [of the scribe's choosing brevity] is John 12:38 where instead of 'the word which he said' the redundant 'which he said' is omitted."

[278] Elliott, "Codex Bezae," 169, notes the agreement of $\mathfrak{P}^{75vid}$ D in omitting του καιναν(μ) at Luke 3:36, but adds that "hom is likely to have created the shorter text independently in both manuscripts." (Tischendorf cites D as though it omitted only καιναν(μ), but this is an obvious oversight, and I have not included this reading in the list; see also n. 10 above.)

Similarly, there is the long omission at John 12:8, which is clearly due to a scribal leap: παντοτε εχετε μεθ εαυτων εμε δε ου παντοτε εχετε. But the consequent omission of μεθ εαυτων εμε δε ου παντοτε εχετε is supported by Λ^{*} in Tischendorf, and so does not appear in our list. (Nestle-Aland cites 892^{s*} *pc*. I checked the microfilm of Λ and 892 itself, and it seems that the corrections in both were by the original scribes, i.e., of Λ and of 892^{s}.) Since

Luke **13:34** (6 words)	ορνις̲ … πτερυγας̲.[279]
Luke **14:8a** (2 words)	τινος̲ εις γαμους̲.[280]
Luke **15:30** (1 word)	οτε̲ δε̲.
John **4:47** (2 words)	(απ)ηλθεν̲ προς αυτον̲.[281]

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this omission is corrected in two of the manuscripts, we may well have simply coincidence in error by three scribes. Metzger (*Textual Commentary*, 1st ed., 236 = 2d ed., 201) ascribes the error in $\mathfrak{P}^{75}$ and Λ^* to "parablepsis, the eye of the scribe passing from ἔχετε to ἔχετε," but seems to leave open whether there were two independent errors. In any case, Λ^* also omits by homoeoteleuton John 14:13b–14 (see Metzger, *Textual Commentary*, 1st ed., 244 = 2d ed., 208), and Tischendorf (*Novum Testamentum Graece* 3:406) says that the text of Λ is "praestantior et passim magna lectionis singularitate conspicuus." Similarly, von Soden (*Die Schriften, Untersuchungen*, 1177) says: "77 [Λ] ist besonders leichtfertig geschrieben. Es zeichnet sich aus durch zahlreiche, nur teilweise und zwar wohl schon vom Korrektor nachgetragene Omissionen." See also Savignac, "Les papyrus Bodmer XIV et XV," 54, who though misreports what is omitted.

[279] Perhaps this was one line in the *Vorlage*. It appears that, if $\mathfrak{P}^{75}$'s exemplar had lines about as long as $\mathfrak{P}^{75}$'s lines, our scribe would have seen something like this:

ορνιc
πτερυγαc

And thus the leap from one c to the other would have been facilitated.

However, several writers have suggested that $\mathfrak{P}^{75}$ may preserve the original text here, and that the longer texts have arisen by harmonization to the parallel in Matt 23:37. Already Martin and Kasser (*Papyrus Bodmer XIV*, 27) say: "Ils [the words in the longer texts] pourraient bien être un développement explicatif secondaire." And Martini also thinks that $\mathfrak{P}^{75}$ may be correct here, saying (*Il problema*, 141 [cf. also 140]): "la lezione breve sembra più efficace, mentre quella lunga ha l'aria di una addizione esplicativa. I sospetti su di questa sono aggravati dal fatto che si presenta in almeno due forme diverse." Similarly, Birdsall ("Rational Eclecticism," 48) notes Martini's view and adds that "one might suggest harmonization as the origin of the reading of the rest."

In fact, though, it is clear that the readings of A K M Λ Π f^1 *al* and of D at Luke 13:34 are harmonizations to Matt 23:37, but not the reading of ς א B L X *pm*. The readings of A K M Λ Π f^1 *al* and of D are thus seen to be certainly secondary, but there would appear to be no explanation for the majority reading if $\mathfrak{P}^{75}$'s reading were correct. (Note, by the way, that at Matt 23:37 only Γ 1216 make the reverse assimilation.)

Also, at 13:34 von Soden reports 157 as having τα … νοccια with D; but Hoskier's collation, the IGNTP, and Swanson, confirmed by the microfilm, show it as reading την … νοccιαν (but only Hoskier and Swanson show the correction from νοciαν to νοccιαν). Similarly, von Soden reports 213 as having τα … νοccια with D; but the IGNTP, confirmed by the microfilm, shows it as reading την … νοccιαν. Both von Soden and the IGNTP are correct in reporting that 213 has αυτης after πτερυγας.

[280] Martin and Kasser, *Papyrus Bodmer XIV*, 27, comment: "Ces mots ne sont pas indispensables; rien dans la suite ne montre qu'il s'agit d'un repas de noce." Comfort and Barrett, 505, have a similar explanation. Of course, we may imagine that the superfluity of the words might be the occasion for a scribe to remove them. But perhaps only a leap is involved: υπο τινος̲ εις γαμους̲. Similarly, in Syriac (where sy$^{hmg\ ms}$ is cited from Tischendorf and Tregelles) we have in sy^p: ܠܓ ܐܠܘܣ ܕܥܒܕ ܠܒܪܗ. In Latin and Sahidic a leap does not seem possible. On the other hand, Mees, "Papyrus Bodmer XIV ($\mathfrak{P}^{75}$) und die Lukaszitate," 106, says that $\mathfrak{P}^{75}$ sa omit "um eine bessere *Akolouthie* mit dem Vorhergehenden herzustellen, da Jesus bei einem der führenden Pharisäer zu Tische geladen ist und diese Unterweisung gibt."

[281] Porter, "An Analysis," 72, refers to the omission (in most witnesses) of the same words in John 1:19, and states: "In each instance, it is more likely that the words were added for

John **5:12** (1 word)	ηρωτησαν ουν αυτον.[282]
John **7:18** (2 words)	λαλων την δοξαν την ιδιαν.[283]

And perhaps 8 asterisked omissions are the results of leaps, including both the asterisked omissions of more than one word.

Luke 9:1 (1 word)	παντα τα.
Luke 11:46 (1 word)	δακτυλων υμων.
Luke 14:32a (1 word)	εις ειρηνην (from the B text).[284]
Luke 22:55 (1 word)	εκαθητο ο.
John 2:24 (1 word)	within επιστευεν αυτον αυτοις, from επιστευεν αυτον αυτοις to επιστευεν αυτον αυτοις.[285]
John 4:37 (16 words)	ο θεριζων εν… ο θεριζων εγω.[286]
John 5:5 (1 word)	within λη΄ ετη εχων, from λη΄ ετη εχων to λη΄ ετη εχων.[287]
John 9:21 (2 words)	αυτος ηλικιαν εχει αυτον ερωτησατε αυτος.[288]

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clarity than that they were intentionally omitted." It is not clear what Porter's evidence for this assertion might be, and in any case he simply ignores the possibility that the words were *accidentally* omitted, surely the most reasonable explanation of $\mathfrak{P}^{75}$'s omission at John 4:47.

[282] Since $\mathfrak{P}^{75}$ has ουν its *Vorlage* must have agreed with A^c C L Θ Ψ f^1 f^{13} 33 892 1006 1342 *rell*. One may suppose that $\mathfrak{P}^{66}$ ℵ B D *pc* omit ουν by a similar leap from the latter reading: ηρωτησαν ουν αυτον. Incidentally, Nestle-Aland cites sy^p with $\mathfrak{P}^{66}$ ℵ B D, but sy^p has **o**, which would literally correspond to και or δε (von Soden cites it with 1241); see chapter 4, n. 115. And Swanson has lost a reference to $\mathfrak{P}^{75}$ at this point.

[283] I suppose that a suitable noun (even δοξαν from the following clause) could be supplied in order to give sense to the reading. On the other hand, Fee "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," Table V (p. 37 = Epp and Fee, *Studies*, 265), classifies this as a "word order" variation, apparently following the transcript by Martin and Kasser (see n. 276 above).

[284] The sequence of readings here is uncertain. $\mathfrak{P}^{75}$ could have omitted τα προς from the ς ℵ^c A D L W Θ Ψ f^1 f^{13} 892 1006 1342 *rell* text, or προς from the ℵ* Γ 660 788 1241 (*pc*) text, or τα εις from the K Π 251 1038 1229 1355 *al* text. Because of the close relationship between $\mathfrak{P}^{75}$ and B, I consider the omission to have been of εις from the B 482 *pc* text, and this omission is easily explainable. On the other hand, Comfort and Barrett, 504, refer (as it seems) to this reading as being "borrowed from Acts 12:20," and contend that the scribe thus knew of "the two-volume work Luke-Acts." The parallel here would appear to be ητουντο ειρηνην, but there is in fact little similarity between these two passages.

[285] I.e., from the reading of ℵ* B L 440* 700 *al*.

[286] As noted by Schnackenburg, *Das Johannesevangelium* 1:165 and 485 n. 3, and in Nestle-Aland. Kenneth W. Clark, "The Text of the Gospel of John in Third-Century Egypt," *NovT* 5 (1962) 22, says that this omission could be by homoeoteleuton, but also says that the "addition could be a gloss of moralizing." Porter, "An Analysis," 72, follows Clark in asserting: "On the other hand, the saying [John 4:37] could be a moralizing gloss." This reading is removed because of the support from "*al*" found in Nestle-Aland[27] (whereas only $\mathfrak{P}^{75}$ is cited in Nestle-Aland[26] and Aland's *Synopsis*), and was in fact the longest omission of $\mathfrak{P}^{75}$ cited in my dissertation. Whatever the support for $\mathfrak{P}^{75}$ may in fact be, it is tempting to see this as coincidental agreement in error.

[287] As noted with respect to 579 by Boismard; see chapter 7, n. 416. Note that both $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$ use the numeral λη΄ at John 5:5, and see the remark by Skeat already cited (chapter 7, n. 498) in connection with $\mathfrak{P}^{66}$.

[288] I thus take the *Vorlage* of $\mathfrak{P}^{75}$ to have been the reading of ς A Γ Δ 0250 f^{13} 892 1006 1342 1506^{vid} *rell* (l) q (sy). (We may suppose that 070 made the same leap independently.) I do not see any evident way in which the reading of $\mathfrak{P}^{75}$ could have arisen from that of B, so this is one of the few readings of $\mathfrak{P}^{75}$ that seem not to derive from the reading of B. Incidentally, von Soden

The leaps are not excessively frequent and are mostly short; Luke **13:34** is of six words, but the others are of two words, except for Luke **15:30** and John **5:12**, which are of one word. The asterisked leaps include the longest in the manuscript, John 4:37, which is of sixteen words, but apart from John 9:21, which is of two words, the others are all of one word only.

Colwell says of the scribe of $\mathfrak{P}^{75}$:

> A half dozen times he chooses brevity, possibly for style. … One of his habits is to omit personal pronouns; he drops more than a dozen and adds one. This could be stylistic, but is probably related to the occasional carelessness of $\mathfrak{P}^{75}$ in regard to short words.[289]

Whether carelessly or intentionally, the scribe clearly tends to shorten his text.[290] Note, though, that Colwell's figures with respect to pronouns must be revised: my count gives the ratio as 7 omissions to 3 additions.[291] So

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reports **א*** as omitting εχει; obviously he is following the note in Tischendorf's eighth edition, which however was corrected (*Novum Testamentum Graece* 3:1277). Note further that 1241 (as confirmed by microfilm) seems to have made a similar leap here but corrected it by restoring the omitted words out of place: the scribe first made a leap from αυτος to αυτον, continued with ερωτησατε, perhaps at that point noticed the omission and wrote αυτος ηλικιαν εχει, and then proceeded with αυτος.

[289] "Scribal Habits," 121. For a different point of view, see the comment by King, "Notes on the Bodmer Manuscript of Luke," 239, concerning the singular readings of $\mathfrak{P}^{75}$ in Luke: "Much the most frequent instance is the omission of a word serving in an explanatory capacity. Four times it is a pronoun and seven times another part of speech. In all cases the canons of transcriptional evidence favor the omission, particularly in two cases where the other manuscripts are themselves divided between alternative explanatory expressions (9:34 αὐτούς or ἐκείνους and 14:32 τὰ πρὸς, πρὸς, εἰς, or τὰ εἰς)." The a priori use of the *lectio brevior* rule is evident in King's assertion. See the earlier discussions of Luke **9:34** and the asterisked Luke 14:32a.

On the other hand, Metzger, "The Bodmer Papyrus," 202, instances the words omitted at Luke 6:39 (εμπεσουνται; but see n. 25 above), **13:34**, **14:26**, the asterisked 14:32a, and **15:12** as "lacking probably because of the inadvertence of the scribe." Metzger adds: "Through homoeoteleuton the entire verse of Lk 14^{27} has been accidentally omitted." Since this omission is cited from "M* R Γ al mu" already in Tischendorf, it does not appear in our list, but Metzger's way of putting this indicates that he thinks that our scribe made the omission, and that the support may be coincidental.

[290] Mees, "Papyrus Bodmer XIV ($\mathfrak{P}^{75}$) und die Lukaszitate," 103, even says of the papyrus's omission of υμας *sec.* in Luke 6:22 (*cum* D 7^{c} 267 1654 *l*184 *l*1627): "dessen Charakteristikum es ist, alles Üeberflüssige [*sic*] wegzulassen, meist richtig, aber nicht immer."

[291] One of the additions here (John **6:5a**) is due to Edwards's analysis. However, Colwell ("Scribal Habits," 114) refers specifically to the addition at John **6:57**, and later (121) cites the reading at John **8:55**. Presumably Colwell is also including at least some of the nine asterisked omissions. And there are also the corrections of added pronouns at Luke 11:7a, 12:18, and 14:23, as well as the correction of an omitted pronoun at Luke 12:53.

Furthermore, it is not precisely clear what Colwell is considering to be a "personal pronoun." If we confine ourselves to those so listed by Smyth, *Greek Grammar*, §325, then we have two additions (John **6:57** and **8:55**) and only one omission (John **10:17**). The omissions are increased by four if we include the intensive pronoun αυτος (Smyth, §327), which is, of course, used as a personal pronoun: Luke **8:22**, **9:34**, **12:31**; John **5:12**. So we would then have five omissions and two additions. (Clearly Colwell is not including ταυτα.)

In connection with John **10:17** Barbara Aland ("Neutestamentliche Handschriften als

the scribe's habit is still toward omission, but not as markedly as Colwell says. With respect to the article before proper names,[292] the scribe has two omissions (Luke **10:39**; John **7:33a**) but only one addition (John **2:1**); but note also the asterisked omission Luke 22:55, as well the omissions at Luke **11:11a** before πατερα, which is virtually a proper name, and John **14:22** before ιςκαριωτης.

These 34 omissions cause the loss of 44 words, at an average of 1.3 words per omission. The omissions are thus usually longer than are the additions. And the additions and omissions together result in the loss of 32 words from the scribe's *Vorlage*. $\mathfrak{P}^{75}$ has the second highest percentage of omissions.

Transpositions

Eleven (10.4%) of the significant singulars (plus 3 asterisked) are transpositions. This percentage is lower than the average of our six papyri. These readings tend to involve short blocks of text (only one of more than three words):[293]

> 2 words (6 exx.):
> Luke **7:6**, **14:10** (Leap),[294] **14:28b**; John **7:23**, **8:17**,[295] **14:19**. Asterisked: Luke 13:31; John 4:9 (Leap).

Interpreten des Textes?" 384) comments: "Ähnliche geringfügige Auslassungen kommen, wenn auch selten, im Johannesevangelium in $\mathfrak{P}^{75}$ vor (vgl. 8,34; 3,28 u.ö.)." And in her n. 11 she refers to Colwell's remarks. Her references to readings are presumably to our asterisked 8:34 and to the omission of μοι at 3:28; but at the latter $\mathfrak{P}^{75}$ is supported by **א** H M V Γ 28 1424 *pm*, and so may well not be displaying its own tendency.

[292] See the references in chapter 7, n. 624.

[293] Colwell, "Scribal Habits," 117, notes that $\mathfrak{P}^{75}$'s transpositions "usually involve two words, occasionally three," but he counts (116) 11 examples plus 4 more due to corrected leaps: Luke **14:10**; John 4:9, 7:18, **14:19**. However, John 4:9 is not singular (by von Soden), and Colwell has followed the editors' incorrect transcription at John 7:18 (see n. 276 above). There are also possible leaps involved at Luke **24:27**; John **4:54**, **10:32**. On the other hand, John **14:19** appears not to be caused by a leap. There are also the asterisked Luke 13:31; John 2:10, 4:9 (as Colwell says, by a corrected leap from the reading of **א** A B C* L N 083 33: γυναικος <u>καμαριτιδος</u> ουσης [less likely from the majority reading: <u>αιτεις</u> ουσης <u>γυναικος</u>]).

[294] Von Soden reports 157 as omitting σοι *sec.* with **א***, but Hoskier's collation, the IGNTP, and Swanson show it as having σοι δοξα, as is confirmed by the microfilm. In fact 157 omits σοι *prim.* in this verse (cited by Hoskier, the IGNTP, and Swanson, confirmed by the microfilm), but von Soden does not report *that* omission; evidently there was a confusion between the two occurrences of σοι.

[295] The order of the words here is parallel to that in vs. 13, but contrary to that in vs. 14 according to $\mathfrak{P}^{39vid}$ $\mathfrak{P}^{75}$ B W 047 0141 1424 *pc* b sa Epiph.

3 words (4 exx.):
John **4:54** (Leap),[296] **5:34**, **6:1**,[297] **10:32** (Leap).

4 words:
Asterisked: John 2:10.

7 words (1 ex.):
Luke **24:27** (Leap).[298]

The scribe thus transposes an average of 2.8 words per transposition, the second fewest (behind $\mathfrak{P}^{66}$) of our six papyri. $\mathfrak{P}^{75}$ ranks about in the middle in its frequency of transpositions. By the way, the scribe corrects transpositions (both singular) only twice: John 1:18 and 8:18 (*in scribendo*; but this may have been an incipient omission). The number of words involved increases at the end of Luke and the first third of John. Until the final example in Luke, all of the transpositions involve only 2 words, and three of the last four in John (excepting **10:32**) are of only 2 words. But in between we have the transposition of 7 words, the asterisked one of 4 words and another asterisked one of 2 words, and then three transpositions of 3 words. The greater length of transpositions suggests that the scribe's attention slipped about halfway through his copying of Luke and John.

Since $\mathfrak{P}^{75}$ shows a tendency to omit words and short phrases even when a leap is not involved, at least some of these transpositions may have

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[296] Mees, "Unterschiedliche Lesarten," 377, supposes a deliberate alteration here: "Die Heilung des Sohnes des königlichen Beamten wird vom Evangelisten als das zweite Wunder seines Berichtes bezeichnet. Der Nachdruck leigt natürlich darauf, dass es das Zweite ist, so $\mathfrak{P}^{66}$, B, rel. $\mathfrak{P}^{75}$ denkt hier weniger an den Gesamtzusammenhang, sondern vielmehr an das, was Jesus bei dieser Gelegenheit getan hat. Er stellt daher das Verbum voran." This scenario seems to me to be unconvincing.

[297] This is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 204–205. The *editio princeps* reports απηλθεν ο] ι̅ς̅ περαν, followed by the IGNTP and Comfort and Barrett. At issue is the interpretation of the remains before περαν. Edwards states that the "dot" (although it is rather a short line) on the photograph is more consistent with "the final stroke of a ν than the tip of a c," and that on "the papyrus itself this is even clearer." Indeed, I would add that if ιc had preceded, one might expect to see some remnant of the supralinear stroke. It is bold to reconstruct a phrase from one ink mark, but this looks likely to me. Edwards further asserts that "the letters fit the space better when o ιc precedes the verb," but I don't see how a transposition could affect the spacing.

[298] King, "Notes on the Bodmer Manuscript of Luke," 239, says: "The order, however, in 24:27 does seem to have significance. The words 'in all the Scriptures' are placed at the end of the sentence giving them considerably greater emphasis and suggesting how deeply impressed was this scribe or some earlier one by the fullness of the Old Testament testimony to Christ." Comfort and Barrett, 505, assert that the transposition was made "to make it clear that Luke meant Jesus used all the Scriptures that would aid in presenting the messianic prophetic picture, not that all Scripture is messianic." This is possible, but again it seems easier to imagine that the transposition has arisen by accident. Our scribe gives no clear indication of being prepared to rearrange his text for such purposes of emphasis. See also Parsons's view cited at p. 702 below. Note too that $\mathfrak{P}^{75}$'s order is supported by *l*859, but I consider this reading singular; see chapter 3, n. 9.

arisen from the "correction" of such omissions. Moreover, although the leaps postulated here involve only one or two letters and thus might be thought to be improbable, it must be remembered that $\mathfrak{P}^{75}$ tends to copy letter by letter (or syllable by syllable). Consequently, such leaps would be more likely than for a scribe who copies by words or phrases.[299]

Transpositions as Corrected Leaps

The examples of transpositions perhaps arising from corrected leaps are:[300]

Luke **14:10** εσται σοι δοξα.
Luke **24:27** αυτοις εν πασαις ταις γραφαις τα περι εαυτου.
John **4:54** παλιν δευτερον σημειον εποιησεν.
John **10:32** πολλα εργα εδειξα υμιν καλα.[301]

Asterisked:
John 4:9 γυναικος σαμαριτιδος ουσης.

[299] Junack, "Abschreibpraktiken," 287 and n. 25, cites $\mathfrak{P}^{75}$'s reading τον δουλον του αρχιερευς at Luke 22:50 as an example of an "Änderung von ungewöhnlichen Wortstellungen." But $\mathfrak{P}^{75}$ is supported there by A D W Θ Ψ 0171 f^1 and the majority of manuscripts.

[300] See the references cited on this topic at p. 157 above. Colwell, "Scribal Habits," 116 n. 3, cites 4 such examples in $\mathfrak{P}^{75}$: Luke 14:10; John 4:9, 7:18, 14:19. But John **14:19** could not have arisen in this way, and John **7:18** is in fact an omission; see n. 276 above. The other two are in my list.

[301] I suppose that $\mathfrak{P}^{75}$'s reading comes from that of B *pc*. A leap would also explain the reading of $\mathfrak{P}^{75}$ as arising from that of $\mathfrak{P}^{45vid}$ **א** A K Θ Λ Π Ψ f^1 33 157 472 544 565 660 1071 1093 (1188) 1223 1241 1321 1355 2768 *l*2211 *al* lat co arm aeth: πολλα εργα καλα εδειξα, and here 4 words would be involved.

This variation unit is cited by Boismard, "Le papyrus Bodmer II," 395, as an example of the transposition of a word that is omitted in some witnesses, namely καλα. Boismard did not know of $\mathfrak{P}^{75}$, which adds yet another sequence, indeed one that does not simply vary the position of καλα, and he also does not cite the two weakly supported readings (of 127* 245, which omit εργα rather than καλα, and of 047). I would argue that the ultimate cause of the variation is the presence of similar letters as noted above that could give rise to scribal leaps followed many times by a correction out of order. Note that the reading of $\mathfrak{P}^{45vid}$ **א** A *pm*, the reading of B *pc*, and the reading of W 220 could all arise from the reading of ς $\mathfrak{P}^{66}$ D L *rell* by a leap (πολλα καλα εργα), followed, respectively, by the insertion of καλα after εργα, the insertion of καλα after υμιν, and the loss of καλα altogether. By the way, the variety of readings here rivals the example of John 8:12 cited by Nestle, *Einführung*, 264 (but mistakenly as "π 8,12"), as exhibiting all possible word orders.

Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 384–386, overlooks the possibility of leaps among the readings here, but focusses on the hyperbaton (the separation of εργα and καλα) and says (385): "Wenn der Urahn wie B las, hat $\mathfrak{P}^{75}$ also eindeutig die schon vorhandene Sperrung noch vergrößert, um den Stil noch johanneischer zu machen."

Substitutions

Forty-eight of the significant singulars (45.3%) are substitutions, and there are 26 asterisked substitutions. This percentage is a bit above the average of our six papyri.

Simple replacement of a word in the same grammatical category:

Verb forms:[302]

Aorist endings:[303]
Luke **10:30** απηλθον > απηλθαν.[304]
John **3:8b** οιδας > οιδες.[305]

Singular verb with plural subject:

Asterisked:
Luke 23:12a εγενοντο > εγενετο.
Luke 23:29a ερχονται > ερχεται.

At these two examples the verb comes before the plural subject, and the scribe evidently wrote the singular verb before noticing that the later subject strictly demands a plural form. Although in my dissertation I considered both of these to be nonsense (and still find that view tempting), it now seems to me that both may be meaningful, as suggested by the fact that both are supported. More precisely, I suppose that εγενετο at Luke 23:12a could be seen as an example of the "Pindaric construction," which

[302] Several of these are discussed by Mees, "Unterschiedliche Lesarten," who refers to Colwell's study of scribal habits, and sees the possibility of intentional scribal activity even in minor grammatical shifts: "die leichte Abänderung um des Zusammenhanges mit dem unmittelbar Vorausgehenden oder Nachfolgenden willen, könnte bei einem sorgfältigen Schreiber wie es etwa der von $\mathfrak{P}^{75}$ ist, darauf hinweisen, dass es sich hier nicht um Fehler des Kopisten handelt, sondern um bewusst angebrachte Korrekturen aus der Vorlage" (370). Such changes may reveal "den dahinter stehenden und handelnden Menschenverstand" (371). Mees's comments are cited on the specific readings that he discusses.

Perhaps here should be mentioned John 8:57, where $\mathfrak{P}^{75}$ alone has εορακεν σε. I have considered this to be two readings: -κεν σε *cum* **א*** 070 sy^{s} sa ac^{2} pbo, instead of -κας ς **א**^{c} B^{c} *rell* (-κες B* W Θ); and εορ- *cum* $\mathfrak{P}^{66}$ E F G H K L M X Δ Θ Π* 33 *al*, instead of εωρ- **א** A B C D S U W Γ Λ Π* Ψ *al*. See p. 703 below for a discussion of Parsons's treatment of this reading.

For the alleged contrast with $\mathfrak{P}^{45}$ see the comment by Birdsall cited at p. 180 above.

[303] See the references in chapter 4, n. 282.

[304] Note the remarks of Martin and Kasser, *Papyrus Bodmer XIV*, 24–25; the comment by Birdsall, "Rational Eclecticism," 40, that $\mathfrak{P}^{75}$ has the Hellenistic form; and especially the discussion of the aorist forms by Martini, *Il problema*, 119–121. Martini (121) reports that for ηλθον and its compounds $\mathfrak{P}^{75}$ has the forms in α in Luke 10 of 20 times, the highest percentage of any witness examined by Martini. B supports $\mathfrak{P}^{75}$ in all but one place, which must be (although Martini doesn't cite it) Luke **10:30**.

[305] At John 4:17 $\mathfrak{P}^{75}$ has ειπας with most manuscripts, while **א** B* have ειπες.

occurs mainly with ἔστι, but also with γίγνεται.[306] Furthermore, 𝔓[75]'s construction at Luke 23:29a may be paralleled by Rev 9:12 (ερχεται ετι δυο ουαι), where some manuscripts "correct" to ερχονται.[307]

In fact, 𝔓[75] contains seven readings that could be viewed as resulting from the scribe's tendency to write the singular form of a verb instead of the plural: Luke **8:13**, **9:52**, **23:12b**; John **1:19**; asterisked Luke 14:18, 23:12a, 23:29a.[308] In four of these the subject follows the verb (John **1:19**; asterisked Luke 14:18, 23:12a, 23:29a), and in two others (Luke **9:52**, **23:12b**) the subject is not explicitly expressed (although there is a plural participle nearby). For some reason the scribe seems to have preferred the singular form, and when the subject had not already occurred wrote the singular at these six places where a further look would have made it evident that the plural was required.[309] Indeed, he extended this tendency to Luke

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[306] See Smyth, *Greek Grammar*, § 961, and also Thompson, *A Syntax of Attic Greek*, § 5, who cites Plato, *Resp*. 363A3–4: γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι καὶ ὅσαπερ Γλαύκων διῆλθεν ἄρτι. This seems no less ungrammatical than Luke 23:12a. Alternatively, one could view 𝔓[75]'s reading as using the singular verb before a compound subject where the first member is singular. Such constructions are paralleled elsewhere; see Smyth, *Greek Grammar* § 966 and § 968; Conybeare and Stock, *Grammar of Septuagint Greek*, § 49; Robertson, *Grammar*, 405–406; Turner, *Grammar* 3:313–314. In fact, BDF, § 135(1*a*), notes that when a verb occurs before a compound subject where the first member is singular, the verb is in the singular "except when the subject-group is basically conceived as a whole," and then cites (before the discovery of 𝔓[75]) Luke 23:12 as an example. However, at 𝔓[75]'s reading there is a difference from, say, John 2:2 (also cited by BDF): ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ κτλ. Here we can suppose that the writer focussed on the immediately following ὁ Ἰησοῦς and so wrote the singular verb. But at Luke 23:12 if the scribe looked ahead, the first word he would see would be φίλοι. Nevertheless, the singular verb could have been attracted to ὁ Ἡρῴδης. See also Luke **12:52a** in 𝔓[45].

[307] But, as cited in n. 204 above, Fee ("𝔓[75], 𝔓[66], and Origen," 32–33 = Epp and Fee, *Studies*, 260) classifies Luke 23:29a among several readings that "are uncorrected—and impossible Greek." And of course what is happening at Rev 9:12 is far from clear; see Robertson, *Grammar*, 405; BDF, § 136(5); Turner, *Grammar* 3:315; Martini, *Il problema*, 49.

[308] Once the scribe did correct such a mistake: Luke 11:53. Furthermore, Clark, "The Theological Relevance," 15, observes that at Luke 15:24 𝔓[75] "has the singular ἤρξατο instead of the plural," and says that "the result seems very different," since the text now states that (as Clark puts it) "the father became joyous." (See n. 358 below.) But 15:24 is not in my list, since it is already supported by Π* *pc* in Tischendorf, and now more fully by Π* 1 265 579 726 1192 1200 1215[c] 1319 1375 1604 *l*890* *l*1074 (*pc*). For Fee's comment on this reading see n. 186 above.

[309] The tendency is noted by Martin and Kasser, *Papyrus Bodmer XIV*, 25, who refer to Luke 14:18, 23:12a, 23:29a, and John 12:22 ("ici avec le reste de la tradition"), as well as to the correction at Luke 11:53, and comment: "Il se peut naturellement que parfois le contexte explique de pareils phénomènes. Cependant il n'en est pas toujours ainsi." And Martini, *Il problema*, 48–49 (and see 53), discusses this same tendency. First he cites Luke 11:53 (i.e., the reading of 𝔓[75*]), our asterisked 14:18, 15:24 (already supported in Tischendorf; see the preceding note), our asterisked 23:12a, and our asterisked 23:29a. Martini correctly observes (48) of these 5 readings: "Sono tutti casi in cui il soggetto segue il verbo o è sottinteso." And he goes on to say (49): "si tratti di errori dovuti a una propensione viziosa dello scriba che in inizio di frase, quando il soggetto non è ancora stato espresso o è sottinteso, tende a questo tipo di errore." Martini also mentions (48–49) Luke **9:52** and **23:12b**, as cited in n. 179 above, saying that these "sono invece diversi, essendo chiaramente confusioni di vocale." Finally, he turns (49) to Luke

8:13, where the subject (the relative οἵ) has preceded.[310] Three of these involve simple vowel shifts (Luke **9:52**, **23:12b**; John **1:19**), and two others are additions of medial ν (Luke **8:13**; asterisked Luke 14:18); so these five are here counted as orthographic.[311] But at the asterisked Luke 23:12a and 23:29a the change can be interpreted only as from plural to singular, and so these are considered to be substitutions.

Luke **6:48b**	οικοδομησθαι > ωκοδομησθαι *vel* ωκοδομεισθαι.[312]
Luke **9:48a**	δεχεται > δεχηται (HarmCont).
Luke **11:23**	σκορπιζει > σκορπισει.[313]
Luke **14:1**	παρατηρουμενοι > παρητηρουμενοι.
Luke **14:25a**	συνεπορευοντο > συνπορευοντο.[314]
Luke **14:28a**	θελων > θελει.
Luke **24:21**	ηλπιζομεν > ηλπικαμεν.[315]
John **1:40**	ακολουθησαντων > ηκολουθησαντων.
John **4:17**	ειπεν > λεγει (HarmCont).
John **4:18**	ειρηκας > ειπας (HarmCont).
John **6:5b**	αγορασωμεν > αγορασωσιν (HarmPar [or HarmCont?]).
John **6:18**	διεγειρετο > διεγειρατο.[316]

8:13, on which see the next note. Martini also points out (49) that at three of these places the verb ηρξατο is involved: the correction at Luke 11:53, the asterisked Luke 14:18, and the already supported Luke 15:24 (see the preceding note).

However, with respect to John 12:22 (where $\mathfrak{P}^{75}$ **א** A B L 157 *pc* have ερχεται before ανδρεας και φιλιππος), Martini, *Il problema*, 49, correctly criticizes Martin and Kasser's inclusion of this reading with the others, since the others (except for Luke 23:12a) have no singular subject anywhere to be found. (But Martini refers to all five of the readings in Luke as having a plural subject, thus appearing to misinterpret Luke 23:12a.) Cf. also BDF, §135(1*d*), where John 12:22 is cited.

[310] As Martini notes (*Il problema*, 49) this "si distingue dai 5 di cui sopra perché il soggetto precede il verbo, ed è un error palese."

[311] In my dissertation I classified Luke **8:13**, **9:52**, **23:12b**, 23:29a (which then had no published support), and John **1:19** as nonsense in context readings; there I left asterisked readings unclassified, but referred to the asterisked Luke 14:18 and 23:12a in the same discussion (536–537 and 571 n. 71).

[312] The IGNTP and Nestle-Aland ignore this shift, and just cite $\mathfrak{P}^{75}$ along with **א** B.

[313] Birdsall, "Rational Eclecticism," 46, says that this "looks like a simple error." The sounds are of course close.

[314] Von Soden, the IGNTP, and Swanson all report 28 as reading και συνεπορευοντο, which is confirmed by the microfilm. But the IGNTP reports $\mathfrak{P}^{75}$ for the same reading, although $\mathfrak{P}^{75}$ clearly has συνπορευοντο δε.

[315] The IGNTP reports that B* reads ηλπισαμεν, and that X reads ελπιζωμεν, both contrary to Tischendorf's citations. (Von Soden's apparatus reports only that some manuscripts read ελπιζομεν, but he ignores here the difference between -ομεν and -ωμεν.) In fact, Martini's edition shows that B clearly has ηλπιζ-, whatever the next letter is or was, although it appears that Tischendorf is correct in thinking that -αμεν has been corrected to -ομεν. Moreover, the microfilm confirms that Tischendorf correctly reports X as reading ηλπιζωμεν (as Tregelles also has), and I assume that he is also correct in adding "al pauc" after X.

[316] Here the text of $\mathfrak{P}^{75}$ is not clear. We probably have some confusion of verbal forms (although I have failed to find any reference to an appropriate form of (δι)εγείρω), or perhaps

John **6:39b**	δεδωκεν > εδωκεν.[317]
John **7:33b**	πεμψαντα > πεμψοντα.[318]
John **8:24**	πιστευσητε > πιστευητε.
John **14:27**	δειλιατω > δειλιατε (HarmCont).[319]
Asterisked:	
Luke 12:29	φαγητε > φαγησθε (HarmCont).
Luke 15:13	συναγαγων > συναγων (an internal leap: from συναγαγων to συναγαγων).
Luke 23:8	ηλπιζεν > ηλπισεν (aided by the similar sounds).
John 5:16	εποιει > εποιησεν.[320]
John 5:20	θαυμαζητε > θαυμασητε (aided by the similar sounds).
John 7:34	ζητησετε > ζητησατε.[321]
John 7:35b	διδασκειν > διδασκει.
John 8:46	ελεγχει > ελεγξει.
John 9:39	ηλθον > εληλυθα (HarmGen).[322]

Twice $\mathfrak{P}^{75}$ adds an augment to a participle: Luke **14:1** and John **1:40**.[323] And once the augment is omitted:[324] Luke **14:25a**. And there is also the reading

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nothing more than the replacement of ε by α. Note that if $\mathfrak{P}^{75}$ read διηγειρατο, then it would be more likely to have derived from the reading διηγειρετο (as in **א** A D), unless of course we suppose that two shifts in vowels have occurred. But I suppose that it is more likely that the *Vorlage* read διεγειρετο, as in $\mathfrak{P}^{28}$ B.

317 Mees, "Unterschiedliche Lesarten," 378–379, again finds a "reason" for this shift: "Kurz darauf sagt Jesus, dass er nichts von dem verloren gehen lassen werde, was ihm der Vater gegeben hat. Dies geschah aber durch ewigen Ratschluss, daher das Perfekt. $\mathfrak{P}^{75}$ denkt nur an den unmittelbaren Zusammenhang mit den vorausgehenden Versen und daher an die Menschen, die durch ihn zum Glauben gelangen, daher Aorist."

318 This may be nothing more than another example of ο for α.

319 This is from a fragment not found in the *editio princeps*, but is cited by Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 211: "Here is one of the few really clear readings on this badly discolored page. The reading of the original is confirmed by the infra-red photograph." I accept her report.

320 $\mathfrak{P}^{75}$ has support from 579. Mees, "Unterschiedliche Lesarten," 378, again gives an involved explanation: "Die Juden suchen Jesus auf alle mögliche Weise nachzustellen, weil er den Lahmen vom Teiche Bethesda am Sabbat geheilt hatte. Dem Imperf. des Versuches entspricht im Hauptsatz ebenfalls ein Imperfekt, das zudem der Schilderung und der Vergegenwärtigung der in der Vergangenheit spielenden Handlung entspricht. $\mathfrak{P}^{75}$, 579, denken an dieses spezielle Wunder der Heilung und setzen den Aorist."

321 This could well be just another example of α for ε. But Comfort and Barrett, 505, assert that the scribe "changed the verb 'will seek' to an imperative because he had a problem with Jesus predicting that the Jews would seek him, when in fact they didn't."

322 Mees, "Unterschiedliche Lesarten," 379, explains: "Dies natürlich in seiner Inkarnation und seinem Leben auf Erden. Daher schreiben $\mathfrak{P}^{66}$, B, rel den Aorist. $\mathfrak{P}^{75}$, 892, 1293, al, denken an die bleibende Wirkung und setzen daher das Perfekt."

323 $\mathfrak{P}^{45}$ does this at Luke **9:32**; see chapter 4, n. 292, and the references cited there.

324 Martin and Kasser, *Papyrus Bodmer XIV*, 21, cite four examples of the omission of augments (Luke 13:13, 17:28, 22:41, and 24:27), but these all find support in Tischendorf. See the preceding note for confusions of augment, and Gignac, *Grammar* 2:224, where two examples of the omission of the syllabic augment in a compound with the prefix συν- are cited.

at Luke **6:48b**, where $\mathfrak{P}^{75}$ apparently augments the infinitive.[325] And there are the following shifts in the forms of verbs:[326]

Present to future:	Luke **11:23**; asterisked John 8:46.
Aorist to present:	John **4:17** (HarmCont), **7:33b**, **8:24**; asterisked Luke 15:13 (perhaps merely an internal leap [Hapl]: from cυναγαγων to cυναγαγων).
Imperfect to perfect:	Luke **24:21**.
Imperfect to aorist:	John **6:18**; asterisked Luke 23:8; John 5:16.
Perfect to aorist:	John **4:18** (HarmCont), **6:39b**.
Indicative to subjunctive:	Luke **9:48a** (HarmCont).
Participle to indicative:	Luke **14:28a**.[327]
First person to third person:	John **6:5b** (HarmPar [or HarmCont?]).
Third singular to second plural:	John **14:27** (HarmCont).
Present to aorist:	asterisked John 5:20.
Future to aorist imperative:	asterisked John 7:34.
Aorist to perfect:	asterisked John 9:39.
Active to middle:	asterisked Luke 12:29 (HarmCont).
Infinitive to indicative:	asterisked John 7:35b.[328]
Different verb: Luke **10:1**	ανεδειξεν > ενεδειξεν.[329]

[325] This could be taken as an orthographic singular, but since $\mathfrak{P}^{75}$ clearly errs concerning augments, it is possible that the scribe has done so here also. Gignac, *Grammar* 2:239, cites confusions of the augment for verbs beginning with οι-, and gives five examples of the augment being "transferred to other moods and tenses," of which one is the infinitive ἐξῳκονομηκέν⟨αι⟩.

[326] Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 391–392, calls attention to $\mathfrak{P}^{75}$'s ακουει at John 10:27 (with A D Ψ f^1 892^s 1006 1342 *pm* Cl), instead of ακουουcιν, observing of course the alternation of singular and plural verb in John 10 (cf. p. 167 above). She suggests that the reading ακουει at 10:27 arose from a wish to have a *variatio* as in vs. 4, and then remarks: "Zur Charakterisierung von $\mathfrak{P}^{75}$ ergibt sich: ein geringfügiger, wohl bewußter stilistischer Fehler in Anpassung an Parallelstellen, der möglicherweise auf $\mathfrak{P}^{75}$ selbst zurückgeht, denn die übrige 'alexandrinische' Zeugenschaft liest einheitlich den Plural. Reines Versehen ist wegen der besprochenen Festigkeit der Gesamtüberlieferung in den meisten vergleichbaren Stellen eher auszuschließen."

[327] Here the indicative seems very awkward.

[328] We find the shift from infinitive to indicative also at John **3:27**, which is taken as orthographic, since the indicative would be nonsense in context.

[329] See Martin and Kasser, *Papyrus Bodmer XIV*, 21, as well as Martini, *Il problema*, 51 and 140–141, who sees a vowel confusion on the part of the scribe. In this connection one may also recall the orthographic singulars at Luke **24:50**; John **4:35**, **7:49**, where α replaces ε (see the references in n. 176 above).

Luke **12:42**	διδοναι > διαδιδοναι (Ditt?).[330]
Luke **16:30**	πορευθη > εγερθη (HarmCont).
Luke **23:6**	επηρωτησεν > ηρωτησεν.[331]
John **6:17**	εληλυθει > εγεγονει (HarmCont).
John **8:38**	ποιειτε > λαλειτε (HarmCont).
John **11:12**	σωθησεται > εγερθησεται (HarmCont).
John **14:21**	αγαπηθησεται > τηρηθησεται (HarmCont).
Asterisked:	
Luke 4:41	λαλειν > λεγειν (HarmCont).
Luke 11:22a	επελθων > ελθων (an internal leap: επελθων).
Luke 15:22	εξενεγκατε > ενεγκατε (an internal leap: εξενεγκατε).
Luke 16:31	αναστη > εγερθη (HarmCont).[332]
John 1:26	στηκει > ιστηκει (= ειστηκει).
John 10:2	εισερχομενος > ερχομενος (an internal leap: εισερχομενος).[333]
John 11:31b	δοξαντες > δοξαζοντες (HarmGen).[334]

[330] Martini, *Il problema*, 142, judges this as possibly being original: "Il composto διαδιδόναι (comune anche a 118), tenuto conto delle altre occorrenze lucane 11,22 e 18,22 è più adatto alla situazione che non il verbo semplice: si tratta di una 'elargizione distributiva' a cui è preposta l'economo fedele. La lezione di S* [i.e. **א***] mostra come si passi trascrizionalmente dal verbo composto al semplice."

However, the other uses of the compound verb and its appropriateness in the context may have been the reasons for the scribe's alteration; indeed, Comfort and Barrett, 505, maintain that the reading "was influenced by 11:22." Furthermore, as noted earlier (n. 35 above), 118 does not agree with $\mathfrak{P}^{75}$ here. And Martini's reference to **א** seems to prove the opposite of what he wants. Martini supposes that the simple form in **א**^{c} has arisen from the compound form in **א***. But clearly the simple form in the correction is just the usual reading, which has been substituted for the singular reading in **א***; it is not that the corrector of **א** is making a scribal "slip" from compound to simple verb. And thus **א** does not give a parallel to what Martini supposes was the direction of scribal alteration from the compound in $\mathfrak{P}^{75}$ to the simple form in most manuscripts.

On the contrary, the anomalous readings in **א*** and 118 (see n. 35 above) show how easy it was for scribes to pass from the simple form to the compound form. In the case of $\mathfrak{P}^{75}$, indeed, we may suspect that a dittography occurred, with the second Δ of ΔΙΔΟΝΑΙ being read once as an A. Thus we would have: ΔΙΔΟΝΑΙ (*Vorlage* of $\mathfrak{P}^{75}$) becomes by dittography ΔΙΔΔΙΔΟΝΑΙ, which is then read ΔΙΑΔΙΔΟΝΑΙ (the reading of $\mathfrak{P}^{75}$). The fact that $\mathfrak{P}^{75}$ commits two clear dittographies only a short distance before (Luke **12:11a** and **12:11b**), and the fact that A and Δ are so easily confused (see the example from Mark 11:31 in Tischendorf, *Novum Testamentum Graece* 3:57) make it much more probable that this reading is a slip by our scribe than that $\mathfrak{P}^{75}$ alone preserves the original reading.

[331] The omission of the prefix επ- is the result of the correction 23:6, on which see above.

[332] $\mathfrak{P}^{45}$ makes the reverse substitution of different forms of these verbs at Luke 11:8.

[333] In contrast, Barbara Aland ("Neutestamentliche Handschriften als Interpreten des Textes?" 384) states: "In 10,2 ist das Simplex ἐρχόμενος bewußte Variation des entsprechenden Kompositums in der parallelen Passage von V. 1. Zumindest kann es dies sein."

[334] Metzger, *Textual Commentary*, 1st ed. 234 = 2d ed. 199, calls the reading of $\mathfrak{P}^{75}$ 33 "nonsensical." I would think that "praising" is possible here, although admittedly very awkward. But Porter, "An Analysis," 74, observes that δοξάζω means as well "to have an opinion;" see LSJ, s.v.

Besides the several examples of substitutions of verbs due to the influence of the context, there is also the "substitution" of a form of γενναω for a form of γινομαι at John **12:36** and the asterisked Luke 10:13b, where the scribe probably did not intend a difference, but simply doubled the consonant through a sound error. So these are considered to be orthographic.

Shift in case:
Luke **15:17** αρτων > αρτοις. The scribe has used the dative instead of the genitive after περισσευω, which is a possible construction.[335]
John **6:19** επι της θαλασσης > επι την θαλασσαν (HarmCont).[336]

Grammatical forms:
Luke **9:24** ενεκεν > ινεκεν.[337]
Luke **14:34** αλας *et* αλας > αλας *et* αλα.[338]

Different noun:
Luke **13:25** ο οικοδεσποτης > ο δεσποτης (a leap: ο οικοδεσποτης).[339]
John **10:7** η θυρα > ο ποιμην (HarmCont).

There are several examples of singulars involving prepositional prefixes. At Luke **23:6** επ- is omitted, as well as at Luke 11:22a (by a leap); and at Luke 15:22 εξ- is omitted and at John 10:2 εισ- is omitted, both by leaps. On the other hand, δια- is added at Luke **12:42**. And at Luke **10:1** ανα- is replaced by εν-. A similar example is the omission of οικο- at Luke **13:25** (apparently by a leap).[340]

Colwell says that the scribe twice "prefers the simple to the compound word."[341] Apparently he is thinking of Luke **13:25** and **23:6**. And Fee says that $\mathfrak{P}^{75}$ reads the simple for the compound form "singularly at

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[335] BDF, §172, and Bauer, *Wörterbuch*, s. περισσεύω.
[336] Cf. the asterisked 14:9b and 14:19b of $\mathfrak{P}^{47}$.
[337] Noted by Martin and Kasser, *Papyrus Bodmer XIV*, 25. On the two forms see Bauer, *Wörterbuch*, s. εἵνεκεν and ἕνεκα; Thackeray, *Grammar*, 82–83, 135; Moulton and Howard, *Grammar* 2:67–68, 329–330; Robertson, *Grammar*, 183, 187; BDF, §30(3). At Luke 4:18 ινεκεν occurs, and perhaps the scribe remembered that.
[338] Cf. Bauer, *Wörterbuch*, s. ἅλας; Moulton and Howard, *Grammar* 2:132; Robertson, *Grammar*, 269; BDF, §47(4); and Gignac, *Grammar* 2:61–62. At Matt 5:13 and Mark 9:50 there is also considerable variation in the manuscripts, and some manuscripts shift spelling within a verse (D* at Matt 5:13, **א*** A* B* D Ψ f^1 28 565 at Mark 9:50).
[339] Here neither von Soden nor the IGNTP nor Swanson cites the evidence for οικωδεσποτης, presumably because this variation is too insignificant; I confirmed by microfilm that K reads οικωδεσποτης, as reported by Tischendorf. Nicklas and Wasserman, "Theologische Linien," 180 and n. 86, refer to $\mathfrak{P}^{75}$'s reading here in connection with their observation that δεσπότης is used in the New Testament as a title for Christ only at Jude 4 and 2 Pet 2:1.
[340] For the alleged Sahidic support see n. 16 above.
[341] "Scribal Habits," 121.

[Luke] 11:22, 13:25, and 15:22."[342] But $\mathfrak{P}^{75}$ has some support (including the Alexandrian 1241 at both places) at 11:22a and 15:22.

The overall tendency toward omission of prefixes is, of course, another aspect of the scribe's general tendency to shorten the text.

Conjunctions:

Luke **11:39a**	δε > τε.
Luke **11:42**	οτι > οτε.[343]
Luke **12:28**	δε > τε.
Luke **16:27**	δε > ουν (HarmCont).
John **5:13**	γαρ > δε (HarmCont).
John **8:19**	ουτε > ουδε.[344]
John **12:24**	εαν > αν.[345]

Asterisked:

Luke 5:1	δε > ϰαι (with accompanying change of word order).
John 10:9	εαν > αν.[346]

[342] "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 33 = Epp and Fee, *Studies*, 261. Fee there discusses the evidence of the same tendency in B, and asserts: "In other words, these phenomena belong to the text-type, not to the idiosyncrasies of either scribe." But it seems to me that this tendency may simply be a "idiosyncrasy" that is shared by several (or many) scribes.

[343] See the reverse shift without the "ο" (τε > τι) at Luke **12:45b**, which is described as "τε pour τι" by Martin and Kasser, *Papyrus Bodmer XIV*, 21.

[344] The scribe originally wrote ουτε … ουτε, which doubtless was in his *Vorlage*. But then the first ουτε was corrected to ουδε, so that we are left with ουδε … ουτε; see the discussion of the correction 8:19. (Cf. similar constructions at Luke 20:35–36, Acts 24:12–13, Gal 1:12, and Rev 5:3, at all of which there is much manuscript fluctuation.) One might think that this is just a sound confusion, although that seems unlikely as a correction, and the sequence ουδε … ουτε is (barely) possible; see Smyth, *Greek Grammar*, § 2941, who refers to Plato, *Charm.* 171B (Burnet has the line as 171C1), and calls the construction "rare." See also Robertson, *Grammar*, 1189; BDF, § 445; Turner, *Grammar* 3:340. T makes the same substitution for the *second* ουτε, so that it reads ουτε … ουδε; on this sequence see Smyth, *Greek Grammar*, § 2949.

[345] The editio princeps has ε]ϙν at the beginning of the line, followed by Comfort and Barrett. A missing portion of the folio has caused the extreme left ends of a few lines to be missing here. But Edwards, "$\mathfrak{P}^{75}$ under the Magnifying Glass," 199–200, correctly points out that "the scribe takes pains to keep a straight left margin," and that from the preceding line one can see that there is no space for εαν. In fact, although this is not noted by Edwards, two lines lower we have a line that certainly begins with αν (μ̣ε̣ν̣ε̣ι̣.ε̣|ϙν), and the αν there is actually very slightly to the *right* of the αν that we are concerned with. Thus, it is extremely improbable that there could be yet another letter to the left. Indeed, the IGNTP cites $\mathfrak{P}^{75}$ as having αν, but then adds in parentheses: "aut εαν, si linea in marginem proiecta fuit." But postulating such a projection would be gratuitous.

[346] See Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 388, where she refers to Gignac, *Grammar* 1:305 on the interchange, and also notes: "Auslassung von Buchstaben und Vertauschung von Vokalen sind in $\mathfrak{P}^{75}$ relativ häufig." And she further notes that $\mathfrak{P}^{75}$ and W ($\mathfrak{P}^{75}$'s sole support) have no particular connection, and that interchanges of this sort can occur independently. Further, at 388 n. 28 she cites the "umgekehrte Verschreibung ἄν rell > ἐάν $\mathfrak{P}^{75}$ in Lk 10,35." But there $\mathfrak{P}^{75}$ is in fact supported by $\mathfrak{P}^{45}$ B 1574, and so is doubtless reproducing its *Vorlage*.

δε > τε:	Luke **11:39a**, **12:28**.[347]
δε > ουν:	Luke **16:27** (HarmCont).
γαρ > δε:	John **5:13** (HarmCont).
οτι > οτε:	Luke **11:42**.
ουτε > ουδε:	John **8:19**.
εαν > αν:[348]	John **12:24**; asterisked John 10:9.
δε > και:	asterisked Luke 5:1.

Kilpatrick has argued that $\mathfrak{P}^{75}$ preserves the original reading at Luke 5:1, where now 2643 supports $\mathfrak{P}^{75}$ in substituting και for δε.[349] However, his grounds seem not to be confirmed for the scribal tendencies of $\mathfrak{P}^{75}$ at least. For Kilpatrick asserts: "In general the tendency was to substitute δέ for καί. καί was increasingly overworked; δέ was the more elegant expression."[350] However, the singulars of $\mathfrak{P}^{75}$ that involve conjunctions apart from Luke 5:1 do not show such a tendency. There are three examples of a shift from δε to some other conjunction, and there is no example of a shift from και.[351]

Furthermore, if we look at the singular additions and omissions, we find a tendency opposite to that which Kilpatrick postulates. Twice $\mathfrak{P}^{75}$

[347] O'Callaghan, "El cambio δ > τ en los papiros biblicos," *Bib* 54 (1973) 415, cites the two shifts from δε to τε among twenty examples of the shift from δ to τ. As O'Callaghan notes, phonetic confusion of δ and τ is common (see Gignac, *Grammar* 1:80–83), and indeed in most of his examples the reading with τ is impossible, although here we have meaningful words with either δ or τ. O'Callaghan does not mention the shift in the other direction, of which we have three examples in $\mathfrak{P}^{46}$ and one in $\mathfrak{P}^{47}$. Martini, *Il problema*, 48, regards both of these as "errori palesi." (Birdsall, "Rational Eclecticism," 50, cites only the first example.) The sounds could, of course, be easily confused; cf. Robertson, *Grammar*, 1179; BDF, § 443(1); Turner, *Grammar* 3:338.

[348] See the references in chapter 4, n. 112, as well as Martini, *Il problema*, 112–113.

[349] "Bodmer and Mississippi Collection," 43, and "Three Problems of New Testament Text," *NovT* 21 (1979) 290 = *Principles and Practice*, 242. In the latter article Kilpatrick cites 2643 and r^2 as supporting $\mathfrak{P}^{75}$. The Old Latin manuscript r^2 does indeed read "et factum est," according to Hoskier, *The Text of Codex Usserianus 2. r2* (London: Quaritch, 1919) 103. In my dissertation (587 n. 185) I noted that I had not been able to find a printed source for the citation of 2643, and that while Aland's *Kurzgefaßte Liste*, 1st ed., reported that 2643 is in Berkeley, this seemed not to be correct, since according to Theodore G. Grieder, *The Isaac Foot Library* (Santa Barbara: University of California, Santa Barbara, 1963) 7, the Foot manuscript containing the "Evangelia et Apocalypsis" (apparently 2643) is at the University of California, Riverside. Now, however, 2643 is cited in the IGNTP, and so I assume that some preliminary collation for the IGNTP was Kilpatrick's source. Moreover, Aland's *Kurzgefaßte Liste*, 2d ed., now also reports that 2643 is in Riverside at the University of California.

[350] "Bodmer and Mississippi Collection," 43. A typographical error seems to have marred Kilpatrick's presentation in his "Three Problems." There he says (290): "The direction of change in the καί / δέ variation, other things being equal, seems to have been from δέ to καί." This should be, I believe, "from καί to δέ," since Kilpatrick goes on to say that Hellenistic Greek generally and Biblical Greek in particular overworked καί, and thus "we may suspect a tendency in scribes to reduce the incidence of καί." He also asserts that under the influence of Atticism "δέ would be substituted for καί."

[351] The patterns in the other papyri are as follows. In $\mathfrak{P}^{45}$ και becomes δε at Acts **7:58a**, and δε becomes και at Acts **12:20** and **13:13b**. And in $\mathfrak{P}^{46}$ και becomes δε at Phil **1:15**, but there is no shift the other way.

adds και, but only once δε. And five times $\mathfrak{P}^{75}$ omits δε, but only twice και. Unless we are to suppose that many or most of these singulars are not really creations by the scribe, we can only conclude that the scribe of $\mathfrak{P}^{75}$ tended away from δε, and tended toward και. $\mathfrak{P}^{75}$'s reading at Luke 5:1 then becomes just one more example of an established scribal tendency, and there is no reason to suspect the majority text.

Pronouns:	
Luke **8:21**	προc αυτουc > προc αυτον (HarmPar).
Luke **11:51**	ταυτηc > αυτηc. The change from ταυτηc to αυτηc (surely a slip; the same phrase in vs. 50 is unaltered) has the effect of shifting to an intensive pronoun.
John **12:48**	εμε > με.[352]
Asterisked:	
Luke 8:7	αυτο > αυτα (HarmPar).[353]
Luke 11:31b	αυτουc > αυτην (HarmPar).
Luke 12:45a	αυτου > εαυτου.
Luke 15:19	με > μοι. The shift from με to μοι is perhaps influenced by δοc μοι in 15:12 (and μοι also in 15:6 and 15:9), or perhaps just by the use of the common idiom ποιειν τινι, as in Luke 6:27 and 6:31.[354]
Preposition:	
John **7:13**	περι > υπερ.[355]
Asterisked:	
Luke 24:47	επι > εν. The use of επι or εν before τω ονοματι αυτου is evenly balanced in Luke.[356]

[352] Cf. the shift from μοι to εμοι at the asterisked Col 4:11b in $\mathfrak{P}^{46}$, and the citations in chapter 5, n. 692.

[353] At 8:5 the same substitution is made by $\mathfrak{P}^{75}$ B 16 21 273 1012 1604 sa, and the earlier o is replaced with α by B W 2643 sa. Both these readings are assimilations to Matt 13:4. $\mathfrak{P}^{75}$ chose to be consistent in the use of αυτα.

[354] See BDF, §157(1).

[355] Aland, "Neue neutestamentliche Papyri II," 17, cites υπ or υπερ with a question mark, either of which would be singular. Nestle-Aland[27] and Aland's *Synopsis* cite ελαλει υπ[ ]του, but Martin and Kasser, the IGNTP, and Comfort and Barrett's first edition cite υπ, not υπερ. It looks to me as though the space favors υπ[ερ αυ]του, as in Comfort and Barrett's revised edition, and υπερ is certainly a more plausible reading here than υπ (= υπο).

The prepositions περι and υπερ are frequently interchanged; see $\mathfrak{P}^{46}$'s Heb **5:1b**, and the references in chapter 5, n. 709. Porter, "An Analysis," 73, remarks: "the fact that περί occurs in John about 70 times and ὑπέρ occurs about 15 times suggests the possibility for scribal alteration from an original ὑπέρ to περί is greater than the reverse." The external attestation surely indicates that the scribal shift is not as Porter alleges at John **7:13**; perhaps we have here simply another example of "logical harmonization," since "for him" (or "on his behalf," as Clark, "The Text of the Gospel of John," 22, has it) would certainly fit the context.

By the way, Boismard, "Lectio brevior, potior," *RB* 58 (1951) 162, cites in support of L's omission of the prepositional phrase: an Ethiopic manuscript in Jerusalem, the (Latin translation of the) Persian version in the Walton polyglot, and Cyril.

[356] The same variation (before τω ονοματι) occurs at Acts 2:38.

Other:

Luke **12:45b**	τε > τι.
John **1:7**	μαρτυριαν > μαρτυριον.[357]
John **4:14**	αλλο for αλλα (HarmCont).[358]
John **4:41**	πλειουc > πλειον.
John **10:29b**	ο δεδωκεν μοι παντων μειζον εστιν *vel* ο δεδωκεν μοι παντων μειζων εστιν > οc εδωκε[ν … παν]τ̣ων μει[ ]ν εστιν.[359]

Asterisked:

John 1:27	αξιοc > ικανοc (HarmPar).

We may look more closely at John **4:41**, where $\mathfrak{P}^{75}$ reads πλειον in place of πλειουc. Kilpatrick has argued that $\mathfrak{P}^{75}$ is correct here,[360] and that the majority reading is the result of Atticistic "correction." He says of the various comparative forms of πολυc: "The contracted forms seem to be a mark of Atticism."[361]

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[357] This may be only another ο / α confusion, although the fact that the scribe had probably copied εις μαρτυριον at Luke 21:13 a few folios earlier may have contributed to the shift.

[358] Porter ("An Analysis," 72) says that this gives "a striking saying of Jesus: 'Other water I shall give him. …'" Similarly, Clark ("The Theological Relevance," 14) remarks: "we get the striking saying of Jesus: 'Other water I shall give him.'" Clark (14–15) cites several readings from $\mathfrak{P}^{75}$, and says (15): "Many of them are mild changes, but they all form a cumulative exegetical mood." See also n. 308 above and n. 395 below. And cf. the correction of the same error at John 5:30, also preceding το, although there αλλο seems impossible and so I have considered that to be orthographic.

[359] I did not include this in my dissertation, thinking (as I recall) that it should rather be divided into two or more variation units, at none of which was $\mathfrak{P}^{75}$ singular. But further reflection indicates that this should be treated as one complex reading, as Birdsall, "John X.29," *JTS*, n.s. 11 (1960) 342, emphasizes. By the way, one will find no mention of $\mathfrak{P}^{75}$ at this variation unit in Aland's *Synopsis*, the UBSGNT, Nestle-Aland[26], or Nestle-Aland[27]. Only in Nestle-Aland[25] is there a reference (of very limited value): we find "($\mathfrak{P}^{66}$, ^{75})" cited for the reading of ς. See the comments by Comfort ("The Greek Text," 617, and *The Quest for the Original Text*, 146), who refers to an anticipated reference to $\mathfrak{P}^{75}$ in Nestle-Aland. While fragmentary, the reading of $\mathfrak{P}^{75}$ obviously (and unambiguously) is a valuable witness to some aspects of the text: οc εδωκεν rather than οc δεδωκεν or ο δεδωκεν or ο δεδωκωc, and παντων before μειζον / μειζων rather than after. Yet Metzger (*Textual Commentary*, 1st ed., 232 = 2d ed., 197–198) discusses this variation unit without explicitly mentioning either $\mathfrak{P}^{66}$ or $\mathfrak{P}^{75}$.

[360] "John iv 41 ΠΛΕΙΟΝ or ΠΛΕΙΟΥΣ," *NovT* 18 (1976) 131–132 = *Principles and Practice*, 352–353; see also "Conjectural Emendation in the New Testament," in *New Testament Textual Criticism: Its Significance for Exegesis*, ed. Epp and Fee, 355 = *Principles and Practice*, 103. J.K. Elliott, "The Two Forms of the Third Declension Comparative Adjectives in the New Testament," *NovT* 19 (1977) 234–239 = *Essays and Studies*, 79–85, follows Kilpatrick in seeing $\mathfrak{P}^{75}$'s reading as original, but reduces the argument to the following (237 = 110): "By contrast, in John there is no example of the contracted forms and so πλεῖον should be read at iv 41." Elliott means, of course, that there is no contracted form in John except (perhaps) at 4:41, but in any case this way of putting the matter seems too mechanical. Elliott's argument would suggest that the author could not have varied his style in any way. Indeed, Elliott is simply doing at a more sophisticated level what scribes did all the time: harmonize differences. Kilpatrick presents a more subtle argument, although even his contentions seem unconvincing to me.

[361] "John iv 41 ΠΛΕΙΟΝ or ΠΛΕΙΟΥΣ," 131. A citation from Moeris supports this statement, but the text of Moeris appears to be confused; see Kilpatrick's conjectural emendation at 131 n. 1.

It is, however, unclear why this consideration should be relevant to $\mathfrak{P}^{75}$'s reading. What Kilpatrick supposes is that scribes changed the neuter singular πλειον to the masculine plural πλειουc, the contracted form. Such a shift is not at all warranted by Kilpatrick's reconstruction of Moeris's principle, according to which the Atticists preferred πλειν and πλειουc, while the Hellenists preferred πλειον and πλεονεc. One would then imagine that an Atticist corrector of $\mathfrak{P}^{75}$'s reading would change it to πλειν, but would not alter both gender and number.[362]

Kilpatrick, though, presents two supplementary considerations. He first refers to the variation at John 21:15, where πλειον (or πλεον) τουτων is omitted by f^1 22 205 565 660 (*pc*) a aur b c e ff^2 r^1 sy^s.[363] Kilpatrick says: "This [omission] may suggest that expressions with πλεῖον (πλέον) sometimes gave offence in Antiquity."[364] However, I suspect that there is a much more straightforward explanation for the omission: scribes have harmonized vs. 15 to vs. 16, where Jesus asks simply, αγαπαc με.[365] Alternatively, we may suppose that the difficulty in understanding the clause led to its deletion.[366] In either case, the form πλειον (πλεον) would be irrelevant.

Kilpatrick's second consideration is the following:

> πλέον in old Greek had the meaning *plus*, not *magis*, but steadily encroached on μᾶλλον until it came to be used with positive adjectives to form a comparative. Atticists may by reaction have been hypersensitive and have tried to eliminate the word even where it was properly used.[367]

This explanation seems strained. In fact, Kilpatrick's position that $\mathfrak{P}^{75}$ has preserved the authentic text would appear to require that at least several scribes would make this same "correction" independently. For, *ex hypothesi* πλειον stood in the common ancestor of $\mathfrak{P}^{75}$ and B. Obviously,

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362 At John 15:2 ℵ Cl read πλειω for πλειονα, and this *would* be a possible Atticistic correction. Kilpatrick cites 15:2 as an occurrence of πλειονα, but doesn't refer to ℵ Cl. Elliott ("The Two Forms," 238 = *Essays and Studies*, 110) does refer to the reading of ℵ, and says: "At John xv 2 πλείονα is also required to agree with καρπόν: the indeclinable form is secondary." Surely ℵ's reading is secondary, but πλειω is a perfectly correct masculine/feminine accusative form. (It is as well the indeclinable form as in Matt 26:53, according to ℵ* B D, although most manuscripts have πλειουc and 1424 has πλειον; see Moulton, *Grammar* 1:50, Moulton and Howard, *Grammar* 2:161.)

363 Kilpatrick cites 565 within f^1, following his finding that 565 is a member of family 1 "from somewhere between John i.42 and ii.5 to the end of John" (see chapter 7, nn. 274 and 642). W reads here: πλεον παντων τουτων.

364 "John iv 41 ΠΛΕΙΟΝ or ΠΛΕΙΟΥΣ," 131.

365 The reading προβατα for αρνια in C* D *l*36 it at vs. 15 is also clearly a harmonization to vs. 16. Without πλειον (or πλεον) τουτων, vs. 16 would have fifteen consecutive words repeated from vs. 15 (cιμων—αυτω, assuming that either ιωνα or ιωαννου were chosen twice).

366 See the discussion by Raymond E. Brown, *The Gospel According to John (xiii–xxi)* (AB 29A; 1970) 1103–1104.

367 "John iv 41 ΠΛΕΙΟΝ or ΠΛΕΙΟΥΣ," 131–132.

one scribe must have introduced πλειουc within the tradition from this ancestor to B. But it seems extremely unlikely that all our extant Greek manuscripts except $\mathfrak{P}^{75}$ could have inherited this reading from that single scribe's manuscript. If this is so, though, we must imagine that more than one scribe would have happened upon πλειουc as a substitute for πλειον (instead, say, of just omitting the offensive word), or that, through contamination in the tradition, πλειουc eventually replaced all the other readings, which then disappeared without a trace in the Greek tradition. Neither supposition seems as probable as that $\mathfrak{P}^{75}$ has simply erred.

Furthermore, Kilpatrick calls attention to the support from e r^1 for $\mathfrak{P}^{75}$'s πλειον. But the Latin witnesses present a number of divergences at John 4:41:[368]

"multo plures"	aur b c d f ff^2 l vg^{rell}
"multo plus"	r^1
"multo amplius"	e
"multi"	q
"multi plures"	vg^D
"multos plures"	vg^R

The conclusion to be drawn from this diversity is that various scribes seem to have been puzzled by John's πολλω πλειουc (or the Latin rendering "multo plures"), and have altered it in different ways.[369]

Next, we may look more closely at John **10:29b**. Here we find at least seven early readings, as attested by $\mathfrak{P}^{75}$, B*, ℵ W, $\mathfrak{P}^{66*}$, $\mathfrak{P}^{66c}$, A, and D.[370] But precisely what $\mathfrak{P}^{75}$ read is uncertain, since there are two lacunae. In the first likely stood μοι, perhaps with some further addition,[371] and in

[368] The other occurrences of the comparative of πλείουc in John have the following Latin renderings:

4:1	πλειοναc	"plures"
7:31	πλειονα	"plura" it^{rell} vg^{rell} | "pluriora" f | "plures" vg^X
15:2	πλειονα	"plurimum" b c f ff^2 l | "multum" e | "ampliorem" a d r^1 | "maiorem" q | "plus" aur vg
21:15	πλε(ι)ον τουτων	"plus quam istos" d | "plus his" f vg ("hiis" $vg^{R.W}$) | *om.* it^{rell}

At 7:31 D Δ have πλεονα, at 15:2 ℵ Cl have πλειω, and at 21:15, besides the readings already noted, πλεον τουτων is read by ℵ B C D L S X Λ Ω 0141 4 33 122 892^s Cyr.

[369] Comfort and Barrett, 504, apparently are referring to this reading when they write that the scribe "also exposes his male, Judeo-Christian prejudices in John 4:41 by writing a pronoun that indicates that only the males in Samaria believed in Jesus." But there seems to be some confusion here.

[370] See Metzger (*Textual Commentary*, 1st ed., 232 = 2d ed., 197–198).

[371] Martin and Kasser edit εδωκε[ν μοι … παν]των, and say in their note: "lectiones traditae lacunam non explent." Comfort and Barrett print the same text (but with spaces for the dots), and similarly state: "Length of lacuna requires more letters than those shown here." However, the IGNTP cites: εδωκε[7–10]των μει[2]ν. Seven letters, of course, could well be ν μοι παν,

the second certainly stood either μειζον or μειζων.[372] Considerations of space and of the otherwise existing readings lead me to believe that in fact 𝔓75 contained μοι with no further addition,[373] and later μειζον.[374] Thus, the reading was ος εδωκεν μοι παντων μειζον εστιν. In any case, I will consider this as the reading to be analyzed.

Barbara Aland, leaving it undecided whether 𝔓75 had μειζον or μειζων, examines its reading in her analysis of the tradition leading to 𝔓75.[375] She argues that the common ancestor of B and 𝔓75 must have read as B* does, namely, ο δεδωκεν μοι παντων μειζον εστιν, and that an early ancestor of 𝔓75 then changed ο δεδωκεν into the smoother ος εδωκεν, making a minimal shift that even keeps the same number of letters.[376] This seems to be a reasonable analysis, except that I would simplify the hypothesis and suppose that 𝔓75 itself (rather than a hypothetical ancestor) made this minimal shift.[377] Aland goes on to argue that the authentic reading

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and we would have the expected reading. The IGNTP perhaps chooses 10 as the upper limit since in the roughly corresponding space in the preceding line (l. 39) there are 10 letters: ης χειρος μο. On the other hand, Aland, "Neue neutestamentliche Papyri II," 19, boldly completes the lacuna as εδωκε̣[ν μοι παντα παν]τ̣ω̣ν, and adds: "om. παντα rell."

372 Both are attested in early witnesses, and no other completion appears possible.

373 Are more than 7 letters needed in the first lacuna? We see that in l. 39 the scribe is writing his letters much closer together than in l. 40; e.g., σει at the beginning of l. 39 occupies the same space as μο at the beginning of l. 40. And notice the generous spacing of εδωκε in l. 40, which takes the same space as (or perhaps a little more than) αυτα εκ in l. 39. Since 4 of the letters that almost certainly occurred in the lacuna are likely to have been fairly wide (ν, μ, π, and ν), we can well imagine that the scribe could have filled the space with [ν μοι παν].

At least this hypothesis appears much more plausible than that the papyrus contained some totally unknown reading such as Aland's παντα, which would moreover seem to be too long. Indeed, if something else *were* present, I would suggest αυτα, which is at least found in f^{13} 245 *pc* arm aeth geo (but they transpose to μειζων παντων), although this possibility seems not to have been noticed before.

374 I believe that the space is strongly for μειζον. We see that two letters (either ζω or ζο) stood at the beginning of l. 41, and in almost precisely the space that μο occupied at the beginning of l. 40. Since ω is significantly wider than ο, while ζ is about the same width as μ, it is very likely that ζο occupied the same space as μο. The samples on the photographs that I have compared indicate that ζω would be at least 1 mm. wider than either ζο or μο; thus, if ζω had been there, the following ν would be more to the right.

375 "Neutestamentliche Handschriften als Interpreten des Textes?" 388–389. Note that Aland contrasts her study, which aims to isolate tendencies of a series of exemplars (the "Vorlagenreihe"), with my study of scribal habits (ibid., 380 n. 3; see also chapter 2, n. 84, where she speaks of the "Vorlagenkette"). In this particular example, of course, we can reconstruct with some confidence the common ancestor ("Urahn") of 𝔓75 and B.

376 "Neutestamentliche Handschriften als Interpreten des Textes?" 388: "Denn der Weg von dessen Lesart [i.e., B's] zu 𝔓75 ist gut erklärbar, nicht jedoch umgekehrt. Den schwierigen Anschluß ὃ δέδωκεν ('in bezug auf das, was er mir gegeben hat') änderte ein früher Vorfahr von 𝔓75 in intelligenter Weise ohne Verringerung oder Vermehrung des Buchstabenbestandes in ὃς ἔδωκεν und erreichte damit einen glatten relativischen Anschluß (der mir … gab)." Birdsall, "John X.29," 343, likewise makes the point that the change from ὅ to ὅς is more likely than the other way round.

377 Aland postulates the activity of an ancestor of 𝔓75 here since 𝔓66 contains the same ος εδωκεν ("Neutestamentliche Handschriften als Interpreten des Textes?" 388 n. 34). She notes

was ο δεδωκεν μοι παντων μειζων εστιν, as found in ℵ L W Ψ *pc*.[378] This differs from that of B* only by the variation between μειζων and μειζον, and the latter is simply an alternative orthography.[379] Since B* has evidently preserved the reading of the common ancestor of B and $\mathfrak{P}^{75}$, and since I suppose that $\mathfrak{P}^{75}$ (like B) in fact read μειζον, I would interpret $\mathfrak{P}^{75}$ as correctly transmitting that earlier μειζον. Of course, changes from μειζον to μειζων and vice versa may well have occurred independently throughout the tradition.[380]

Proper Name

The one singular in $\mathfrak{P}^{75}$ that involves a proper name, Luke **16:19**, has received more attention than any other.[381] There was initial agreement that the reading of $\mathfrak{P}^{75}$ was related to the Sahidic version, which corresponds

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the uncertainty in such matters, but emphasizes that she is interested in the *tradition* of $\mathfrak{P}^{75}$, and so doesn't need to identify the point of change. However, I would see the agreement here with $\mathfrak{P}^{66}$ as coincidental, as indeed Aland takes as possible (ibid., 388). She may be tempted to view $\mathfrak{P}^{66}$ as dependent on such an ancestor of $\mathfrak{P}^{75}$, since she views the reading of $\mathfrak{P}^{66*}$ as deriving from the original text with, as it seems, no (extant) intermediate stages (see ibid., 389). But, as noted earlier, the reading of $\mathfrak{P}^{66*}$ doubtless derives by a scribal leap from that found in $\mathfrak{P}^{66c}$ M U 472 1010 1355 *pc*; see the discussion of the correction at John 10:29 in $\mathfrak{P}^{66}$ in chapter 7. Moreover, the change from δεδωκεν to εδωκεν (or vice versa) is extremely common through John, and could also have occurred independently in diverse witnesses.

[378] Ibid., 389. Birdsall, "John X.29," 344, argues for the same text, but of course was writing before the discovery of $\mathfrak{P}^{75}$. However, Metzger (*Textual Commentary*, 1st ed., 232 = 2d ed., 198) says that the "reading of ℵ L W Ψ is impossible Greek, and cannot be construed."

[379] "Neutestamentliche Handschriften als Interpreten des Textes?" 389: "wahrscheinlich keine Variante, sondern eine frühe Verschreibung von ω to ο." Aland refers to Gignac, *Grammar* 1:275–277, on this shift.

[380] The complexity of the tradition would even make it possible to consider the reading of $\mathfrak{P}^{75}$ as a conflation of the readings of $\mathfrak{P}^{66}$ and B*, and various other conflations and influences are possible. Moreover, Moulton (*Grammar* 1:50) wonders whether "the false reading" here may have begun from an original indeclinable μειζω, similar to πλειω at Matt 26:53 ℵ* B D.

[381] Martin and Kasser, *Papyrus Bodmer XIV*, 26 (where $\mathfrak{P}^{75}$'s reading is incorrectly cited as ανηρ πλουσιος ονοματι νευης; Joseph A. Fitzmyer, "Papyrus Bodmer XIV: Some Features of Our Oldest Text of Luke," *CBQ* 24 [1962] 176 n. 22); Metzger, "The Bodmer Papyrus," 202 and n. 3; idem, "Recent Developments," 148; idem, *Textual Commentary*, 1st ed., 165–166 = 2d ed., 140–141; Metzger and Ehrman, *The Text of the New Testament*, 59–61 (including a plate of the relevant page of $\mathfrak{P}^{75}$), and 113; Savignac, "Les papyrus Bodmer XIV et XV," 52; Fitzmyer, "Papyrus Bodmer XIV," 175–177; idem, *The Gospel According to Luke (x–xxiv)* (*AB* 28A; 1985) 1125–1136; Kilpatrick, "Bodmer and Mississippi Collection," 39–40; King, "Notes on the Bodmer Manuscript of Luke," 239; Weigandt, "Zum Text von Joh. X 7," 47 and 49; Henry J. Cadbury, "A Proper Name for Dives," *JBL* 81 (1962) 399–402; idem, "The Name for Dives," *JBL* 84 (1965) 73; K. Grobel, "… Whose Name was Neves," *NTS* 10 (1963–1964) 373–382. Colwell, "Scribal Habits," 121, cites this as one of $\mathfrak{P}^{75}$'s "clarifying changes."

Cadbury ("The Name for Dives," 73) notes the correction at Luke 16:21, and asks about the original reading under πλουσιου: "Was it the same eight letters, then erased and then

to the Greek πλουσιος ονοματι νινευη(ς).[382] This Greek reading is found in scholia in two manuscripts,[383] and similar readings are found in several Ethiopic manuscripts.[384] And in fact the reading of 𝔓75 would seem to have arisen from such a Greek reading by haplography based on a leap: ονοματιν ινευης.[385] The origin of the name νινευη(ς) has been explained

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rewritten? or was it an attempted genitive or an indeclinable form of νευης? or of a longer word like Nineveh?" Cadbury reports that Kasser could see nothing of the underlying letters, and then suggests the use of infrared light. Grobel ("… Whose Name was Neves," 374 n. 3) also suggests that 𝔓75* may have read "ⲛⲉⲩⲏⲥ (or ⲛⲉⲩⲟⲩ, if inflected)." Grobel does, by the way, cite Greek words in the Coptic script throughout his article.

[382] L. Th. Lefort, "Le nom du mauvais riche (Lc 16 19) et la tradition copte," *ZNW* 37 (1938) 66, translates the Coptic back into Greek—before the discovery of 𝔓75—as ὀνόματι Νινευής. Cadbury, "A Proper Name for Dives," 400, points out that the construction in 𝔓75 and the Sahidic is "symmetrical" to ὀνόματι Λάζαρος in vs. 20. Weigandt, "Zum Text von Joh. X 7," 49, concludes his analysis: "Das Verhältnis von 𝔓75 und *sa* wäre dann an dieser Stelle am besten so zu erklären, daß der Name aus einer koptischen (vielleicht faijumischen) Tradition oder Übersetzung seinen Weg in den griechischen Text von 𝔓75 gefunden hat." Lefort (68) also notes the tradition of this name of the rich man in various Coptic homilies.

More precisely, the Sahidic at Luke 16:19 reads: ⲡⲣⲡⲙⲁⲟ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲛⲓⲛⲉⲩⲏ, as edited by Horner. This text is also found in Hans Quecke, ed., *Das Lukasevangelium saïdisch: Text der Handschrift PPalau Rib. Inv.-Nr. 181 mit den Varianten der Handschrift M 569* (PapyCast 6; Barcelona: Papyrologica Castroctaviana, 1977); see also Metzger, review of *Das Lukasevangelium saïdisch*, ed. Hans Quecke, *JBL* 98 (1979) 447. The Sahidic here is completely parallel to verse 20, which has ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲗⲁⲍⲁⲣⲟⲥ for the Greek ονοματι λαζαρος. (On the other hand, the Bohairic has no such addition at 16:19.)

See also n. 135 above for a connection between 𝔓75 and the Sahidic.

[383] Tischendorf (ad loc.) reports the following scholium found in the Greek manuscripts 36 and 37 (as printed by Metzger, *Early Versions*, 136): εὗρον δέ τινες καὶ τοῦ πλουσίου ἔν τισιν ἀντιγράφοις τοὔνομα Νινεύης λεγόμενον. However, what Tischendorf prints does not correspond precisely to what we find in these two manuscripts. 37 (Par. Coislin 21) reads at the end τοὔνομα λεγόμενον νινευΐς, and the scholium in 36 (Par. Coislin 20) reads in its entirety: τὸν δὲ πλούσιον ἔν τισιν ἀντιγράφοις εὕρομεν τοὔνομα νινευής. Lefort, "Le nom du mauvais riche," 69–70, prints the wider context of these scholia, along with a similar passage found in Zigabenos (PG 129:1037). Lefort goes on (70–72) to argue that both Zigabenos and ms. 37 are dependent on the tradition found in ms. 36. And from the latter scholium Lefort concludes (72): "Un érudit byzantin du IX–Xe siècle trouvait donc encore des exemplaires de S. Luc grec donnant exactement la même mention de Nineuês que la bible sahidique."

By the way, I found interesting the following comment, which Tischendorf quotes from Cramer's Oxford catena "contra" the above scholium: ἀνωνύμως ἐσήμανε, καθὸς διὰ τοῦ προφήτου περὶ τῶν μὴ φοβουμένων αὐτὸν φησὶν ὁ θεός· ὅτι οὐ μνησθῶ τῶν ὀνομάτων διὰ χειλέων μου.

[384] See Supplementary Note 24.

[385] Metzger, "The Bodmer Papyrus," 202; idem, *Early Versions*, 136; idem, *Textual Commentary*, 1st ed., 165 = 2d ed., 140 (where νευης is said to be "probably a scribal error" for νινευης); Metzger and Ehrman, *The Text of the New Testament*, 59; Fitzmyer, "Papyrus Bodmer XIV," 176 n. 23; Kilpatrick, "Bodmer and Mississippi Collection," 40; and the further references cited by them. Martin and Kasser, *Papyrus Bodmer XIV*, 26, say: "La différence entre les deux noms propres [νευης and νινευης] peut provenir d'haplographie ou de dittographie." And King, "Notes on the Bodmer Manuscript of Luke," 239, says: "the Sahidic [was] seemingly formed by reduplication." However, the analysis by Grobel appears to show conclusively that the Sahidic form is prior to the form found in 𝔓75, even though 𝔓75 is the older witness. And Mees, "Papyrus Bodmer XIV (𝔓75) und die Lukaszitate," 107, contends that 𝔓75's form is "die Umformung auf einen Personennamen von 'Nineve', so sah., biblisch der Inbegriff alles

by Grobel as a combination in Coptic that means "Nobody,"[386] and occurs in a Demotic story with some relation to the story of Lazarus in Luke 16:19–31. Grobel goes on to explain:

> How are we to assume this old folk-jest got into the Sahidic version? We must postulate a Sahidic scribe who had lived in the Oasis of Fayyûm and was familiar with its dialect and its folk-tales. There, a mere thirty miles from Memphis, where the Satme-form of the tale is firmly localized, he heard an oral version of the story which contained the names pronounced in the local dialect. Later, when he was copying Luke, he was so struck by the closeness of the two stories that he could not resist putting down, perhaps only in the margin: 'his name was ⲛⲓⲛⲉⲩⲉ.' Papyrus 75 is dependent upon this. The scribe of the Greek papyrus, perhaps an immigrant Christian whose Greek was as yet better than his Coptic, shortened the name, gave it a Greek declensional ending, and wrote ⲛⲉⲩⲏⲥ The name *Finees* or *Finaeus* I take to be dependent upon this pseudo-Greek form ⲛⲉⲩⲏⲥ: it is the same name augmented by the Bohairic article ⲫ.[387]

Schlechten." Metzger and Ehrman, *The Text of the New Testament*, 253 n. 5, use this reading to suggest the possibility that $\mathfrak{P}^{75}$ "had a cursive ancestor," asserting: "though the similarity of τι and νι is not close when written in uncials, in some forms of first-century cursive script the syllable τι could have been very easily confused with the letter ν." But rather than a confusion of τι with ν or νι, I would see a leap from one ιν to the next. Note that this reading is the only one of $\mathfrak{P}^{75}$'s singular readings that clearly does not derive from the reading of B.

Finally, for what it is worth, $\mathfrak{P}^{75}$ has νινευε̣ιταιc and νινευειται at Luke 11:30 and 11:32.

386 K. Grobel, "… Whose Name was Neves," 381; see Fitzmyer, "Papyrus Bodmer XIV," 176 n. 23, and *The Gospel According to Luke (x–xxiv)*, 1127 and 1130, where Fitzmyer says that Grobel's explanation is "a desperate effort to solve the problem of the name." For other theories see Fitzmyer's discussion and further references in the four preceding notes, as well as Hedley, "The Egyptian Texts of the Gospels and Acts," 190, and Metzger, "Names for the Nameless in the New Testament: A Study in the Growth of Christian Tradition," in *Kyriakon: Festschrift Johannes Quasten*, ed. Patrick Granfield and Josef A. Jungmann (Münster [Westf.]: Aschendorff, 1970); reprinted in Metzger, *New Testament Studies*, 32–33. Comfort and Barrett, 505, think that the intention was simply to supply a name to the rich man, parallel to the name for the poor man, and further assert that the name given was "Νευηc, which could mean 'foolish.'" I have found no justification for this latter assertion.

387 "… Whose Name was Neves," 381–382. As Grobel notes, "Finees" is found in Priscillian, *Tractatus* 9, and "Finaeus" in pseudo-Cyprian, *De pascha computus* 17. See further on these names Metzger, "Names for the Nameless," 32; idem, "The Bodmer Papyrus," 202 n. 3 (–204); idem, *Textual Commentary*, 1st ed., 165–166 = 2d ed., 140–141; Metzger and Ehrman, *The Text of the New Testament*, 59 n. 15 (–61). Indeed, at Luke 16:19 Nestle-Aland (followed by Kilpatrick) cites "Finees Prisc" as an addition after πλουσιοc. But this is surely unwarranted. What we find in the one manuscript of Priscillian is: "requietio Abrahae sinus dicitur et Finees inmisericordis diuitis gehennae ignis habitaculum repperitur," where "Finees" is corrected from "Fineet." And this can hardly be a quotation (or even intended as a quotation) of Luke 16:19. Harnack, "Der Name des reichen Mannes in Luc. 16, 19," in his *Eine bisher nicht erkannte Schrift des Papstes Sixtus II, von Jahre 257/8, Zur Petrusapokalypse, Patristisches zu Luc. 16, 19* (TU 13, 1; Leipzig: J.C. Hinrichs, 1895) 75–78, similarly sees a connection among the Sahidic, manuscripts 36 and 37, and pseudo-Cyprian,

Grobel adds here as a note on "shortened": "Perhaps by simple haplography: ⲟⲛⲟⲙⲁⲧⲓⲙⲓⲛⲉⲩⲏⲥ—after writing the first ⲓⲙ his eye jumped over the second ⲓⲙ." Grobel's theory seems to account adequately for the reading of 𝔓75; a leap within the Coptic text itself would be less likely (being only from one ⲛ to the next), and we have already seen that the scribe of 𝔓75 makes a fair number of scribal leaps. And, of course, if the scribe's *Vorlage* in fact read ονοματι νινευης, as Grobel suggests, the "Greek declensional ending" was already present.

Martini has some valuable observations on the forms of proper names within 𝔓75, but these further examples do not involve singular readings.[388] However, we may note here again the interesting patterns in the writing of the names of John and of Bethsaida. Apparently, the scribe's exemplar(s) varied in the orthography, and the scribe at first continued the Lukan spelling in John, but then shifted to the new spelling[389].

Conflation

At Luke **10:31** 𝔓75 has corrected his original κατα συγκυρειαν to κατα συγτυχειαν (for συντυχιαν). I suggested earlier with respect to the correction at 10:31 that the scribe constructed the reading συγτυχειαν from the original συγκυρειαν, which existed in his *Vorlage*, and a marginal annotation of the reading of D, κατα τυχα. This is the only evidence I have found of conflation in 𝔓75, except for the (quite unclear) reading at Luke **18:11**, which I have counted as nonsense.

Harmonizations to Parallels

Five (4.7%) of the significant singulars (and 5 asterisked) may have arisen through assimilation to remote parallels.[390] These readings are:

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and states (78) that the tradition "ohne Zweifel in das 2. Jahrhundert hinaufreicht." The citations in Priscillian and now in 𝔓75, of course, confirm this position. However, Harnack (76) concludes from pseudo-Cyprian's reference to Finaeus: "so hat er also in seinen Handschriften gelesen," i.e., presumably in his New Testament manuscripts of Luke 16:19. But this also is unwarranted by the words: "omnibus peccatoribus a Deo ignis est praeparatus, in cuius flamma uri ille Finaeus dives ab ipso Dei filio est demonstratus." And against Harnack's explanation of the origin of the name, see Lefort, "Le nom du mauvais riche."

[388] *Il problema*, 116–118 and 97–99 (on ιωαν(ν)ης), as well as "I papiri Bodmer," 365. See also pp. 639–640 above on the corrections at John 1:26, 1:44, and 10:40. Note also the asterisked Luke 10:13a, which is considered to be orthographic.

[389] See pp. 639–640 above.

[390] Colwell ("Scribal Habits," 113) underestimates the extent of harmonization to parallels, since he says that only 10 examples occur in the three papyri he studies; he alludes to our asterisked John 1:27. The addition at Luke 17:14a by man 2 is also a harmonization to the

Luke **3:22**: Omission of το agrees with Matt 3:16 ℵ B.[391]
Luke **8:21**: αυτον is parallel to Matt 12:48, where Jesus replies τω λεγοντι αυτω.[392]
Luke **12:31**: The omission of αυτου is perhaps influenced by Matt 6:33 ℵ B (both without αυτου), which could have been the text known to the scribe of $\mathfrak{P}^{75}$.[393]
John **6:5a**: εαυτοις as in Matt 14:15 and Mark 6:36.[394]
John **6:5b**: αγορασωσιν as in Matt 14:15 and Mark 6:36.[395]

Asterisked:
Luke 8:7: αυτα as in Matt 13:7.
Luke 11:31b: αυτην is from Matt 12:42; here $\mathfrak{P}^{45}$ has made the same assimilation.[396] The change to αυτην more properly agrees with γενεα.
Luke 13:30: οι εσχατοι as in Matt 20:16 and Mark 10:31 (οι *om.* ℵ A D K L W Δ Θ Ψ 0233 f^1 28 205 565 579 700 1241 1342 1424 2542 *pm*).
Luke 23:3: the omission of αυτω agrees with Matt 27:11 (where ς A B W Θ 0250 f^1 f^{13} 1006 1342 1506 *pm* add αυτω to agree with Mark 15:2 and Luke 23:3).[397]

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parallel at Matt 8:3, and the correction by man 3 at Luke 11:34b may be from the parallel at Matt 6:23; see the discussions of these corrections above. Comfort and Barrett, 504, cite "three subtle harmonizations": Luke **8:21**, Luke 10:24, and John 6:5 (i.e., **6:5a** and **6:5b**). The intended reading at Luke 10:24 must be the omission of γαρ, which finds support from U in Tischendorf (and 998 in von Soden and *pc* in Nestle-Aland). But I do not see how this could be taken as agreeing with αμην γαρ λεγω υμιν κτλ. in Matt 13:17, as Comfort and Barrett maintain (unless one reads this, as did Tischendorf, without γαρ, as in ℵ 1241 *pc*). Comfort and Barrett also include here the asterisked Luke 14:32a, on which see the earlier discussion.

[391] This text of Matt 3:16 could, of course, have been the one known to the scribe of $\mathfrak{P}^{75}$. At Mark 1:10 Λ 1555 omit το.

[392] This could also be due to the context, as Colwell, "Scribal Habits," 121, notes: "In Luke 8:21 [in $\mathfrak{P}^{75}$], Jesus replies, logically enough, to the questioner rather than the crowd." But Zwiep, "The Text of the Ascension Narratives," 232 n. 73, noting the influence of the parallel, says that $\mathfrak{P}^{75}$'s αυτον "is in the Lukan context mistaken." Haines-Eitzen, *Guardians of Letters*, 71, doubts that this is a harmonization, saying that "the Lukan passage uses a passive form of the verb (and therefore leaves ambiguous the identity of the messenger[s])." This is true of vs. 20, but seems irrelevant to vs. 21, where the harmonization occurs.

[393] Haines-Eitzen, ibid., 71, suggests that at Luke **3:22** and **12:31** we have coincidental agreement between $\mathfrak{P}^{75}$ and the parallels in ℵ (she fails to note the support from B). Birdsall, "Rational Eclecticism," 48, ascribes the omission by $\mathfrak{P}^{75}$ at **12:31** to "carelessness."

[394] This reading is due to Edwards, and is not included by Porter in his discussion of this passage ("An Analysis," 72–73).

[395] This could also have been influenced by φαγωσιν later in the verse, as is noted by Porter, ibid., 73, but in the light of **6:5a** it seems that the parallel is having the influence. Porter's suggestion that αγορασωσιν could be "impersonal and equivalent to a passive" seems unnecessary. Clark, "The Theological Relevance," 14, also cites this reading (see n. 358 above). Haines-Eitzen, *Guardians of Letters*, 71, questions the readings at John **6:5a** and **6:5b**, as cited in my dissertation. It is true that at **6:5a** I depart from the editors (following Edwards; see pp. 622–623 above), but at **6:5b** [αγορασ]ωσιν seems unchallenged.

[396] Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 43 = Epp and Fee, *Studies*, 271, cites this as the only instance of sub-singular harmonization in $\mathfrak{P}^{75}$ and/or B found in Luke 10–11. See further above on $\mathfrak{P}^{45}$'s asterisked Luke 11:31.

[397] A.W. Zwiep, "The Text of the Ascension Narratives (Luke 24.50–53; Acts 1.1–2, 9–11),"

John 1:27: ικανοc comes from the Synoptic parallels (Matt 3:11, Mark 1:7, Luke 3:16); $\mathfrak{P}^{66}$ agrees in this assimilation.[398]

Although much of $\mathfrak{P}^{75}$ contains texts without close parallels, it is still significant that the scribe ranks lowest among our six papyri in its absolute rate of harmonization to parallels. Fee, using a quite different approach, also found that the scribe is relatively free from such influence.[399]

Harmonizations to the Context

As with the other papyri, most of the harmonizations in $\mathfrak{P}^{75}$ are harmonizations to the context.[400] Indeed, among the significant singulars I have counted 16 examples (15.1%), as well as 7 asterisked readings; note that there are no omissions or transpositions. It is interesting that only 3 of these occur in Luke, which contains a little more than half the singulars. John obviously gave our scribe more tempting occasions for making this type of mistake.[401] Nevertheless, the scribe again ranks at the bottom in its absolute rate of harmonization to the context.

These harmonizations to the context may be classified as follows:

Addition (2 exx. and 4 asterisked):
John **8:55** υμιν in vss. 51, 55, 58.
John **14:9** και τον πατερα in vs. 7.

Asterisked:
Luke 13:13 επι taken from επεθηκεν earlier.[402]
John 3:28 ὅτι *recitativum* after ειπον.
John 8:52 ὅτι *recitativum* after λεγεις.
John 10:12 τα ιδια in vss. 3 and 4.

NTS 42 (1996) 232 n. 73, refers *inter alia* to this reading (with support only from lat sa bo^{mss}) as an omission that is harmonized to Matt 27:11; but this now has support in the IGNTP.

[398] See the discussion of $\mathfrak{P}^{66}$'s asterisked John 1:27a and 1:27b.

[399] Fee, "Rigorous or Reasoned Eclecticism—Which?" 180–181, found that in Luke 10 and 11 $\mathfrak{P}^{75}$ and B "stood alone" in their freedom from the influence of parallels. See also Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 42–44 = Epp and Fee, *Studies*, 270–272.

[400] Cf. Colwell, "Scribal Habits," 113 and 121; Martin and Kasser, *Papyrus Bodmer XIV*, 20: "Plusieurs de ces erreurs s'expliquent par l'influence du contexte." Some examples are discussed by them on 20–21. A few other readings could be included here, such as Luke **12:42**, John **7:13**, and John **11:5**, on which see the earlier comments.

[401] Brown, *The Gospel According to John (i–xii)*, cxxxv: "The language of the discourses achieves a monotonous grandeur by repetition of simple words and not by the use of highly literary vocabulary." Cf. the remarks by Fee, *Papyrus Bodmer II*, 39–41, concerning "Johannine variation," as well as the discussion by Abbott, *Johannine Grammar*, §§ 2544–2586. The repetition of some words would, of course, tempt a scribe to repeat others as well, and to remove any differences in wording. (If we include the asterisked readings, we have 7 in Luke and 16 in John.)

[402] Colwell, "Scribal Habits," 113.

We may subdivide the substitutions into readings where a word or phrase is replaced with another, and readings where the form of a word is shifted.

Replacement (12 exx. and 2 asterisked):
Luke **16:27** ουν in vs. 27b.
Luke **16:30** The discussion is of being raised from the dead.[403]
John **4:17** λεγει in vss. 15, 16, 17b.
John **4:18** ειπας in vs. 17b.
John **5:13** ο δε in vs. 13a.
John **6:17** εγεγονει in vs. 17a.[404]
John **6:19** επι την θαλασσαν in vs. 16.[405]
John **8:38** λαλω in vs. 38a.[406]
John **10:7** ποιμην in vss. 2, 11a, 11b, 14.

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[403] Note than $\mathfrak{P}^{75}$ also substitutes a form of ἐγείρω at John **11:12** (and at Luke 16:31, where perhaps accidental support exists). King, "Notes on the Bodmer Manuscript of Luke," 240, cites the two Lukan passages, and says: "It rather neatly shows how prominent was the thought of resurrection in the mind of this scribe or some previous one." Of course, the resurrection would be naturally suggested by απο νεκρων in Luke 16:30 and by εκ νεκρων in 16:31. And see later on John **11:12**. Comfort and Barrett, 505, state that here the scribe "chose Christian terminology over Hellenistic in his description of how one goes to the living from the dead." Cf. p. 701 below.

The Latin witnesses vary interestingly at Luke 16:30 and 16:31; the readings and the apparent Greek equivalents are:

16:30:	"ierit"	aur d f vg	πορευθη
	"abierit"	e	απελθη
	"surrexerit"	a ff^2 i r^1	αναστη *vel* εγερθη
	"resurrexerit"	b c l q	αναστη *vel* εγερθη
	"surrexerit et abierit"	Spec	αναστη και απελθη
16:31:	"ierit"	a ff^2 i (-int) l (-int)	πορευθη
	"abierit"	b (-int) c e q	απελθη
	"surrexerit"	f vg^{mss} Spec	αναστη *vel* εγερθη
	"resurrexerit"	aur vg^{pler}	αναστη *vel* εγερθη
	"surrexerit et ierit"	d r^1	αναστη και πορευθη

Of course, at the latter place, D in fact has αναστη και απελθη, and so one might well suspect that either "ierit" or "abierit" simply renders either πορευθη or απελθη.

[404] As noted by Finegan, *Encountering New Testament Manuscripts*, 107. At that earlier occurrence 1574 harmonizes in the other direction by replacing εγεγονει with εληλυθει.

[405] For various confusions of case with ἐπί see Robertson, *Grammar*, 600–605; BDF, §§ 233–235; Turner, *Grammar* 3:271–272. Note also the textual variations at the parallel passages (Matt 14:25–26 and Mark 6:48–49). Zwiep, "The Text of the Ascension Narratives," 232, asserts that the singular reading is a harmonization to Matt 14:25.

[406] Porter, "An Analysis," 73, remarks: "The reading of Pap 75 suggests that the emphasis is on the revelation of knowledge and that that which the disciples heard they were to speak rather than put into action." Note that 1689 (*pc*) has added λαλειτε based on vs. 8:38a, while $\mathfrak{P}^{75}$ has replaced. (At least this seems to be what happened unless we suppose that 1689 [*pc*] has conflated the other two readings, but this would require that 1689 know of the reading of $\mathfrak{P}^{75}$.) On the other hand, sy^s has replaced the earlier ܡܡܠܠ (= λαλω), as found in sy^p, with ܥܒܕ (= ποιω).

Even before the discovery of 𝔓75 it had been suggested that ο ποιμην at John 10:7 was original, and that η θυρα arose from a misreading of the Aramaic original.[407] However, most commentators seem to suppose that the reading of 𝔓75 is an assimilation to the context, as does Colwell.[408]

Weigandt, on the other hand, suggests that 𝔓75 is correct here and states that both readings are difficult: "Ich meine, es läßt sich außer der zahlenmäßig überwältigenden Bezeugung für die Lesart ἡ θύρα kein triftigeres Argument ins Feld führen als für die Lesart ὁ ποιμήν."[409] The difference in attestation is, of course, impressive, but Weigandt has a further point: "Da aber 𝔓75 *vor* und der Codex Vaticanus *nach* der alexandrinischen Revision geschrieben sein dürfte, erscheint es möglich, daß in John X 7 ὁ ποιμήν mit anderen der oben genannten (Sonder-)Lesarten von 𝔓75 bei dieser Revision ausgeschieden wurde."[410]

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[407] Black, *An Aramaic Approach*, 259 n. 1, and Porter, "An Analysis," 74.

[408] "Scribal Habits," 113; Porter, "An Analysis," 74 ("probably the result of the scribe's attempt to harmonize the saying to the immediate context"); Brown, *The Gospel According to John (i–xii)*, 386 ("'gate' is the more unexpected and difficult reading; 'shepherd' may well have been introduced by copyists in an attempt to make the explanation of the parable a consistent picture"); Metzger, "The Bodmer Papyrus," 202, who refers to the support from the Sahidic; and idem, *Textual Commentary*, 1st ed., 229 = 2d ed., 195 ("an early alleviation of the text, introduced by copyists who found the expression 'the door of the sheep' too difficult"). In connection with Comfort's high opinion of 𝔓75 ("Aside from some obvious scribal errors, the testimony of 𝔓75 should be followed meticulously," *The Quest for the Original Text*, 99), Petersen, review of Comfort, *The Quest for the Original Text, JBL* 113 (1994) 530–531, refers to this reading. He cites Metzger's comment, adding "If the committee is correct, then 𝔓75's reading is not a 'scribal error,' but *a corruption of the text*," (his italics) and then goes on to criticize Comfort's view of the superiority of 𝔓75. Of course, Comfort may not have drawn the same conclusion from Metzger's comment as did Petersen (whose interpretation involves an uncommon use of terms—ordinarily of course scribal errors are seen as textual corruptions), and may thus have considered this reading to be an "obvious scribal error." Unfortunately, Comfort does not explicitly discuss this reading there, but in Comfort and Barrett, 505, we find: "The scribe of 𝔓75 must have thought this [η θυρα] strange or to be in error, so he changed it to what seemed to be required by the previous discourse." See also Schnackenburg, *Das Johannesevangelium* 1:165 and 2:363. See also Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 386–388, who says (387) that ο ποιμην arose because of "der wohlbekannte Anstoß an dem ursprünglichen ἡ θύρα τῶν προβάτων. Er wurde im bewußten Rückgriff auf die Verse 1–6 und entsprechend im Blick auf V. 8 durch Austausch von θύρα gegen ποιμήν beseitigt." Aland also sees (387 and 392) a connection with the omission of προ εμου at 10:8 (*cum* 𝔓45vid ℵ* Γ Δ 28 892s 1010 1342 1424 1506 *pm*), and ascribes the combination of changes at vs. 7 and vs. 8 to "wohl 𝔓75 selbst oder einem seiner unmittelbaren Vorgänger" (392). But she also observes (387) that changes such as that in vs. 7 "in 𝔓75 kaum vorkommen," and refers (in n. 24) to the correction at Luke 24:26 (see n. 120 above).

[409] "Zum Text von Joh. X 7," 50–51, quotation from 50: "I think that apart from the numerically superior attestation for the reading ἡ θύρα there is no more cogent argument to be brought forward than for the reading ὁ ποιμήν." See also Savignac, "Les papyrus Bodmer XIV et XV," 55.

[410] "Zum Text von Joh. X 7," 51: "Since however 𝔓75 must have been written *before* and

In his reference to a "revision" Weigandt is relying on Aland, and Fee's comment cited above makes even the revision supposed by Weigandt quite dubious.[411] Further, of course, it is difficult to see how such a "revision" could have resulted in the elimination of the original reading from all the witnesses except $\mathfrak{P}^{75}$ and the Coptic versions; even $\mathfrak{P}^{66}$ has the majority reading and could be earlier than $\mathfrak{P}^{75}$.[412] Finally, Kilpatrick argues that the reading of $\mathfrak{P}^{75}$ shows that the Coptic translators obtained their text from Greek manuscripts, although he does not commit himself on the question of the authentic text.[413]

I believe that the reading of $\mathfrak{P}^{75}$ should be viewed as a harmonization to the context, and furthermore that several scribes or translators could have made the same harmonization independently, since the word introduced occurs several times in the context.[414] Therefore, the agreement at John **10:7** between $\mathfrak{P}^{75}$ and the Coptic versions does not necessarily indicate a genealogical dependence at this point.[415]

Codex Vaticanus *after* the Alexandrian revision, it appears possible that in John 10:7 ὁ ποιμήν was excised in this revision along with other of the above-mentioned (singular) readings of $\mathfrak{P}^{75}$."

Arguments for the authenticity of ο ποιμην may also be found in Ernst Haenchen, *Das Johannesevangelium: Ein Kommentar* (ed. Ulrich Busse; Tübingen: J.C.B. Mohr [Paul Siebeck], 1980) 388, and Ulrich Busse, "Offene Fragen zu Joh 10," *NTS* 33 (1987) 519–520.

411 Aland, "Neue neutestamentliche Papyri II," 304; see also "Die Bedeutung des $\mathfrak{P}^{75}$ für den Text des Neuen Testaments," *Studien zur Überlieferung des Neuen Testaments und seines Textes*, 155—56. However, Aland is here arguing, on the basis of $\mathfrak{P}^{75}$, against the notion that B is the product of a 4th-century *rescension*, contending instead that what occured was "nur eine *Revision*, die den als Vorlage genommenen Text von groben Versehen reinigte." Aland thus seems to have in mind rather more modest changes than does Weigandt. But Fee's objection (see n. 10 above) seems still to apply.

412 Petersen, "What Text Can New Testament Textual Criticism Ultimately Reach?" 150 n. 53, cites this reading of $\mathfrak{P}^{75}$ as a counterexample to the principle that the earliest reading is the best.

413 "Bodmer and Mississippi Collection," 40.

414 Barbara Aland, "Neutestamentliche Textforschung und Textgeschichte," 346 n. 21, says that the reading in $\mathfrak{P}^{75}$ "offensichtlich aus verantwortlicher und intelligenter (wenn auch irrtümlicher) Diorthose des Schreibers entstanden ist." See also her "Das Zeugnis der frühen Papyri," 326 n. 3, where she notes that some exegetes consider this reading original. Cf. n. 120 above.

415 Metzger, *Early Versions*, 140, notes the varied Coptic agreement with $\mathfrak{P}^{75}$ here: Sahidic, Fayyumic, and Achmimic, as cited in Nestle-Aland^{26} and Nestle-Aland^{27}. The latter witness ("ac") is incorrectly given as the Subachmimic ("ac^2") in Aland's *Synopsis*, as well as by Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 383. See also Quecke, *Das Johannesevangelium saïdisch*, 57 (and n. 1); Metzger and Ehrman, *The Text of the New Testament*, 113; and Weigandt, "Zum Text von Joh. X 7," 43–46.

John **11:12** The resurrection of Lazarus is the context.[416]
John **14:21** τηρων in vs. 21a.[417]
John **14:27** ηκουσατε in vs. 28.

Asterisked:
Luke 4:41 λεγοντα earlier in vs. 41.
Luke 16:31 εγερθη in vs. 30, which itself is singular.

Grammatical attraction (2 exx. and 1 asterisked):
Luke **9:48a** Two subjunctives of this verb in vs. 48.[418]
John **4:14** αλλο modifies το υδωρ.[419]

Asterisked:
Luke 12:29: -ζεσθε later in vs. 29, perhaps more or less precisely below in the *Vorlage*.

[416] Colwell, "Scribal Habits," 121, views this as one of 𝔓75's "slight, superficially logical harmonizations to context." (Cf. also Porter's comments in "An Analysis," 74.) Metzger, "The Bodmer Papyrus," 203, says: "Though at first this reading may seem to be more appropriate, on further consideration it appears that the Evangelist would almost certainly not have used this verb in view of the immediately following explanation (that Jesus had not been speaking of natural sleep but of death)." 𝔓75's reading is thus an excellent example of what Hort spoke of as "the appearance of improvement with the absence of its reality," and "the semblance of superiority and the latent inferiority" (*Introduction*, 27). Quecke, *Das Johannesevangelium saïdisch*, 57 n. 4, notes the agreement of his manuscript with 𝔓75 ac2 bo pbo; only 𝔓75 is cited in Nestle-Aland. Quecke (57) also says that the reading in his manuscript "ist wohl keine Interpretation des Übersetzers, sondern eine gut bezeugte ägyptische Lesart." In fact, it is the unanimous reading of the Coptic versions (sa ac2 pbo bo). The support from sams (as found in Quecke's edition) bo and ac2 is noted by Metzger in his review of *Das Johannesevangelium saïdisch*, ed. Hans Quecke, *JBL* 105 (1986) 341, as well as by Metzger and Ehrman, *The Text of the New Testament*, 113.

Parsons, on the other hand, argues (*Departure*, 47) that this "cannot be dismissed as harmonization to the context, since the word used in this context for resurrection is ἀνάστασις (John 11:23, 24, 25)." It is true that the specific word ἐγείρω does not appear until John 12:1, but it is a common word in John and the New Testament writings, and clearly intended by the context of John 11:12. One need hardly suppose that we have here "the scribe's preoccupation with the resurrection," as Parsons contends (ibid.); rather, the resurrection is the clearly understood meaning. By the way, the Coptic versions use the same verb (ⲧⲱⲟⲩⲛ) at 11:12, 11:23, 11:24, 11:29, 11:31, 12:1, 12:9, and 12:17, thus not distinguishing ανιστημι from εγειρω.

[417] Porter, "An Analysis," 74, states: "One can conjecture that the reading of Pap 75 arose during a period of persecution when the thought of God's preserving those who love him seemed more appropriate. … The reading of Pap 75 could be the earlier reading." Harmonization to the context, however, seems to be an adequate explanation of 𝔓75's reading.

[418] This is noted by Martin and Kasser, *Papyrus Bodmer XIV*, 21.

[419] Martin and Kasser, *Papyrus Bodmer XIV*, 20–21, had already remarked: "J. IV 14 αλλο est amené par le neutre το υδωρ qui suit immédiatement. Remarquons ici que, dans une même succession de mots, J. V 30 αλλα est le résultat d'une correction de αλλο." But I consider the original reading at John 5:30 to be orthographic.

Harmonizations to General Usage

Colwell mentions briefly this third kind of harmonization.[420] There appear to be only 2 (1.9%) of the significant singulars that are examples of harmonization to general usage, along with 2 asterisked readings. $\mathfrak{P}^{75}$ thus ranks next to the lowest in its absolute rate of such harmonization, surpassing only $\mathfrak{P}^{47}$, which has no singular example at all.

Luke **16:22a**: gives the construction εγενετο εν τω plus infinitive.
John **6:57**: gives τον πατερα μου.[421]

Asterisked:
John 9:39: gives εληλυθα with εις τον κοσμον, as at 12:46, 16:28, 18:37.[422]
John 11:31b: shift to δοξάζω, which is frequent in John.[423]

The overall pattern of these 23 harmonizations is:

		106 significant singulars	23 harmonizations
to context	16	15.1%	69.6%
to parallels	5	4.7%	21.7%
to usage	2	1.9%	8.7%
harmonizations	23	21.9	

And the following table indicates what sorts of errors are created by the three types of harmonization:

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[420] "Scribal Habits," 114, where he says that eleven examples occur among our six papyri; from $\mathfrak{P}^{75}$ he cites only John **6:57**.

[421] Colwell, ibid., remarks: "the bare words 'the Father' have the usual possessive 'my' added." On the "agreement" with sy^s see the comments by Brock in Metzger, *Early Versions*, 95–96. Kieffer, *Au delà des recensions?* 158 (referring to no. 68), relates this addition to the similar addition (no. 65) of μου after πατηρ as found in sa^{mss} ac^2 pbo bo, and comments: "il semble que l'Égypte ait spécialement connu cette variante." Williams, *Early Syriac Translation Technique*, 304 and 89–90, recommends deleting Nestle-Aland's citation of sy^s in support of $\mathfrak{P}^{75}$'s addition, and I have done so.

[422] One finds εληλυθα or εληλυθεν or εληλυθας elsewhere as well (3:2, 3:19, 5:43, 7:28, 8:42, 12:23, 16:32, 17:1); Turner (*Grammar* 4:77) says that the "perfect of *erchesthai* is a favourite tense with John." On the other hand, one might view εληλυθα as a harmonization to the context, influenced by the perfect εωρακας in vs. 37, which in $\mathfrak{P}^{75}$ comes immediately before vs. 39b since $\mathfrak{P}^{75}$ omits vss. 38–39a. Thus Colwell, "Scribal Habits," 121, interprets this as one of $\mathfrak{P}^{75}$'s "slight, superficially logical harmonizations to context"; see also Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 393 n. 46. Of course, 579 892 1071 1293 1321 (*pc*) do not omit vss. 38–39a, but still have εληλυθα; so on such a view their scribes were presumably also influenced by the perfect in vs. 37. But such influence seems unlikely to me.

[423] The scribes of $\mathfrak{P}^{75}$ and 33 have clearly been influenced by the 21 or 22 occurrences of δοξάζω in John, as at 11:4, although δοκέω has just occurred in 11:13 in the same sense as at 11:31, and occurs 6 other times as well.

		Substitution	Addition	Omission
to context	16	14 (87.5%)	2 (12.5%)	0
to parallels	5	2 (40.0%)	1 (20.0%)	2 (40.0%)
to usage	2	0	2 (100%)	0
harmonizations	23	16 (69.6%)	5 (21.7%)	2 (8.7%)

The ratio of replacements and additions is about the same as for the other papyri; the absence of transpositions doubtless reflects the comparatively small number of such singulars generally.

Theological Changes

In an article and more fully in a book, Parsons has attempted to isolate a tendency toward Christological change in $\mathfrak{P}^{75}$.[424] In fact, Parsons investigates the "Western non-interpolations," and his analysis of $\mathfrak{P}^{75}$ is complemented by an analysis of D. He provides some interesting insights into tendencies that may indeed be found in the singulars of $\mathfrak{P}^{75}$, although some of his more general theses seem to me to be based on a form of argument that is quite suspect.[425]

After a brief survey of the history of research into the "Western non-interpolations," Parsons notes that the trend toward adopting the longer text in recent years is in no little measure a result of $\mathfrak{P}^{75}$. Parsons cites with approval the observation of Colwell that in fact $\mathfrak{P}^{75}$ provides nothing contrary to the theory of Westcott and Hort, since they (of course) were clear that these readings found in ℵ B co and an abundance of other witnesses must have been found in manuscripts of the age of $\mathfrak{P}^{75}$. Nevertheless, it is true that Aland and others have taken the discovery of $\mathfrak{P}^{75}$ as shifting the balance of evidence in favor of the longer texts in the "Western non-interpolations."

Parsons, though, finds the existing arguments on both sides to be less than convincing, and proposes that one look to a theological tendency as explaining the sequence of readings. This is plausible enough, but Parsons goes further and attempts to specify the tendency: "The problem may be explained as a theological *Tendenz* on the part of $\mathfrak{P}^{75}$ or Codex D."[426] This

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[424] Mikeal C. Parsons, "A Christological Tendency in $\mathfrak{P}^{75}$," *JBL* 105 (1986) 463–479; *The Departure of Jesus in Luke-Acts: The Ascension Narratives in Context* (JSNTSup 21; Sheffield: Sheffield Academic Press, 1987). Parsons's article provides much of the material found in *The Departure of Jesus in Luke-Acts*, 29–52. In my "Scribal Tendencies," 241 n. 13, I briefly noted Parsons's article (overlooking his book), but did not pursue his analysis in detail.

[425] These wider views are made clearer in his book, and I will take that as the authoritative statement. A brief criticism of Parsons can be found in Head, "Christology and Textual Transmission," 113.

[426] "A Christological Tendency in $\mathfrak{P}^{75}$," 469; *The Departure of Jesus in Luke-Acts*, 39. At this

localization of such a tendency may strike the reader as audacious, but Parsons asserts: "Such a suggestion is not novel. Metzger and others have alluded to both possibilities."[427] However, this statement is at least very misleading. The reader will naturally understand this to mean that Metzger has alluded to the possibility that the "Western non-interpolations" might be explained as the result of a tendency in $\mathfrak{P}^{75}$, and also to the possibility that the "Western non-interpolations" might be explained as the result of a tendency in D. (What else could an allusion "to both possibilities" mean?) But when we look at what Metzger says we find no such specific allusion. Rather, Metzger alludes to the completely non-specific possibility of theological motives:

> with the rise of what is called Redaktionsgeschichte … scholars have begun to give renewed attention to the possibility that special theological interests on the part of scribes may account for the deletion of certain passages in Western witnesses.[428]

What is even more peculiar is that, in his article, Parsons immediately quotes this passage from Metzger, evidently not seeing the discrepancy between Metzger's general statement and his own quite specific statement.[429] Moreover, in his book Parsons also quotes the above passage from Metzger, but with the error of writing "on the part of *the* scribes."[430] In the context this makes it appear as though Metzger is speaking of the scribes of $\mathfrak{P}^{75}$ and D, since these two manuscripts have been mentioned a few lines before, and we are told that Metzger alludes "to both possibilities."

This misleading appropriation of Metzger's comment and the doubtless unintentional misquotation of his words give an appearance of support to Parsons's thesis that is totally unjustified. Indeed, before we turn to $\mathfrak{P}^{75}$ in particular, we should observe that the assertion that the Western readings being discussed could "be explained as a theological *Tendenz*" on the part of the scribe of D is demonstrably false. After all, they are found in a number of Old Latin manuscripts, of which the earliest (a) probably predates Codex Bezae,[431] and of which quite a few are roughly contemporaneous. Surely D and the Old Latin manuscripts have here preserved readings from a much earlier time, although how much earlier

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point Parsons's book follows his article very closely.

427 "A Christological Tendency in $\mathfrak{P}^{75}$," 469; *The Departure of Jesus in Luke-Acts*, 39.

428 *Textual Commentary*, 1st ed., 192–193 = 2d ed., 165. See also the comments by Kurt Aland, "Die Bedeutung des $\mathfrak{P}^{75}$ für den Text des Neuen Testaments," 162, on the theological significance of seven "Western non-interpolations" in Luke 24.

429 "A Christological Tendency in $\mathfrak{P}^{75}$," 469. Note too that Metzger alludes to possible theological interests only for the Western readings.

430 *The Departure of Jesus in Luke-Acts*, 39 (my italics).

431 But Frede, *Altlateinische Paulus-Handschriften*, 18 n. 4, dated D to the fourth century, which would make it of the same century as a.

remains controversial.[432] Similarly, even if we think that the Alexandrian text is the result of some recension (or revision or edition), perhaps involving theological motivations, it is certain that $\mathfrak{P}^{75}$ did not create that recension.[433]

But let us now examine Parsons's treatment of $\mathfrak{P}^{75}$. There is a curious fluctuation in his contentions. Usually, his statements concern the scribe of $\mathfrak{P}^{75}$ directly,[434] but occasionally he seems to recognize that some of the alleged tendencies may reflect the work of earlier scribes.[435] For our purposes, though, what is most relevant is Parsons's discussion of several singular readings of $\mathfrak{P}^{75}$.[436] These are examined by him in order to show

[432] Of course, Hort thought that these Western readings go back to the second century; see *Introduction*, 113 and 148–149.

[433] Zwiep, "The Text of the Ascension Narratives," 224, makes these points about D and $\mathfrak{P}^{75}$ against Parsons's assertions, and appositely says (231) of Parsons's view of $\mathfrak{P}^{75}$: "it is difficult to see how one single MS could put virtually the entire MSS tradition on the wrong track." Cf., e.g., Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 40 = Epp and Fee, *Studies*, 261: "$\mathfrak{P}^{75}$ is not itself the recension." At another point (*The Departure of Jesus in Luke-Acts*, 134) Parsons contends that the omission of αυτων βλεποντων (according to B; other witnesses have βλεποντων αυτων) at Acts 1:9 by D sa Aug is the result of Augustine's own editorial activity. Again, one may find it unlikely that a reading found in such disparate witnesses derives from the earliest one that we happen to have (if indeed D is not earlier than Augustine; see n. 431 above). Cf. n. 451 below.

[434] E.g., "A Christological Tendency in $\mathfrak{P}^{75}$," 471: "the non-interpolations are in fact additions used by the scribe of $\mathfrak{P}^{75}$ to heighten or elevate the Christology of Luke." This does leave slightly unclear whether the additions were created by this scribe or simply used by him, but it does clearly focus on that scribe's activity. By the way, at one point (ibid., 475, and *The Departure of Jesus in Luke-Acts*, 48) Parsons speaks of "$\mathfrak{P}^{75}$'s scribes," but usually he correctly refers to the one scribe of $\mathfrak{P}^{75}$.

[435] There is, for example, Parsons's puzzling comment in "A Christological Tendency in $\mathfrak{P}^{75}$," 477 n. 78 (–478), which deserves quoting in full:

> Perhaps the strongest argument against this position is the most obvious one. $\mathfrak{P}^{75}$ is not the only witness to the longer text and thus may not be responsible for the changes even if they are later interpolations. This is a difficult but not insurmountable problem. If the longer passages were, in fact, later additions, their presence in so many and varied witnesses would necessitate their inclusion into the text at a very early date. In effect, one would search for an early witness to the changes, and $\mathfrak{P}^{75}$ may very well provide that testimony.

The issue, of course, is not whether $\mathfrak{P}^{75}$ provides testimony to the Western non-interpolations, but whether the scribe of $\mathfrak{P}^{75}$ could be viewed as their creator. It is a misrepresentation of the historical evidence to attribute to that scribe readings that must certainly antedate him. Indeed, if $\mathfrak{P}^{75}$ is not the creator of the Western non-interpolations, much of Parsons's argument is incoherent, since he is then considering both readings created by the scribe (i.e., the singular readings of $\mathfrak{P}^{75}$), and readings that are either authentic or created by some earlier scribe (i.e., the Western non-interpolations), as though they were the products of one scribe.

[436] Zwiep, "The Text of the Ascension Narratives," 230–231, correctly emphasizes the importance of singular readings for determining the tendencies of a scribe, and notes that most of Parsons's examples are not singular. However, the statistics on singular and sub-singular readings that Zwiep cites from Martini concern Luke only, rather than $\mathfrak{P}^{75}$ in its entirety, as Zwiep takes them.

that the scribe has Christological interests in mind. Let us follow his discussion.[437]

Luke **16:30**, 16:31 (asterisked); John **11:12**. In all three places we have a substitution of a form of ἐγείρω, and Parsons relates these to the Western non-interpolation at Luke 24:6, saying: "It is not too fanciful to argue that the scribe has introduced the familiar term for the resurrection here and in Luke 24 out of theological, or more properly christological, concerns."[438] But the comparison here is unjustified. What evidence we have suggests that indeed the scribe introduced the word at Luke **16:30** and John **11:12**, and it is plausible that he also introduced it at Luke 16:31, and that the support there is coincidental. But it is totally implausible that its presence at Luke 24:6 derives from the scribe of $\mathfrak{P}^{75}$. What we have are two, or possibly three, examples of harmonization to the context, along with one example (Luke 24:6) where the scribe of $\mathfrak{P}^{75}$ simply transmits his *Vorlage* faithfully.[439]

Luke **16:19**. Here Parsons asserts that $\mathfrak{P}^{75}$ has added the name νευης "to give an explicit identification to an unknown or ambiguous figure," and compares this addition to the addition of του κυριου ιησου at Luke 24:3.[440] Again, the two readings differ completely, and, as argued above, it is likely that $\mathfrak{P}^{75}$'s reading is a haplography rather than an addition.

Luke **9:34**. Parsons states that the omission of αυτους here "may suggest that only Jesus entered the cloud at the Transfiguration."[441] Any change of wording may make some suggestion, but this seems especially implausible since immediately before we are told: ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς. Rather I propose either a careless omission or an attempted stylistic improvement.[442]

Luke 22:47. Parsons refers to the reading of $\mathfrak{P}^{75}$ at the following variation unit: προηρχετο ς *pm* | προσηρχετο $\mathfrak{P}^{75}$ H Γ *pc* | προηγεν D f^{1} 2542*

[437] The discussion in his "A Christological Tendency in $\mathfrak{P}^{75}$," 472–475, is very close to what we find in his *The Departure of Jesus in Luke-Acts*, 44–49. However, in the latter, 44–45, Parsons discusses the correction at Luke 17:14 (our 17:14a; see n. 154 above). While noting that the correction is a later hand's harmonization to Matt 8:3, Parsons nevertheless asserts that it "will be of secondary significance in the attempt to discover theological tendencies on the part of $\mathfrak{P}^{75}$ since the date and background of the corrector are unknown." Naturally, this correction is absolutely irrelevant to any tendencies of the scribe of $\mathfrak{P}^{75}$. See the comments of Zwiep, "The Text of the Ascension Narratives," 231.

[438] "A Christological Tendency in $\mathfrak{P}^{75}$," 472, referring to King (see n. 403 above). See n. 416 above for Parsons's further discussion of John **11:12**.

[439] Cf. Zwiep, "The Text of the Ascension Narratives," 231.

[440] "A Christological Tendency in $\mathfrak{P}^{75}$," 473. See the reply by Zwiep, "The Text of the Ascension Narratives," 232–233.

[441] "A Christological Tendency in $\mathfrak{P}^{75}$," 473. In contrast, Comfort and Barrett, 505, assert that "the scribe followed the logical implications of the text, making a lexical adjustment to indicate that it was the three disciples who entered into the cloud." But I do not see how the omission of αυτους makes this adjustment to the meaning.

[442] See also n. 268 above, and cf. Zwiep, "The Text of the Ascension Narratives," 231–232.

al. This is not a singular reading, although it is certainly possible that $\mathfrak{P}^{75}$ and other scribes made the error of writing προc- for προ- independently. In any case, Parsons concedes that his attempt to find a theological meaning in $\mathfrak{P}^{75}$'s reading here runs into "a grammatical problem."[443] Indeed, this problem appears to be insuperable.

Luke **24:27**. Parsons follows King in seeing a Christological emphasis in this transposition.[444] But again carelessness seems an adequate explanation.

Luke 9:48, 11:31 (our asterisked 11:31b), 23:3. Each of these is non-singular:

9:48	τουτο το παιδιον ς *pm* | το παιδιον τουτο $\mathfrak{P}^{75}$ D f^{1} 579 *pc* lat
11:31	αυτουc ς *rell* | αυτην $\mathfrak{P}^{75}$ $\mathfrak{P}^{45}$ 1424 *pc* d vg^{ms}
23:3	αυτω ς *rell* | *om.* $\mathfrak{P}^{75}$ 047 *pc* lat sa bo^{mss}

Parsons states, with some plausibility, that these are harmonizations to Matthew (18:4, 12:42, 27:11, respectively).[445] But Parsons is not interested in these readings *per se*, but only in the evidence they provide that the scribe "might well have had a copy of Matthew or at least have been very familiar with Matthew's Gospel."[446] However, these readings are hardly the best evidence of that, since each of them has significant other support. Better evidence is found in five singular readings, as noted earlier, where the influence of Matthew is more or less likely. But, in any case, Parsons's point here is to argue that the scribe's knowledge of Matthew makes it "entirely possible to argue that the scribe of $\mathfrak{P}^{75}$ has borrowed the phrase 'He is not here, but he is risen' [Luke 24:6] from an available copy of Matthew [28:6]."[447] Again, though, it could hardly be the scribe of $\mathfrak{P}^{75}$ who originated that borrowing.

Luke 24:26. Parsons here refers to the singular reading βαcιλειαν in $\mathfrak{P}^{75*}$, which was corrected by the scribe to the usual δοξαν. Parsons says: "The Vorlage of the scribe may have read 'kingdom,' but the scribe may have remembered 'glory' from another tradition. Or the scribe may have felt that the word 'glory' fit the context better than 'kingdom.'"[448] But the true explanation is surely much simpler. The scribe originally was misled by the context to write "enter into his kingdom," recalling the similar

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[443] "A Christological Tendency in $\mathfrak{P}^{75}$," 473. Cf. Zwiep, "The Text of the Ascension Narratives," 232.

[444] "A Christological Tendency in $\mathfrak{P}^{75}$," 473; see n. 298 above, and Zwiep, "The Text of the Ascension Narratives," 233.

[445] However, at 9:48 there is also the possibility that we have a leap, τουτο το παιδιον, with τουτο restored out of order.

[446] "A Christological Tendency in $\mathfrak{P}^{75}$," 473.

[447] Ibid., 474. Of course, the borrowing would have involved some slight rewording.

[448] Ibid.

expression at Luke 23:42 or elsewhere.[449] But he subsequently caught the error, and wrote δοξαν, which doubtless stood in his *Vorlage*, as in all other witnesses.[450]

John 2:15. Here ωc is added before φραγελλιον by 𝔓75 𝔓66 L N Ws 0162 *f*1 33 565 892 1241 *al* lat syhmg Ors. Parsons states that the addition "softens the picture of physical violence to 'something like a whip.'" Here, though, the early support for the reading, especially 𝔓66, causes Parsons to forsake the usual approach of attributing these readings to the scribe of 𝔓75, and he asserts only that "𝔓75 has at least followed the tradition which sought to remove a reference to a violent Lord."[451]

John 8:57. Instead of αβρααμ εωρακας, 𝔓75 א* 070 sys sa ac2 pbo read αβρααμ εωρακεν cε.[452] A significant shift in meaning is clear, but Parsons overstates the point of the shift by saying that the reading "makes more explicit Jesus' affirmation, 'Before Abraham was I am.'"[453] Surely, that affirmation is as explicit as it could possibly be. And again one may well doubt whether 𝔓75 created this reading.

John **6:19**. 𝔓75's singular την θαλασσαν instead of της θαλασσης is Parsons's final example. But no theological import is seen here, only that "the scribe of 𝔓75 was interested in the force of prepositions and their accompanying objects."[454]

In all examples, then, Parsons's supposed evidence is of no value in establishing a theological tendency on the part of the scribe of 𝔓75.[455]

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[449] See n. 120 above.

[450] Parsons misstates what has occurred by saying that δοξαν was "written in the margin immediately above" βασιλειαν; see n. 117 above. Surprisingly, Zwiep, "The Text of the Ascension Narratives," 232, follows Parsons in thinking that δοξαν is in the margin, and then states: "The scribe of 𝔓75, careful as he was, took up βασιλεία [*sic*] from his copy, but suspicious of this 'singular reading', wrote δόξαν in the margin." Zwiep thus also follows Parsons in postulating that the influence of the familiar phrase operated on an earlier scribe rather than simply on the scribe of 𝔓75.

[451] "A Christological Tendency in 𝔓75," 474. But in his n. 71 Parsons boldly suggests that Origen could have been influenced by 𝔓75; could the same hold for 𝔓66? Cf. n. 433 above.

[452] Actually, 𝔓75 has εορακεν, as discussed at n. 302 above.

[453] "A Christological Tendency in 𝔓75," 474. Zwiep, "The Text of the Ascension Narratives," 233, suggests three alternative explanations to Parsons's idea of theological motivation.

[454] "A Christological Tendency in 𝔓75," 474–475. Parsons refers also to Luke 11:39 (**11:39b**, υμων perhaps) and 13:13 (apparently our asterisked 13:13).

[455] Zwiep's conclusion, "The Text of the Ascension Narratives," 231, is forthright: "regardless whether the variants concerned are 'singular' or 'sub-singular readings', on intrinsic text-critical and exegetical grounds none of them is sufficient to prove a theological tendency on the part of the scribe of 𝔓75." However, Nicklas and Wasserman, "Theologische Linien," 186 n. 102, accept that Parsons has shown that 𝔓75 has Christological tendencies that are comparable to those found in 𝔓72, and ask: "Sind von hier aus eventuell Verbindungslinien zwischen beiden Manuskripten zu ziehen?"

Summary

The copying activity of the scribe of $\mathfrak{P}^{75}$ is characterized by the following chief features.

1. The scribe makes a fair number of errors of orthography, and creates many nonsense readings, mostly involving simple slips of one or two letters. The frequent corrections by the scribe himself are generally of mere blunders. The overall impression is that the scribe copies with care, but not with the unusual care that has sometimes been ascribed to him.
2. The scribe has a low frequency of addition, and omits more than three times as often as he adds. Both additions and omissions are usually short, as are the rather few examples of transposition.
3. Harmonization accounts for quite a few of the singulars, with harmonization to the immediate context being by far the most common (and occurring mostly in John).
4. There appears to be no clear tendency to make grammatical or stylistic improvements, although the scribe does tend to write the singular of verbs instead of the plural when the subject has not already been expressed (thus usually creating readings that are orthographic variants or nonsense in context readings).

CHAPTER TEN

THE SHORTER READING?

One of the most venerable canons of textual criticism is that the shorter reading is generally to be preferred. This principle and some possible applications of it have already been examined briefly in chapter 1, but the discovery that all six of the papyri analyzed here omit more often than they add makes it important to return to this principle, and to ask how earlier scholars could have formulated a rule that so clearly—as it turns out—goes against the scribal activity evidenced in our papyri. A few remarks may serve to place the statement of the principle and its application within a historical context.

The early formulation of the canon by Griesbach clearly presents both the view of scribal activity presupposed by the principle, and the exceptions to its utilization. Griesbach stated:

> The shorter reading (unless it lacks entirely the authority of the ancient and weighty witnesses) is to be preferred to the more verbose, for scribes were much more prone to add than to omit. They scarcely ever deliberately omitted anything, but they added many things; certainly they omitted some things by accident, but likewise not a few things have been added to the text by scribes through errors of the eye, ear, memory, imagination, and judgement.[1]

Griesbach went on to list certain occasions when the shorter reading is particularly to be preferred, and also to mention certain exceptions when the longer reading may be preferred (e.g., when the omission may have arisen by homoeoteleuton).[2]

As noted already in chapter 1 Griesbach provides no textual evidence for his assertions, but is evidently attempting to summarize what he has discovered about scribal activity from his comprehensive knowledge of the witnesses available at his time.

The principle of preferring the shorter reading has been utilized most influentially within the field of New Testament textual criticism by Westcott and Hort, although—perhaps surprisingly—Hort appears not to for-

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[1] *Novum Testamentum Graece* 1:lxiv, as translated by Metzger and Ehrman, *The Text of the New Testament*, 166.

[2] See the full statement of this rule in Griesbach, *Novum Testamentum Graece* 1:lxiv, and its translation in Metzger and Ehrman, *The Text of the New Testament*, 166–167. Cf. Epp, "Eclectic Method," 225–226 = Epp and Fee, *Studies*, 151.

mulate the rule explicitly.[3] However, it is clear that Hort is presupposing its correctness in the following characterization of the Western text:

> The chief and most constant characteristic of the Western readings is a love of paraphrase. Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness. … An extreme form of the paraphrastic tendency is shown in the interpolation of phrases extending by some kind of parallelism the language of the true text. … Another equally important characteristic is a disposition to enrich the text at the cost of its purity by alterations or additions taken from traditional and perhaps from apocryphal or other non-biblical sources; as … a long interpolation … beginning Ὑμεῖς δὲ ζητεῖτε after Matt xx 28. …
>
> Besides these two marked characteristics, the Western readings exhibit the ordinary tendencies of scribes whose exchanges are not limited to wholly or partially mechanical corruptions. We shall accordingly find these tendencies, some of them virtually incipient forms of paraphrase, in other texts of the New Testament: but in the Western text their action has been more powerful than elsewhere. As illustrations may be mentioned the insertion and multiplication of genitive pronouns, but occasionally their suppression where they appeared cumbrous; the insertion of objects, genitive, dative, or accusative, after verbs used absolutely; the insertion of conjunctions in sentences which had none. …
>
> Another impulse of scribes abundantly exemplified in Western readings is the fondness for assimilation. In its most obvious form it is merely local, abolishing diversities of diction where the same subject matter recurs as part of two or more neighbouring clauses of verses, or correcting apparent defects of symmetry. But its most dangerous work is 'harmonistic' corruption, that is, the partial or total obliteration of differences in passages otherwise more or less resembling each other.[4]

Hort here states that these tendencies within the Western text are often just examples of the general tendency of scribes to make additions to the text; as Hort says: "In the New Testament, as in almost all prose writings which have been much copied, corruptions by interpolation are many times more numerous than corruptions by omission."[5] Since

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[3] Hort may have been cautious in the light of his own warning about the variety of impulses that motivated scribes; see the citation in chapter 1, n. 35. For a list of "Westcott and Hort's canons" as reconstructed from their work, see Epp, "Eclectic Method," 234–235 = Epp and Fee, *Studies*, 157–158; this list does *not* include preferring the shorter reading. (See also Epp, "Textual Criticism," 81.) On the other hand, that Hort does utilize the principle is stated by Albert C. Clark, *Recent Developments in Textual Criticism*, 24–25: "the rule *brevior lectio potior* has never been pushed to further lengths than by Hort in the New Testament"; by Augustinus Merk, ed., *Novum Testamentum Graece et Latine* (9th ed.; Rome: Pontifical Biblical Institute, 1964) 12*; and also by Kent D. Clarke, *Textual Optimism: A Critique of the United Bible Societies' Greek New Testament* (JSNTSup 138; Sheffield: Sheffield, 1997) 34 (point #2).

[4] *Introduction*, 122–124.

[5] Ibid., 235. Cf. also the statement by Westcott and Hort, *The New Testament in the Original Greek*, 1: *Text* (2d ed.; London: Macmillan, 1896) 554: "in the absence of special grounds to

documentary evidence is believed by Hort to be incapable of deciding between the Neutral and Western texts,[6] the decision rests ultimately on internal criteria, and it is evident that one of Hort's internal criteria is to prefer the shorter reading. Thus, faced with a shorter text and a longer text, as at Matt 20:28 where D contains a long passage missing in most witnesses, he will judge that the shorter text is authentic and the longer text represents an interpolation, rather than that the longer text is authentic and the shorter text has arisen from it by accidental omission or deliberate excision for one reason or another.[7]

Moreover, Hort's preference for the shorter reading leads him into his theory of the "Western non-interpolations," and his general statement concerning these expresses well his view that scribes tend to add:

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the contrary, erroneous insertion of matter is always antecedently more probable than its erroneous omission, owing to the constant tendency of scribes towards completeness of text and their equally constant unwillingness to let go anything which they have received." By the way, one might well consider such statements to be inconcinnous with the restraint in characterizing scribal habits advised by Westcott and Hort in the remarks cited in chapter 1, n. 35.

One may observe that the same view of transcriptional probability was held by Tregelles; see "Introduction to the Textual Criticism of the New Testament," 55: "It can hardly be too fully borne in mind that copyists have always been found far more disposed to *add* than to *omit;* and though mere inadvertence may lead to omission, yet the common infirmities of scribes led them far oftener to *amplify;* and if there was anything which they could be supposed to have a shadow of a reason for inserting into the text, it was almost sure to find its way." And he later (348) even asserts: "It is an ignorant mistake to suppose that the tendency of copyists to omit was at all equal to their tendency to amplify, though there are many who seem as if they would not learn this simple fact." While Tregelles does give ample illustration of alleged additions and omissions, he does not, as far as I can tell, present any evidence relating to their relative frequency.

[6] See the discussion by Colwell, "Genealogical Method: Its Achievements and its Limitations," *Studies*, 66–67.

[7] Westcott and Hort, *Appendix*, 15, accordingly say: "The first part [of the D reading] must come from an independent source, written or oral; the second probably comes from the same, but it is in substance nearly identical with Lc xiv 8–10." In a similar way Metzger, *Textual Commentary*, 1st ed., 53 = 2d ed., 43, says: "This interpolation is a piece of floating tradition, an expanded but inferior version of Luke 14:8–10."

Of course, in any specific place the decision may be complicated by a number of other factors, and with respect to the Western text at Matt 20:28 Scrivener (*A Plain Introduction* 2:330–331) comments:

> It bears the internal marks of evident spuriousness, the first sentence consisting of a rhetorical antithesis as unsuitable as can be imagined to the majestic simplicity of our Lord's usual tone, while the sentiment of the rest is manifestly borrowed from Luke xiv. 8–10, although there is little or no resemblance in the words. … the whole language of the Greek of Cod. D … is so foreign to the style of St. Matthew's Gospel, that it seems rather to have been rendered from the Latin, …

Thus, Scrivener appeals to the style of Jesus' speaking and the style of the author of the book for his rejection of this passage, and in fact elsewhere expresses doubt about the general preference for the shorter reading (ibid., 249–250).

> The almost universal tendency of transcribers to make their text as full as possible, and to eschew omissions, is amply exemplified in the New Testament. Omissions of genuine words and clauses in the Alexandrian and Syrian texts are very rare, and always easy to explain. In the Western text, with which we are here concerned, they are bolder and more numerous, but still almost always capable of being traced to a desire of giving a clearer and more vigorous presentation of the sense. But hardly any of the omissions now in question can be so explained, none in a satisfactory manner.[8]

The same preference is also involved in Hort's rejection of the Syrian text, although here he finds confirmation from the Patristic evidence.[9] But the "clearest evidence" of the posteriority of the Syrian text is found by Hort in the conflate readings of that text.[10] And the force of such examples rests on the following principle:

> Where we find a variation with three variants, two of them simple alternatives to each other, and the third a combination of the other two, there is usually a strong presumption that the third is the latest and due to mixture, not the third the earliest and the other two due to two independent impulses of simplification. Peculiar contexts may no doubt sometimes give rise to this paradoxical double simplification: but as a rule internal evidence is decisive to the contrary.[11]

This statement makes clear that the presumption is that scribes tend to add to texts (or add already existing texts together), rather than to omit from texts. For if omission is frequent, it is quite possible—indeed virtually necessary given the number of scribes who must have copied portions of the text—that from time to time purely by accident one scribe would have omitted part of a phrase and another scribe would have omitted the remaining part. In fact, in at least some examples the omission would have been facilitated by a scribal leap.[12] Thus, without the presupposition that addition is more likely than omission, Hort's examples of conflation would be considerably weakened.[13]

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[8] *Introduction*, 175. Kilpatrick discusses the role of the shorter reading in these examples, and remarks: "We may agree that he was mistaken at [Luke] 24:51, but the important point is that Hort was prepared to depart from his obsequience toward ℵ and B on occasion on intrinsic grounds, namely in part because these readings were shorter" ("Griesbach and the Development of Text Criticism," *J.J. Griesbach: Synoptic and Text-Critical Studies 1776–1976*, ed. Bernard Orchard and Thomas R.W. Longstaff [SNTSMS 34; Cambridge: Cambridge University Press, 1978], 140).

[9] *Introduction*, 107–115.

[10] Ibid., 94; the whole section, 93–107, is devoted to this evidence.

[11] Ibid., 49–50.

[12] See Kilpatrick, "The Greek New Testament Text of Today and the *Textus Receptus*," 190–191 = *Principles and Practice*, 34–35. Hort recognizes the possibility of accidental omission at one of his examples, Mark 6:33, but rejects this hypothesis (*Introduction*, 97).

[13] Of course, Hort does appeal to other considerations, as in his long discussion of Mark 6:33 (ibid., 95–99). But these additional factors would be, I believe, too imprecise and too

This preference for the shorter text, based on the belief that scribes tend to expand the text, continues to influence textual criticism,[14] and in particular plays an important role in the construction of the "Standard Text" presented in the third and fourth editions of the United Bible Societies' edition and in the twenty-sixth and twenty-seventh editions of Nestle-Aland. For Metzger (on behalf of the editors of the United Bible Societies' edition) cites as one of the considerations of transcriptional probability:

> In general the shorter reading is to be preferred, except where
>
> (a) Parablepsis arising from homoeoarcton or homoeoteleuton may have occurred (i.e., where the eye of the copyist may have inadvertently passed from one word to another having a similar sequence of letters); or where
>
> (b) The scribe may have omitted material which he deemed to be (i) superfluous, (ii) harsh, or (iii) contrary to pious belief, liturgical usage, or ascetical practice.[15]

In accordance with this principle Metzger frequently describes readings as "a natural expansion introduced by scribes,"[16] as "a natural addition introduced by copyists,"[17] or in other ways that presume that the general tendency was to add to the text. Furthermore, the burden of proof is usually assumed by Metzger to be borne by the defender of the longer text, so that a specific "reason" for omission must be found while addition is viewed as simply to be expected. Thus, Metzger argues in reference to Matt 4:10:

> If the words ὀπίσω μου were originally in the text, no satisfactory reason can be found to account for their omission.[18]

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debatable to sustain Hort's theory without the "strong presumption" in advance that conflate readings are secondary. Incidentally, Colwell points out that there are conflate readings in B also; see "Genealogical Method," *Studies*, 70, and especially n. 3, where it is noted that at Mark 1:28 the reading of B C L f^{13} 892 *pc* could be due to conflation of the reading found in ς A D *pm* and the reading found in W *pc* (the omission by ℵ* Θ f^{1} 28 33 *al* is clearly by a scribal leap [αυτου ευθυς πανταχου εις).

[14] Among many other statements of the principle, one may see the older comments by Wordsworth and White, *Novum Testamentum* 1:728–732, and C.H. Turner, "Historical Introduction to the Textual Criticism of the New Testament," *JTS* 11 (1909–1910) 17. Wisse contends ("The Nature and Purpose of Redactional Changes," 47 n. 33): "The manuscript evidence shows only a few significant omissions compared to a considerable number of interpolations. Clearly, scribes were very hesitant to omit text." Wisse cites (from within the Gospels) the two long interpolations of Mark 16:9–20 and John 7:53–8:11, and the many shorter interpolations, of which he says some 75% are harmonizations.

[15] *Textual Commentary*, 1st ed., xxvii = 2d ed., 13*. Cf. also the further assertion there that: "Scribes would sometimes … (*c*) Add pronouns, conjunctions, and expletives to make a smoother text."

[16] Ibid., 1st ed., 9 (not discussed in the 2d ed.), *ad* Matt 3:7.

[17] Ibid., 1st ed., 13 (not discussed in the 2d ed.), *ad* Matt 5:25.

[18] Ibid., 1st ed., 11 = 2d ed., 10. Aland and Aland have a similar account in their discussion of the words αλλ επι παντι ρηματι θεου in Luke 4:4: "The lectio brevior is preferable here to

If accidental omission were itself natural, then no particular "reason" would be required to explain the shorter text.[19] But, given the view of the editors, it is not surprising that this "Standard Text" tends to be a short text.[20]

Finally, we may note the statement of the principle, with appropriate qualifications, by Kurt Aland and Barbara Aland:

> The venerable maxim lectio brevior lectio potior ("the shorter reading is the more probable reading") is certainly right in many instances. But here again the principle cannot be applied mechanically. It is not valid for witnesses whose texts otherwise vary significantly from the characteristic patterns of the textual tradition, with frequent omissions or expansions reflecting editorial tendencies (e.g., D).[21]

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the expanded text for the same reason we have advanced so often elsewhere: if the phrase had been in the original text, what reason could there have been for its removal?" (*The Text of the New Testament*, 308–309). Naturally I would not suggest that the longer text is correct at either Matt 4:10 or Luke 4:4; in both places it has doubtless arisen from assimilation to parallels, as the cited authors argue.

[19] It is noteworthy that Metzger occasionally states that there is no reason for omission even when a scribal leap could have occasioned the omission. E.g., in connection with Matt 26:28 (*Textual Commentary*, 1st ed., 64 = 2d ed., 54) Metzger says: "if it [καινης] had been present originally, there is no good reason why anyone would have deleted it." But the omission could have arisen by a leap: της καινης διαθηκης. In fact, Metzger rather often either overlooks or downplays the possibility that scribal leaps have occasioned omissions; see my "The Treatment of Scribal Leaps in Metzger's *Textual Commentary*." One may also note the comments of Borger, "NA[26] und die neutestamentliche Textkritik," 16–17, concerning the signaling of homoeoteleuton in Nestle-Aland[26] and Aland's *Synopsis*[13].

By the way, I may here make a brief response to Silva's criticism ("Internal Evidence in the Text-Critical Use of the LXX," in *La Septuaginta en la investigación contemporánea*, ed. Natalio Fernández Marcos [Madrid: Instituto "Arias Montano", 1985] 159 n. 25 [–160]) of a related remark found in my "Scribal Habits in the Transmission of New Testament Texts," 155. I there cited Metzger's assertion (*Textual Commentary*, 1st ed., 732 = 2d ed., 663) regarding Rev 1:8: "If the longer text were original no good reason can be found to account for the shorter text. …" And I characterized this comment as "irrelevant to accidental omission." Silva cites me (to misleading effect) as saying simply "irrelevant," and points out in response that the words in the longer text here are αρχη και τελος (or η αρχη και το τελος), saying that this is "hardly the kind of item that is *habitually* omitted by scribes." Naturally, it is theoretically possible to maintain that scribes tended to omit either phrases by scribal leaps or single words, but not to omit short phrases otherwise. But I have two responses to that: First, that would indeed be a "reason" to adopt the shorter text, a reason based on alleged scribal tendencies, and would be a quite different argument than simply stating that there is no reason to account for the shorter text. Second, though, I believe that such a contention is unwarranted. If we look at our six scribes we can see that such a short phrase, where a scribal leap is not an issue, is indeed not omitted all that often, but is added even less often. Of course, at Rev 1:8 the phrase is doubtless interpolated, as Metzger observes, from the parallel at Rev 21:6 (and see 22:13 also), and so we have an example where the tendency to omit should be overruled by the tendency to harmonize.

[20] However, the editors did accept (in a split decision) the Western non-interpolations; see *Textual Commentary*, 1st ed., 193 = 2d ed., 166. For Aland's view on these see the following note.

[21] *The Text of the New Testament*, 281 (where the Latin is not italicized or quoted). This begins the eleventh of their twelve "basic rules for textual criticism." But in fact this rule 11

This rule follows from such observations as: "The attestation for the omission is consequently all the stronger because it goes against natural scribal tendencies," referring to "the prevailing scribal tendency of completing implicit constructions."[22] And again: "From the very beginning the text had a tendency to expand."[23]

The frequency with which scholars such as Hort and Metzger appeal to the preference for the shorter reading is doubtless in part due to the ease and objectivity of its application. Whether a particular reading fits the style of the author, is grammatically smoother, follows Semitic idiom, or is theologically more acceptable, is usually very much a matter of debate, and reaching any decision on such issues would involve the weighing of a great deal of evidence. But deciding whether one reading is shorter than another is, at least usually,[24] a perfectly straightforward task. It is therefore convenient to reduce textual questions to questions of length, and then to decide accordingly.

Perhaps the most extreme use of the principle is by M.-É. Boismard, who reconstructed the presumably original readings at many places in John 7 by relying heavily on the "shorter readings" found in the versions and the Fathers, and commented:

> Si donc on voulait appliquer impartialement les règles de la critique textuelle, ne devrait-on pas dire que le texte le meilleur est le texte court représenté en gros par Chrysostome, les latins et les syriaques? Nous ne prétendons pas par là que *toutes* les omissions du texte court soient en fait l'expression du texte original, nous voulons seulement dire que, *ut in pluribus*, il doit en être ainsi.[25]

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continues by referring to harmonizations. By the way, the citation of D with its tendency to omit presumably covers the "Western non-interpolations," which Aland and Aland do not wish to accept (see 15, 33, 236).

[22] Ibid., 236.

[23] Ibid., 290. Here too there follows a comment that this does not apply to D. Perhaps here I may refer to the interesting comment by Eberhard Güting, "Weakly Attested Original Readings of the Manuscript D 05 in Mark," in *Codex Bezae*, ed. Parker and Amphoux, 227: "On many passages there is debate whether a longer or shorter reading is to be preferred. Not a few passages lost parts of the text by the inadvertence of some scribes. A scribe is more likely to add than to omit. It is not difficult to furnish proof of this by statistics. But in a given problem this observation is of little avail. Which text is original?"

[24] The only problems would seem to involve abbreviations of *nomina sacra* or orthographic variations. Of course, two or more readings may be equally short.

[25] "Lectio brevior, potior," 165 (italics in original): "If therefore one wished to apply impartially the rules of textual criticism, should one not say that the best text is the short text represented mostly by Chrysostom, the Latin witnesses, and the Syriac witnesses? We do not claim thereby that *all* the omissions of the short text are in fact the expression of the original text; we wish only to say that, *in general*, it should be so."

Boismard cites the principle as stated by Lagrange, *Critique textuelle*, 34. But Lagrange in fact qualifies his principle considerably; see ibid., 34–35. Moreover, some of Boismard's citations are not quite convincing. E.g., at John 7:42 he cites sy$^{s.c.p}$ for the omission of οπου ην, although the Syriac ܡܢ ܒܝܬ ܕܘܝܕ ܐܬܐ ܡܫܝܚܐ seems to represent κωμης οπου ην Δαυιδ. Indeed,

However, Boismard's views here and in several other works have been criticized by Metzger at length. In particular, Metzger remarks:

> [Boismard] seems never to raise the question whether accidental omission in transcription or freedom of translation and/or citation might not be a more appropriate explanation for the origin of such shorter readings.[26]

Metzger also makes the following statement concerning the frequency of omission:

> While it is freely acknowledged that during the centuries the developing Textus Receptus accumulated a wide variety of words and phrases designed to alleviate contextual difficulties, it must also be conceded that omissions have likewise occurred frequently. Streeter discusses what he captions 'The Fallacy of the Shorter Text', and draws attention to A.C. Clark's quaint comparison: 'A text', as Clark put it, 'is like a traveller who loses a portion of his baggage every time he changes trains.' Of course marginal notes and expansions do creep into the text of ancient manuscripts, but at the same time omission, whether accidental or sometimes, as it appears, intentional, is also a familiar phenomenon.[27]

Metzger's emphasis here suggests, I believe, an approach to the text that is superior to that of his *Textual Commentary* with its emphasis on the naturalness of addition.[28] Also, Mees replied to Boismard by pointing out some crucial distinctions to be made among the various shorter readings found

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for the simple κωμης Δαυιδ one would rather expect ܒܝܬ ܕܕܘܝܕ, where the genitive is represented by the proleptic possessive plus ܕ. See, for example, ܒܝܬ ܕܕܘܝܕ for (του) σπερματος Δαυιδ earlier in John 7:42 (in sy$^{s.c.p}$), and ܒܝܬ ܕܕܘܝܕ for οικου Δαυιδ in Luke 1:27 (in sy^{p}).

[26] "Patristic Evidence," 391; see the extended discussion at 387–395. Cf. Elliott, review of *Un Évangile pré-Johannique*, by M.-É. Boismard and A. Lamouille, *NovT* 38 (1996) 90, who observes concerning the alleged shorter text of John: "Patristic use of Biblical texts is an area fraught with difficulties. May it not be that the shorter text of the Fourth Gospel quoted by the commentator was merely the commentator's own spontaneous abstracting from the whole work only those verses which he was interested in and which he then chose to repeat in a loose and discursive way?"

[27] "Patristic Evidence," 396, citing from Streeter, *The Four Gospels*, 131.

[28] One must remember, in fairness to Metzger, that the *Textual Commentary* is not meant to express Metzger's views alone, but those of a committee. However, see Aland and Aland, *The Text of the New Testament*, 276, where it is said that Metzger's role in the *Textual Commentary* was greater than one might have thought from the title page of the volume.

Birdsall, "The Text of the Fourth Gospel: Some Current Questions," *EvQ* 29 (1957) 200–202, surveys Boismard's work, and asks (202) of the agreements found by Boismard: "How did this tradition disappear in manuscript so utterly?" Birdsall continues by suggesting: "It may be that we shall find the answer in an early method of exegesis or in some hitherto unsuspected influence of liturgy: until we know, Boismard's hypothesis would appear extremely attractive." And later (205) Birdsall compares Boismard's procedure with that of Hort, but observes: "On one point alone would there appear to be a difference: is Boismard's judgment of readings always preceded by knowledge of documents?—for instance, can we utilize the readings of random Ethiopic manuscripts, or the Venetian *Diatessaron*, with such confidence as he appears to do, until we know with more certainty the history of those particular witnesses?"

in the tradition.[29] And the theoretical difficulty in following the preference for the shorter reading consistently (as Boismard comes close to doing) is well put by Edward Hobbs: "if you follow the shorter readings, you will end up with no text at all. …"[30]

Nevertheless, Boismard's use of the *lectio brevior* principle can be seen clearly in his work with Lamouille on Acts. They summarize scribal changes as follows:

> Au cours de sa transmission, le texte sacré eut à pâtir de l'activité des scribes qui le recopiaient et qui ne se gênaient pas pour le modifier en y ajoutant nombre de pronoms, d'adverbes, de compléments circonstantiels, de façon à expliciter les textes qu'ils jugeaient trop concis.[31]

Naturally, they do not deny that omissions have taken place, noting that scribal leaps occur,[32] and that sometimes scribes suppressed words that seemed to cause difficulties.[33] But these are alleged to be exceptions to the general tendency to add. And consequently Boismard and Lamouille believe that the shorter reading is in general preferable:

> Il reste que, *ut in pluribus*, une leçon courte a plus de chance de représenter le texte primitif qu'une leçon longue. Ceci provient de ce que les scribes avaient tendance à compléter les textes afin de les rendre plus compréhensibles aux lecteurs.[34]

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[29] Michael Mees, "Lectio brevior im Johannesevangelium und ihre Beziehung zum Urtext," *BZ*, N.F. 12 (1968) 111–119. Mees distinguishes three very different kinds of shorter readings: 1) those (114–116) that have strong early support (notably from $\mathfrak{P}^{66}$ $\mathfrak{P}^{75}$ B and friends) and that have strong internal reasons in their favor; 2) those (116–118) that have much weaker and more sporadic support and that can be seen to be secondary; and 3) those (118–119) that reflect merely the peculiar ways in which Fathers interpret the text for their own purposes. Although Mees cites only a handful of examples under each category, his discrimination is a useful reminder that it would be audacious to treat all shorter readings (or all longer readings) alike; here as elsewhere, other text-critical criteria must not be ignored. (I note, incidentally, that the omission of πολυc in John 7:12, which Mees attributes [117–118] to D Θ it arm, is also found in $\mathfrak{P}^{66*}$.)

[30] "An Introduction to Methods of Textual Criticism," *The Critical Study of Sacred Texts*, ed. Wendy Doniger O'Flaherty (Berkeley: Graduate Theological Union, 1979) 19. A similar warning about following the *lectio difficilior* ("harder reading") is given by J.M. Ross, "The 'Harder Reading' in Textual Criticism," 138. Indeed, Birks, *Essay on the Right Estimation of Manuscript Evidence*, 47, criticizes the conjoint application of *lectio brevior potior* and *lectio difficilior potior* by many scholars: "the internal factor … is so explained as to create a steady preference for readings, in proportion as they are harsh in construction, abbreviated, difficult to explain, ambiguous in their bearing on Christian doctrine, and barely capable of any intelligible meaning."

[31] *Le texte occidental des Actes des Apôtres* 1:ix: "In the course of its transmission, the sacred text was to suffer from the activity of the scribes who recopied it and who did not hesitate to modify it by adding a number of pronouns, adverbs, circumstantial complements, in order to make explicit the texts that they judged too concise." See similar comments at 1:x and 1:9.

[32] Ibid. 1:x, 1:105.

[33] Ibid.

[34] Ibid.: "It follows that, *in general*, a short reading has more chance of representing

Using this principle in their reconstruction of the Western text of Acts, they often follow very slender external evidence.[35] Indeed, in Acts 27–28 they give special attention to two 14–15th century Ethiopic manuscripts,[36] and throughout frequently refer to shorter texts found only in versional evidence.

However, it is generally conceded that the principle must not be pushed too far. Other principles must also be taken into account, and so the eventual decision is not at all a mechanical matter.[37] But even as a more or less rough guide, the principle has not always been favored. Scrivener, for example, remarks:

> words and clauses are sometimes wilfully omitted for the sake of removing apparent difficulties … and … the negligent loss of whole passages through ὁμοιοτέλευτον is common to manuscripts of every age and character. On the whole, therefore, the indiscriminate rejection of portions of the text regarded as supplementary, on the evidence of but a few authorities, must be viewed with considerable distrust and suspicion.[38]

And Kilpatrick has similarly commented:

> The maxim *lectio breuior potior* delivered Hort, on occasion, from idolatry [of ℵ and B], but is it true? When we consider the statement, 'the shorter reading is preferable,' can we see any reason, apart from repetition and tradition, why it should be right or wrong? We can produce reasons for thinking sometimes that the longer text is right and sometimes that the shorter text is right, but that will not demonstrate our maxim.[39]

Perhaps the most extreme rejection of the preference for the shorter reading is that of A.C. Clark, who stated:

> A text is like a traveller who goes from one inn to another, losing an article of luggage at each halt.[40]

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the primitive text than a long reading. This happens because the scribes had the tendency to complete texts in order to make them more comprehensible to the readers."

[35] Ibid.: "Il est vrai qu'un nombre considérable de leçons 'courtes' que nous avons adoptées pour le TO [texte occidental] ne sont plus attestées que par un nombre très restreint de témoins."

[36] Ibid. 1:x. See their description of these and other Ethiopic manuscripts at 1:77–94.

[37] This is put clearly by Metzger, *Textual Commentary*, 1st ed., xxiv = 2d ed., 11*.

[38] *A Plain Introduction* 2:250.

[39] "Griesbach and the Development of Text Criticism," 140. Kilpatrick frequently makes similar observations concerning the maxim: "The Greek New Testament Text of Today and the *Textus Receptus*," 195–196 = *Principles and Practice*, 39–40; "Some Thoughts on Modern Textual Criticism and the Synoptic Gospels," *NovT* 19 (1977) 276 = *Principles and Practice*, 81; "Luke 24:42–43," *NovT* 28 (1986) 306 = *Principles and Practice*, 330; *Literary Fashions*, 8 = *Principles and Practice*, 71–72.

[40] "The Primitive Text of the Gospels and Acts: a Rejoinder," *JTS* 16 (1914–1915) 233. As mentioned by Metzger at n. 27, Streeter approves of this point, and remarks as follows (*The Four Gospels*, 131) on Clark's thesis:

> Once this is stated, its truth is self-evident; any one who has ever sent his own MS. to

And accordingly Clark regularly criticized the use of the *lectio brevior potior* principle,[41] rejecting Griesbach's statement of it,[42] and at one point referring to it as a "fatal maxim."[43] And Clark lists as several causes of omission: negligence, hurry, and ignorance.[44]

Utilizing this view of textual history Clark investigated the text of the Gospels and Acts, and—not surprisingly—tended to favor the Western text.[45] But Clark's position has not found approval among scholars, although the criticisms offered appear to relate more to the detailed application of his views to the Gospels and Acts than to the general principle that accidental omission is common or even more likely than addition.[46] In particular, Clark thought that entire lines tended to be omitted, and held these lines to have been shorter than the New Testament papyri have shown to be usual.[47]

> a typist knows that the accidental omission of words, lines, or sentences is a constant occurrence, while interpolation is not. Of course marginal notes, various readings, etc., do constantly creep into the text of ancient MSS. But while intentional interpolation is quite exceptional, omission—commonly accidental, but sometimes, it would seem, intentional—is a constant phenomenon.

See also Streeter, "The Primitive Text of the Acts," *JTS* 34 (1933) 233–234, in explicit criticism of *lectio brevior potior*. Of course, Streeter's assertion that Clark's view is "self-evident" is an overstatement, since many scholars who certainly were familiar with manuscripts have thought that addition was natural. One might compare Clark's view with Zimmermann's statement that the *lectio brevior* rule is "einsichtig" (cited in chapter 1, n. 41). Cf. Merk, *Novum Testamentum Graece et Latine*, 12*: "*Lectio brevior* per se est probabilior," although Merk goes on to note some reservations and exceptions.

Nevertheless, Streeter's comments show how indecisive such appeals to what we all know or what we can all see in texts prove to be, unless there is some precise statement of evidence given as confirmation. One might compare the statements of Epp concerning "textual criticism by intuition" ("A Continuing Interlude in New Testament Textual Criticism?" *HTR*, 73 [1980] 142–143 = Epp and Fee, *Studies*, 117).

41 *Recent Developments in Textual Criticism*, 21; "The Primitive Text of the Gospels and Acts, a Rejoinder," *JTS* 16 (1914–1915) 232–233.

42 *The Primitive Text of the Gospels and Acts* (Oxford: Clarendon Press, 1914) v.

43 *The Descent of Manuscripts* (Oxford: Clarendon Press, 1918) vii (and see vi–vii generally).

44 *Recent Developments in Textual Criticism*, 21. However, Clark, "The Primitive Text of the Gospels and Acts, a Rejoinder," 232–233, is willing to concede that perhaps some scribes at some times did tend to add.

45 Clark's views are briefly discussed by Metzger and Ehrman, *The Text of the New Testament*, 212–214, and in this connection my own work is briefly noted.

46 Ibid., 162. Cf. Matthew Black, "Notes on the Longer and Shorter Text of Acts," in *On Language, Culture, and Religion*, ed. Black and Smalley, 120: "But the long and the short of it may well be, in the end, that A.C. Clark was right that the scribe or scribes responsible for the 'B' textual tradition, now exemplified in $\mathfrak{P}^{75}$-B, were, in many cases, deliberately abbreviating the tradition of the 'Western' text." Streeter, "The Primitive Text of the Acts," generally agrees with Clark.

47 See Colwell, "Genealogical Method," *Studies*, 76. Clark's emphasis also fluctuated between accidental omission and deliberate omission. In his *The Primitive Text* (1914) he views accidental omission, and especially omission by a leap from the same to the same, as frequent (see, e.g., iii–vii, 1–3, 57). In his *The Descent of Manuscripts* (1918) he has shifted from emphasizing accidental omission to the position that many omissions are deliberate (e.g.,

Metzger and Ehrman present a further argument against Clark's theory of accidental omission, referring to non-Gospel "traditions of the deeds and sayings of Christ":

> It would be natural for these to slip into the text of the Gospels, either from the margins of other manuscripts or from the living memory of the Church.[48]

However, the characterization of such addition as "natural" presupposes that scribes tended to add, and thus simply begs the question against Clark.[49]

Of course, occasionally one will find other voices expressing discontent with the preference for the shorter reading. We have already cited a pertinent remark by Kilpatrick.[50] Indeed, Elliott has explicitly favored the longer reading:

> The old rule, *brevior lectio potior*, is unlikely to be as helpful to us. When assessing textual variation it is more common to find that an originally longer text was accidentally shortened than that an originally short text was deliberately expanded e.g. out of a desire to add explanatory glosses.[51]

And again Elliott says:

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xi–xiii), although leaps are also common (e.g., 103). And in *The Acts of the Apostles* (Oxford: Clarendon Press, 1933) Clark defends deliberate abbreviation instead of accidental omission (e.g., ix, xxvii, xxxi), but still grants that the latter sometimes occurred (e.g., xxxi–ii). See in general on Clark's positions Kenyon, "The Western Text in the Gospels and Acts," *Proceedings of the British Academy* 24 (1938) 287–315, and the brief survey by Parker, "The Development of Textual Criticism since B.H. Streeter," 154–155.

[48] *The Text of the New Testament*, 213.

[49] Metzger and Ehrman also present an argument against Clark's theory of deliberate abbreviation, by referring (ibid., 214) to the textual histories of the *Iliad* and the *Mahābhārata*: "no scribe deliberately excised any considerable portion of either poem." That this term "deliberately" is crucial here is shown by the evidence that Metzger cites concerning the text of the Mahābhārata in "Recent Trends in the Textual Criticism of the Iliad and the Mahābhārata," 150–152. There (151) the editor, Franklin Edgerton, of one of the books of the Indian epic is quoted as saying: "… probably not one of the some fifty MSS. I have studied for Book 2, nor any of their genealogical ancestors, ever *deliberately or intentionally* [italics in the original] omitted a single line of text. … It appears that no scribe, no redactor, ever knowingly sacrificed a single line which he found in his original." We are thus left with a discussion that, at this point, is inapplicable to the question of accidental omission.

Here we may recall (see pp. 709–710 above) that Metzger sometimes appeals in his *Textual Commentary* to there being "no good reason" to omit, which seems to suggest that an explicitly formulated purpose for omission must have existed. Perhaps Metzger's own view that addition is natural for scribes has caused him to believe that the only way omission is likely to have occurred is by deliberate or intentional shortening of the text.

[50] See p. 714 above.

[51] "The Text of Acts in the Light of Two Recent Studies," *NTS* 34 (1988) 251. But Elliott cites only two examples to illustrate his point. See also, e.g., Clarke, *Textual Optimism*, 48: "Whereas in reasoned eclecticism the shorter reading is to be preferred, rigorous eclecticism emphasizes a preference for the longer reading by explaining that the shortening of a text is often due to the careless copying of a scribe especially when paleographical peculiarities can be demonstrated to have aided optical illusions."

> I would also argue that, in general, the longer text is more likely to be original providing that that text is consistent with the language, style, and theology of the context. To omit from a text is a frequent and easily demonstrable scribal activity, but to add to a text demanded conscious mental effort. Obviously such activity expanding a text did occur but, in general, manuscripts tended to be accidentally shortened rather than deliberately lengthened in the process of copying.[52]

Other similar comments could be found as well.[53] Of course, as long as the debate depends on one's judgment concerning what was "natural" for scribes to do, a resolution may not be expected. But a turning point in this discussion was the analysis by Colwell, who used his results to make some general statements implying that omission was more frequent than addition:

> From this it is clear that the scribe looking for his lost place looked ahead three times as often as he looked back. In other words, the loss of position usually resulted in a loss of text, an omission.[54]

And, whatever may be the status of the specific theories put forward by Clark (and others), the fact is that the six papyri studied here all demonstrate a tendency to shorten the text. Often the omissions appear to be accidental, just as many of the additions may have arisen by accidental assimilation to the context, parallel passages, or similar constructions.

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[52] "Can We Recover the Original Text of the New Testament? An Examination of the Rôle of Thoroughgoing Eclecticism," *Essays and Studies*, 39–40; a similar formulation can be found at 33. O'Callaghan, in his review of *Essays and Studies*, by J.K. Elliott, *Filología Neotestamentaria* 5 (1992) 210, comments: "No sé si esto, *en general*, puede fácilmente admitirse, pues muchas veces las variantes más largas se deben a criterios personales, subconscientes teológicos, etc., lo cual condiciona la actitud del copista arreglando—y *generalmente* aumentado—el texto original, para adaptarlo a sus prejuicios ideológicos." With the absence of data we seem again to be at the level of abstract theorizing about scribal activity.

[53] Havet, *Manuel de critique verbale*, § 1210: "En fait, les omissions sont bien plus fréquentes que les additions." Dain, *Les manuscrits*, 49, argues against preferring the shorter reading, citing (48–49) the frequency of scribal omissions. And Kenyon, *Books and Readers*, 73, says: "Probably the most frequent single cause of error, apart from mere slips of the pen, is the omission of a line (or more lines than one), whether on account of homoioteleuton or homoioarcton or merely by the accidental straying of the copyist's eye." But the omission of entire lines is not nearly as frequent in our six papyri as the omission of a word or two. See also Scrivener, *A Plain Introduction* 2:249–250; and Ross, "Some Unnoticed Points," 60. For the Old Testament see Tov, *Textual Criticism of the Hebrew Bible*, 305–307, and idem, "Criteria for Evaluating Textual Readings: The Limitations of Textual Rules," *HTR* 75 (1982) 440–442; in both places Tov refers to the New Testament and to my earlier work. Willis, *Latin Textual Criticism*, 111, finds that omission is more frequent than repetition.

[54] "Scribal Habits," *Studies*, 112. And see Colwell and Tune, "Method in Establishing Quantitative Relationships Between Text-Types of New Testament Manuscripts," 62: "The largest single cause of the singulars in our set of readings [drawn from John 11] is the omission or the contraction of words (about 65 per cent of the instances)." And writing long before his work on "Scribal Habits," Colwell had already noted (*The Study of the Bible*, 61) that the principle of preferring the shorter reading "ignores the common tendency of scribes to omit either intentionally (in times of revision or in the primitive period) or unintentionally."

Many of the accidental omissions involve scribal leaps, but many have no such cause.[55] Sometimes the omission may have been deliberate.[56] But in any case the direction is clearly from a longer text to a shorter text.[57]

Since this result is perhaps surprising and has so many possible implications for the textual criticism of the New Testament, it may be useful to present here a summary table of what we have found in the six papyri. If we tabulate the additions, omissions, the difference of omitted words

[55] Reynolds and Wilson (*Scribes and Scholars*, 204), after mentioning haplography, scribal leaps, and the omission of a whole line, remark: "It should be added, however, that a large number of omissions occur for no apparent reason except the carelessness of the scribe; this is particularly common with small words." Despite this comment, they (248) cite the rule *brevior lectio potior* as a "useful principle in the criticism of prose authors," noting that this "was devised because of the problems of editing the New Testament, and in particular because of the many additional phrases and sentences found in the Western text, represented notably by the codex Bezae."

[56] Wilson (*Scholars of Byzantium*, 243) refers to "the relentless pressure, felt in all societies which do not possess the art of printing, to abbreviate long texts." See the comment by Birdsall, "The Western Text," 9, concerning the possibility that (deliberate) "abbreviation was a mark of Tatian's work."

[57] While it is not part of my task to attempt to psychoanalyze our six scribes, Freud (*Introductory Lectures on Psycho-Analysis*, 68–69, translated from *Gesammelte Werke*, 11: *Vorlesungen zur Einführung in die Psycholanalyse*, 63–64) makes some interesting comments on slips:

> The commonest, simplest, and most trivial slips of the tongue are contractions and anticipations which occur in insignificant parts of speech. For instance, in a longish sentence one may make a slip of the tongue which anticipates the last word of what one intends to say. This gives an impression of impatience to be finished with the sentence, and is evidence in general of a certain antipathy against communicating the sentence, or against the whole of one's remarks. … *Slips of the pen*, [not italicized in the German] to which I now pass, are so closely akin to slips of the tongue that we have nothing new to expect from them. Perhaps we may glean one little further point. The extremely common small slips of the pen, contractions, and anticipations of later words (especially of final words) point, once again, to a general dislike of writing and impatience to be done with it.

In this context one may think not only of our scribes' tendency to omit, but also of the tendency for the later part of the text to influence the earlier. The scribe tends to look ahead, anticipating what will be written in the next moments, not reflecting on what was just written in the past moments. This is expressed well by Havet, *Manuel de critique verbale*, § 483: "le copiste est libre d'oublier ce qui est écrit déjà et qui n'est plus d'intérêt pratique. Sa pensée, au contraire, travaille sur ce que sa main n'a pas écrit encore." This passage is cited by J. Andrieu, "Pour l'explication psychologique des fautes de copiste," *Revue des études latines* 28 (1950) 282, who later (284) says that "un bon nombre d'erreurs … reposent sur un mécanisme psycho-physiologique qui n'est autre que la différence de vitesse de la pensée qui conçoit et de la main qui écrit." Along similar lines is Nestle's explanations of transpositions (*Einführung*, 263): "Die Gedanken laufen schneller als die Feder und nehmen ein Wort voraus, das erst folgen sollte."

Finally, see Junack, "Abschreibpraktiken," 292: "Auslassungen von Einzelbuchstaben, von Silben oder von Kurzwörten, besonders wenn sie den Sinn nicht oder nicht wesentlich beeinflussen, gehören eigentlich automatisch zum Schreiben dazu und sind ganz einfach dadurch bedingt, daß das Niederschreiben eines Textes länger dauert als sein 'Diktat', die Gedanken und damit das interne Diktat dem Geschriebenen stets etwas vorauseilen."

and added words, and the ratio of this difference to the total number of significant singulars, then we have:[58]

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Additions	29	52	6/7	15/16/17	14	11
Omissions	60	161	15/16	20	22	34
Omissions / Additions	2.1	3.1	2.1–2.7	1.2–1.3	1.6	3.1
Net Words Lost	90	244/245	29/31	16/17/18	26/27	32
Significant Singulars	210	452	53	109	74	106
Net Words Lost Per Significant Singular	.43	.54	.55–.58	.15-.17	.35–.36	.30

If we rank the papyri in terms of how much text they lose per significant singular, we have:

	Net Words Lost Per Significant Singular	*Omissions/ Additions*
$\mathfrak{P}^{66}$	.15–.17	1.2–1.3
$\mathfrak{P}^{75}$	.30	3.1
$\mathfrak{P}^{72}$	.35–.36	1.6
$\mathfrak{P}^{45}$	.43	2.1
$\mathfrak{P}^{46}$	.54	3.1
$\mathfrak{P}^{47}$	.55–.58	2.1–2.7

The scribes thus differ considerably in their rate of loss of text, ranging from the extraordinarily careless scribes of $\mathfrak{P}^{47}$ and $\mathfrak{P}^{46}$ (who lose more than one word per two errors) and the careless scribes of $\mathfrak{P}^{75}$, $\mathfrak{P}^{72}$ and $\mathfrak{P}^{45}$ (who lose roughly one word per three errors), to the comparatively careful scribe of $\mathfrak{P}^{66}$. If we look at the ratio of omissions to additions, we find they range from $\mathfrak{P}^{75}$ and $\mathfrak{P}^{46}$ (who omit about three times as often as they add), and $\mathfrak{P}^{47}$ and $\mathfrak{P}^{45}$ (who omit more than twice as often as they add), to $\mathfrak{P}^{72}$ (who omits rather more often than he adds) and $\mathfrak{P}^{66}$ (who omits only slightly more often than he adds). The reader will doubtless find yet other ways to compare our scribes.[59]

And, of course, these scribes differ greatly among themselves with respect to other patterns of error. Indeed, precisely because the six scribes differ in so many ways, are copying different portions of the New Testament, and are utilizing texts of different sorts, it would seem that their common habit of shortening the text is a general habit, and not an anomalous feature of one or two particular scribes. To be sure, one *could* contend that all six scribes are anomalous, but, given their many differ-

[58] The figures here differ from those found both in my dissertation, 602, and in my "Scribal Tendencies," 246. The changes are mostly the result of the asterisking of readings because of new evidence. Apart from the details of the numbers, the rankings of the papyri according to various criteria have also shifted. What remains constant is that all the papyri tend to lose text, and that $\mathfrak{P}^{66}$ is, in this respect, the most careful scribe.

[59] Cf. Havet, *Manuel de critique verbale*, § 427.

ences, such a view would seem highly implausible, and to be based on no evidence.[60] Naturally, we might eventually discover other early papyri that would force us to revise these conclusions, but we have to work with the available evidence. And there seems in fact to be no reason to suppose that we just happened to have found manuscripts from the six scribes of antiquity who tended to shorten their text. On the contrary, it would seem that these six manuscripts should represent a fair sample (in so far as any sample of six could be fair[61]) of the scribal activity involved in the copying of the New Testament in Egypt in the years from, say, 175 to 300.

Moreover, there is now considerable confirmation of a wider scribal tendency to omit, notably from several independent studies undertaken since my dissertation.[62]

Head's Results

Extensions of the above results have been published by Peter M. Head in two articles.[63] In the first article Head states that the goal of his study is "the determination of the habits and tendencies of the earliest

[60] Hoskier's comment on codex 181 cited in chapter 2, n. 11, is again relevant. After finding that almost half the singular readings in 181 are omissions, Hoskier says: "This large number of omissions points to great carelessness and *not* to 'a shorter text being preferable.'" The extreme application of the preference for shorter readings would lead us to see 181 as a very valuable text, and of course critics have sometimes held that shorter readings found in our papyri have claims to originality. But such a course forsakes the evidence in behalf of preserving a principle. Surely the evidence is that 181 is careless, and similarly that our six scribes are omitting through carelessness (if not deliberately on occasion).

[61] Of course, we do not have (and doubtless will never have) a set of early manuscripts that would satisfy the requirements of a random sample as understood in statistics. We must take the manuscripts that history has given us, and with all due caution attempt to learn from them.

[62] The work of Kevin James, *The Corruption of the Word: The Failure of Modern New Testament Scholarship* (Williamsburg, N.Mex.: Micro-Load Press, 1990), contains many interesting comments concerning scribal habits, and in particular reports (73–80) on a study of 13 important witnesses (not including any papyri) in John 1–11 with respect to the maxim of *lectio brevior potior*. James's results indicate that omission is much more frequent than addition, and he concludes (76) that "the omission of words is a clear copyist habit (at least in some manuscripts), whether from mistake or by design." However, James's study is rendered problematic by the fact that his determination of the status of a reading was made (73–74) by comparison with "the words in each verse where King James and modern versions agree." Moreover, his sources may not be the best. For instance, he states (66) that $\mathfrak{P}^{66}$ omits the line over the *nomen sacrum* IC at John 5:8 and 6:10; but the omissions are only in the printed text by Martin in the *editio princeps* (duly noted by James [252] as his source), and the lines can be clearly seen in the photographs of $\mathfrak{P}^{66}$. But I have not attempted to check his results for the 13 manuscripts involved.

[63] "Observations on Early Papyri of the Synoptic Gospels, especially on the 'Scribal Habits,'" *Bib* 71 (1990) 240–247; and "The Habits of New Testament Copyists." I referred briefly to Head's 1990 article in my "Scribal Tendencies," 246–247 (note that "$\mathfrak{P}^{75}$" in 247 n. 51 should be "$\mathfrak{P}^{70}$"),

scribes,"[64] and follows Colwell's article and my dissertation in studying singular readings. He refers to a few of my conclusions, and then proposes to "test the conclusions drawn by Royse" by examining the singular readings of "the fourteen smaller fragments" of the synoptic gospels in order to characterize their scribal tendencies.[65] Despite the comparatively narrow basis, Head found that spelling was the chief cause of singular readings, and that transpositions as well as harmonizations to the context and to parallel passages were frequent. And Head's results are said to "fully support" the conclusions of my dissertation:

> scribes often harmonized texts (to the immediate context and to canonical parallels), and they frequently transposed words into a new order. Most fundamental is the support given to the conclusion that omission is more common than addition.[66]

The data cited by Head with respect to the latter point are that these manuscripts attest (in total) 12 omissions to only 7 additions.[67] Head's study thus provides a totally independent confirmation of my original results.[68] At the end of his paper he refers to the rule *lectio brevior potior*, noting its acceptance by Wettstein, Griesbach, and most later scholars. Head then concludes:

> While earlier scholars such as A.C. Clark and B.H. Streeter challenged the consensus unsuccessfully, it is the work of Colwell and Royse which offers a conclusive answer to the question "Were early scribes more likely to add or omit material?"
>
> We have shown, in support of Royse's thesis, that in fact omission is the more common scribal habit. If early scribes were more likely to omit

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and in that footnote cited a few readings (found now in n. 68 below) that appear not to be singular; on this point see Head's 2004 article, 400. Vaganay and Amphoux, *An Introduction to New Testament Textual Criticism*, 80, cite the earlier article among their evidence against the preference for the shorter reading: "Besides, it must be remembered that the writers of the New Testament were Oriental and therefore more inclined to be wordy than concise (see the interesting study by P. Head, 1990)."

An article by Vincent Broman, "The Support of Internal Text Critical Evidence for the Alexandrian and Byzantine Text Types in Luke," http://archimedes.nosc.mil/gnt/lukediff.txt, 1995, refers to my work (under the name 'Royce') and to Colwell's work and Head's work (under the name 'Hood') as his justification for excluding the "lectio brevior" canon from his list of internal criteria.

[64] "Observations," 241.

[65] Ibid., 242.

[66] Ibid., 246.

[67] Interestingly, the additions that Head found occur in only two of the fourteen manuscripts, $\mathfrak{P}^4$ and $\mathfrak{P}^{37}$. As he notes (ibid., 247 n. 56) the evidence of those two papyri does "offer a caution—scribal additions have been shown to occur, although with less frequency than omissions." Naturally, it is impossible for us to know whether the statistics for even those two papyri have been skewed by the small amount of text that survives.

[68] Head does not tell us how he defines a singular reading. In any case, though, there is occasional support for his "singulars" to be found in standard editions: e.g., the order το ευαγγελιον τουτο της βασιλειας found in $\mathfrak{P}^{70}$ at Matt 24:14 (ibid., 245) is also found in D *al*^{5}

> words and phrases from their texts (for whatever reasons) it follows that we should not prefer the shorter reading, but rather prefer the longer reading (other factors being equal).[69]

In his second article Head continues his study by looking at the papyri of John from the fourth century or earlier, excluding the extensive texts of $\mathfrak{P}^{45}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$, that had already been studied in Colwell's article and in my dissertation, but including some subsequently published material from $\mathfrak{P}^{45}$ and $\mathfrak{P}^{66}$.[70] Head's results are again that omission is more frequent than addition: as I count the readings cited, there are 4 certain omissions, 1 further omission that has been corrected but possibly by a later hand, 4 other omissions *propter spatium*, but only 2 certain additions (both in $\mathfrak{P}^{6}$).[71] The 9 total omissions result in a loss of 19 words, while the 2 additions are of 1 word each.[72] Head concludes:

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according to Tischendorf and in D 1223 according to von Soden; the omission of ιησους by $\mathfrak{P}^{71}$ at Matt 19:18 (ibid.) is supported by F 13 124 according to Tischendorf and by F f^{13} (except 69) 443 517 1093 1424 according to von Soden.

[69] "Observations," 247. I may note here that Cadwallader, "The Correction of the Text of Hebrews," 275, criticizes the conclusion drawn by Head that the preference for the shorter reading should be dropped. Cadwallader reports that his own set of readings (consisting of 142 readings) shows 45 additions and 20 omissions. He therefore questions "whether one, singular base is broad enough to justify the making or the breaking of a 'rule'." But, of course, Cadwallader's set of readings is extremely limited (at most a few percent of the thousands of readings in Hebrews) and moreover biased, since he looks precisely at those readings in Hebrews that (presumably) have been assimilated to the text of the LXX. As we have frequently noted, it is natural that scribes would harmonize more often by adding than by omitting, and I have taken this into account in my formulation of a *lectio longior potior* principle below (as I did in my dissertation, 608). But, harmonizations to parallels (let us say) surely constitute a small portion of the readings introduced by New Testament scribes, and so it is completely consistent to hold that scribes were in general more likely to omit than to add, but were more likely to harmonize to parallels by adding than by omitting.

[70] "Habits of New Testament Copyists," 401. The additional material is now included above in chapters 4 and 7, of course. For $\mathfrak{P}^{45}$ he cites the omission at 4:52 (supported by W^{s}, as reported by von Soden and Swanson) and the substitution at 5:22 (supported by G f^{13}, as reported by Swanson). For $\mathfrak{P}^{66}$ Head reports the "singular omission" of cυ at 19:9. However, it seems certain that $\mathfrak{P}^{66}$ has transposed to read cυ ει, and this transposition is singular; see chapter 7, n. 634. Head further notes that the new material from $\mathfrak{P}^{66}$ confirms the singular addition of λεγομενου at 19:13 (our **19:13b**), and also provides the transposition at 20:15 (supported by W, as reported in von Soden and Swanson).

[71] The omissions are as follows, where all are of one word except as noted. Certain: two in $\mathfrak{P}^{106}$ (at 1:41 and 1:42), one in $\mathfrak{P}^{45}$ (4:52), one in $\mathfrak{P}^{5}$ (16:27). Corrected possibly by a later hand: one in $\mathfrak{P}^{5}$ (16:23–24, nine words, a long leap). *Propter spatium*: one in $\mathfrak{P}^{52}$ (18:37, two words), one in $\mathfrak{P}^{5}$ (1:37), two in $\mathfrak{P}^{28}$ (6:19 and 6:17, the latter perhaps of two words). There are also two omissions in $\mathfrak{P}^{5}$ (1:38 [two words] and 20:19) that have been corrected by the scribe. On the other hand, Head, ibid., 407, cites the figures of 7 certain omissions (thus including the ones in $\mathfrak{P}^{5}$ that have been corrected), and 4 omissions *propter spatium*. The two additions in $\mathfrak{P}^{6}$ occur at 10:10 and 11:1, each of one word. Head seems not to count here the readings from the new material of $\mathfrak{P}^{66}$.

[72] If the omission of 9 words were excluded as possibly having been corrected by the scribe, then we would have 8 omissions resulting in the loss of 10 words (assuming that we count 2 words in $\mathfrak{P}^{28}$ at 6:17).

> Broadly speaking these results serve to confirm the picture presented in our previous study of the early manuscripts of the synoptic gospels, and thus serve as further confirmation of the much fuller study of Royse. … Once again it seems that the evidence suggests that most early scribes are more likely to omit than to add material.[73]

While these witnesses to the text of John are fragmentary and provide comparatively few singular readings, they are important examples of the work of early scribes, and the preponderance of omission over addition is a significant finding.

Min's Study of Early Manuscripts of Matthew

The recent dissertation by Min focuses on thirteen papyri (including $\mathfrak{P}^{45}$) and one majuscule from before the fourth century that contain part of Matthew, and studies all their readings that differ from the text of Nestle-Aland.[74] Min thus follows the approach that has been urged by Barbara Aland.[75] This important study reexamines the surviving fragments of all fourteen manuscripts, presents detailed analyses of the readings along with summary discussions for each of the witnesses, and brings together the overall results. Min thus sheds much light on the habits of these early scribes.

The readings isolated by Min's method are classified by him as comprising 18 additions, 42 omissions, 13 transpositions, and 57 substitutions.[76] Except for 0171, which has 1 addition and 1 omission, each of the manuscripts has more omissions than additions. Of course, the numbers here are usually fairly small; only $\mathfrak{P}^{37}$ (5 additions and 11 omissions) and $\mathfrak{P}^{45}$ (8 additions and 12 omissions) have more than a total of 5 additions and omissions. But the tendency to omit is clear.

Min concludes from his evidence:

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[73] Ibid., 407–408.

[74] These fourteen manuscripts are (*Die früheste Überlieferung des Matthäusevangeliums*, 60): $\mathfrak{P}^{1}$, $\mathfrak{P}^{35}$, $\mathfrak{P}^{37}$, $\mathfrak{P}^{45}$, $\mathfrak{P}^{53}$, $\mathfrak{P}^{64}$ / $\mathfrak{P}^{67}$, $\mathfrak{P}^{70}$, $\mathfrak{P}^{77}$, $\mathfrak{P}^{101}$, $\mathfrak{P}^{102}$, $\mathfrak{P}^{103}$, $\mathfrak{P}^{104}$, $\mathfrak{P}^{110}$, and 0171.

[75] See the end of chapter 2 (pp. 60–63 above) for a discussion of this method. Some of her findings have been cited along the way in connection with the six scribes studied here. However, as far as I can tell, Aland does not summarize the results of her own studies with respect to the numbers of additions and omissions. But in her "Das Zeugnis der frühen Papyri," where she discusses readings with little or no support as found in 12 early papyri of Matthew, one can see from her list (327–328) that omissions (10) and additions (10, including the conflation found in $\mathfrak{P}^{37}$) are equally frequent. See, though, her comment in n. 115 below.

[76] See his Table 11 at *Die früheste Überlieferung des Matthäusevangeliums*, 282.

> Die untersuchten Papyri weisen insgesamt erheblich mehr Omissionen als Additionen auf. Das entspricht dem Gesamtbild der Untersuchung der großen Papyri, die ebenfalls aus dieser Frühzeit stammen.[77]

And, having characterized the readings as mostly minor matters that arise from negligence,[78] he formulates a corresponding textual principle:

> Wenn sich konkurrierende Lesarten auf eine Geringfügigkeit beziehen, und dabei beide alt und gleich stark bezeugt sind, wenn also die Textentscheidung zwischen Omission und Addition hinsichtlich einer Geringfügigkeit schwierig ist, dann ist im Allgemeinen eine längere Lesart besser.[79]

Turning to readings that are of more significance, Min observes that the omissions, whether short or long, may result from negligence, whereas longer additions require some cause, and harmonization is often that causal factor.[80] He then goes on to discuss the overall results concerning harmonizations, finding that harmonization to parallels is more common than harmonization to the context.[81]

Now, in general I believe that the evidence based on non-singular readings is not as probative about scribal habits as is the evidence based on singular readings. Nevertheless, Min's work follows a carefully designed methodology, and it can hardly be doubted that his results are of significance for our understanding of the scribal habits found in these early

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[77] Ibid., 283: "The investigated papyri exhibit overall considerably more omissions than additions. That corresponds to the overall picture of the investigation of the extensive papyri, which likewise come from this early period." Min then refers to my dissertation.

[78] Ibid., 280: "Die meisten Fehler sind, wie unsere Analyse der einzelnen Papyri zeigt, geringfügig, da sie unbewusst bzw. halbbewusst aus Nachlässigkeit enstanden sind und den Gesamtsinn des Textes nicht berühren."

[79] Ibid. "If competing readings refer to a minor matter, and at the same time both are old and equally strongly attested, if therefore the textual decision between omission and addition is difficult regarding a minor matter, then in general a longer reading is better." Min emphasizes the restriction to "Geringfügigkeiten" in his discussion in part because the evidence consists mostly of such readings, but also because he thinks that, apart from such minor matters the shorter reading can sometimes be better and gives the omission of Matt 21:44 in $\mathfrak{P}^{104}$ as an example (see the fuller discussion, ibid., 236–238). There, however, we have a reading with significant support: D 33 it sy^{s} Or Eus^{syr}. Min thinks that it is probable that the omission is original, holding that the verse is an interpolation based on Luke 20:18. I would see the omission as a result of a leap, which indeed could have occured independently in several witnesses. Indeed, Min notes that a leap could have occurred from και of vs. 44 to και of vs. 45. As Min also notes, Metzger (*Textual Commentary*, 1st ed., 58 = 2d ed., 47) suggested a leap from αυτης at the end of vs. 43 to αυτον at the end of vs. 44. Min's suggestion is palaeographically more precise. But perhaps the leap here involved a longer block of *similar* text: αυτης και … αυτον και. Of course this leap and Min's, unlike Metzger's, presume that the beginning of vs. 45 read και ακουσαντες rather than ακουσαντες δε. (Note that 33 reads the latter, but still omits vs. 44.)

[80] *Die früheste Überlieferung des Matthäusevangeliums*, 284.

[81] Ibid., 284–288. Min contrasts this result with the result of my dissertation that harmonization to the context is more frequent than harmonization to parallels, and notes that the explanation of the difference may be that his study is limited to Matthew, where there are more parallels than in New Testament books generally.

papyri. Indeed, I would suggest that his results concerning omissions and additions are particularly weighty, since the readings considered are isolated by comparison with the text of Nestle-Aland, which itself is constructed utilizing the principle of *lectio brevior potior*.[82] That is, in so far as the text of Nestle-Aland is not in fact the text that lay before the scribes that Min studies, one would thus suppose that the text of Nestle-Aland is, if anything, *shorter* than that text. Consequently, if there is any distortion involved in choosing the text of Nestle-Aland as the collation base, I would think that Min's results would understate the tendency to omit.

Silva's Studies

Silva presents two investigations of a select group of manuscripts in the Pauline letters. In one of these his investigation of $\mathfrak{P}^{46}$, ℵ, B, and A is confined to those readings in Galatians where these four manuscripts differ from the text of Nestle-Aland.[83] It is apparent that such a proceeding will give very misleading results, since the editors rely heavily on precisely those manuscripts in order to construct the text. For example, at one point Silva says that "one is surprised to find" that at no place do all four of these manuscripts agree against the text of Nestle-Aland.[84] But, given the textual principles from which the editors worked, it would be surprising for them to reject such impressive external attestation. In any event, Silva finds the following patterns of omission and addition: $\mathfrak{P}^{46}$ has 33 omissions and 5 additions, ℵ has 15 omissions and 6 additions, B has 13 omissions and 4 additions, and A has 4 omissions and 11 additions.[85] We will soon look more closely at the anomaly of A.[86]

In a subsequent article Silva reports on a similar analysis of the readings of $\mathfrak{P}^{46}$, ℵ, A, B, and D, in Philippians.[87] Here the results are: $\mathfrak{P}^{46}$ has 24 omissions and 15 additions, ℵ has 12 omissions and 8 additions, A has 7 omissions and 9 additions, B has 9 omissions and 4 additions, and D has 24 omissions and 15 additions. And Silva comments: "In some respects, therefore, my research confirms Royse's findings."[88] However, Silva (correctly) urges that further discriminations are often helpful.[89]

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[82] As found in Metzger's *Textual Commentary*, cited at p. 709 above; cf. also the formulation by Aland and Aland, as cited at p. 710 above.

[83] "The Text of Galatians," 18. More precisely, Silva uses the text of UBSGNT^{3} = Nestle-Aland^{26}.

[84] Ibid., 22.

[85] Ibid., 24.

[86] On Silva's conclusions from his data, see n. 127 below.

[87] "Internal Evidence in the Text-Critical Use of the LXX," 158.

[88] Ibid., 158 n. 22.

[89] See n. 127 below.

Omissions in Important Majuscules

There is considerable evidence favoring the position that omission was extremely frequent in early majuscules. It is regrettable that all the possible evidence has not been surveyed in a systematic and consistent manner, but one can readily find citations in the literature that lend such support. Let us make a brief survey relating to the most important majuscules of the next couple of centuries after our papyri.

א: That Codex Sinaiticus has a strong tendency to omissions by homoeoteleuton is often observed.[90] Scrivener gives the count as 115, although many have been corrected.[91] Von Soden gives a long list of omissions, and notes that most have been corrected, and that many of them are leaps.[92] And Streeter gives the following description:

> Take a MS. like **א**. In this, in the Gospels alone, there are no less than 46 instances of accidental omission, which probably formed one or more complete lines of the exemplar from which it was copied, due to homoioteleuton. There are other omissions, presumably of lines in the exemplar, where homoioteleuton cannot be invoked in extenuation of the error. And there are innumerable omissions of single words. Almost all the longer and many of the shorter omissions have been added in the margin, by the first corrector or sometimes by the original scribe.[93]

A: Von Soden gives a moderate list of omissions, many by leaps.[94] In contrast, Silva finds 11 additions and only 4 omissions in Alexandrinus in Galatians.[95] But here the inadequacy of his methodology, which looks merely at differences from the "Standard Text," can be clearly seen.[96] I believe that the 15 readings involved must be the following, where I have restricted attention to the Greek evidence:

2:9a	και κηφας	*om.* A *solus*
2:9b	ημεις	ημεις μεν A *cum* **א**^{a} C D 201 206 216 440 483 642** 1739 *al*

[90] But, interestingly enough, this tendency is not cited by Hort, *Introduction*, §§326–329 (pp. 246–250), in his discussion of the singular and subsingular readings of **א**. Hort, ibid., §326 (p. 246) does refer to the presence in **א** of "all the ordinary lapses due to rapid and careless transcription." Perhaps here can be mentioned H.S. Cronin, "An Examination of some Omissions of the Codex Sinaiticus in St. John's Gospel," *JTS* 13 (1911–1912) 563–571, who tries to explain the omissions in John by the hypothesis that the exemplar of **א** contained lines of about eleven letters. Cf. also Lagrange, *Critique textuelle*, 95, where Lagrange responds to Clark's criticism of Griesbach's *lectio brevior* rule: "Mais cette règle suppose un texte normal, non un texte mutilé par l'étourderie d'un copiste." But how do we detect a "normal text"?

[91] *A Full Collation of the Codex Sinaiticus*, xv; see also his *A Plain Introduction* 1:93.

[92] *Die Schriften, Untersuchungen*, 920–921, item 2.

[93] *The Four Gospels*, 134; at 171 Streeter puts the number of homoeoteleuta in the Gospels at 48.

[94] *Die Schriften, Untersuchungen*, 877.

[95] "The Text of Galatians," 21–22.

[96] See n. 83 above.

2:16	δε	*om.* A *cum* ς $\mathfrak{P}^{46}$ D^c K P Ψ 0278* 33 1739 1881 *pm*
2:20	ζω *tert.*	*om.* A *solus*
3:5	νομου	νομου το πνευμα ελαβετε A *cum* 1610
3:10	πασιν	εν πασιν A *cum* ς $\aleph^c$ C D F G K L P *pm*
3:28	εις	*om.* A *cum* $\mathfrak{P}^{46vid}$ $\aleph^*$
4:26	μητηρ	μητηρ παντων A *cum* ς $\aleph^c$ C^c K L P 0261^{vid} 0278 *pm*
4:30	παιδισκην	παιδισκην ταυτην A *solus*
5:4	χριστου	του χριστου A *cum* ς D^c K L 0278 81 1739 *pm*
5:7	τη	*om.* A *cum* $\aleph^*$ B
5:11	σταυρου	σταυρου του χριστου A *cum* C 76 81 102 218 326 *pc*
5:21a	φθονοι	φθονοι φονοι A *cum* ς C D F G K L P Ψ 0122 0278 1739 1881 *pm*
5:21b	καθως	καθως και A *cum* ς $\aleph^c$ C D K L P Ψ 0278 33 *pm*
6:15	ουτε γαρ	εν γαρ χριστω ιησου ουτε A *cum* ς ℵ C D F G K L P 0278 (1739^c) 1881 *pm*

We may observe the paucity of *singular* additions and omissions here; the only readings without support in Tischendorf are 2:9a, 2:20, 3:5, and 4:30, and von Soden supplies the citation of 1610 at 3:5. (We may note, for what it is worth, that the readings that would be singular by our criteria would thus be two omissions and one addition, and that the one asterisked reading would be an addition.) Of the remaining eleven readings, seven are the majority reading, and one (2:9b) has substantial support. The remaining three (3:28, 5:7, 5:11) have relatively narrow (but weighty) support.

What should we conclude from all this? We certainly should not conclude that the scribe of A had a tendency to add. If we look only at the 3 singular readings (2:9a, 2:20, 4:30), we have a 2 to 1 ratio in favor of omission. If we look only at the 8 readings that do not have majority support (2:9a, 2:9b, 2:20, 3:5, 3:28, 4:30, 5:7, 5:11), we have 4 omissions and 4 additions. The evidence, slight as it is, would thus be equally balanced or, if we took the singular readings as more indicative, in favor of omission.

The explanation of Silva's figures is in fact straightforward. It is true that A presents a longer text in comparison to ℵ and B. Now, the editors of the "Standard Text" prefer a shorter text (as Metzger tells us in the *Textual Commentary*), and evidently hold the testimony of ℵ and B (and $\mathfrak{P}^{46}$ in the Pauline letters) in the highest regard.[97] Thus, when confronted with divided evidence, the editors tend to side with the shorter text found in ℵ B (and $\mathfrak{P}^{46}$) rather than with the longer text found in A. And they may often be correct in doing so. But this editorial choice tells us very little directly about the habits of the scribe of A.

[97] See, e.g., *Textual Commentary*, 1st ed., xvii–xviii and xxix = 2d ed., 5* and 15*.

B: Even Hort granted that there is "a proneness on the part of the scribe of B to drop petty words not evidently required by the sense," and that in B "[o]missions due to clerical error, and especially to *homoeoteleuton*, naturally take place sometimes without destruction of sense."[98] But of course Hort was convinced that what might appear to be omissions by B are in fact often additions by other manuscripts. Many other scholars have not looked as favorably on B. Von Soden cites occasional omissions of letters or syllables, as well as of one or more words, and notes that the omissions sometimes occur through homoeoteleuton.[99]

C: Von Soden gives a list of omissions, but notes that it is small.[100]

D (05): Von Soden refers to omissions under a variety of headings, including the occasional deletions of the article.[101] But a much lengthier list is given of omissions, many of which are leaps, and often with support from Old Latin evidence.[102] Naturally it is a delicate and very controversial issue to decide which of these omissions should be assigned to the scribe of D instead of to some predecessor, but enough of them are singular to indicate that the scribe had at least a significant tendency to omit. Indeed, Weiss devotes about the same space to the omissions and the additions in D,[103] and examples of omissions are cited by Clark[104] and Ropes.[105] Even Boismard and Lamouille, who would not tend to exaggerate the frequency of scribal omissions, report as one of the tendencies of D the omission of a letter, of a word, or of several words (possibly a line of the exemplar).[106]

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[98] *Introduction*, § 314 (pp. 236–237).

[99] *Die Schriften, Untersuchungen*, 907–908, 910–911. Von Soden also discusses the features of the common ancestor of ℵ and B (what he calls δ1–2), and presents (ibid., 900) instances of omission, many by leaps, allegedly made in that common ancestor. See also Scrivener, *A Plain Introduction* 1:120, and Lagrange, *Critique textuelle*, 88, who dismisses the omissions as "*lapsus* du scribe." Kubo, $\mathfrak{P}^{72}$ *and the Text of Codex Vaticanus*, 17–19, briefly looks at the singular readings of B in 1–2 Pet and Jude, and finds that the "largest group of these is omissions" (17). Indeed, Kubo lists 12 omissions (18) but only 1 addition (19). (One should also include the omission at 1 Pet 1:1, which Kubo [17] counts as a "scribal error.") These omissions (and the addition) are of one or two words, except for the omission of 1 Pet 5:3, which is unexplained (despite Kubo's unconvincing attempt [18] to explain it by homoeoarcton).

[100] *Die Schriften, Untersuchungen*, 936.

[101] Ibid., 1309.

[102] Ibid., 1319–1321, relating to the Gospels; see also 1722 for omissions in Acts.

[103] *Der Codex D*, 36–43 and 44–52, respectively.

[104] *The Acts of the Apostles*, 181–182 (omissions of στίχοι in D and d); 185–186 (omissions of στίχοι in D); 187–188 (omissions of στίχοι in d).

[105] *The Text of Acts*, lxix–lxxii.

[106] *Le texte occidental des Actes des Apôtres* 1:11–12. On Boismard's adherence to the preference for the shorter readings, see p. 711 above.

W: Sanders briefly characterizes the tendencies of W, and finds: "Omissions by carelessness or because of like endings, which can be definitely assigned to our scribe, are few," and cites twelve examples, one of which was corrected in midstream. Sanders adds: "The regular scribe is very free from such errors, if we consider the rapid style of his script and length of the MS." But Sanders cites only one example of addition, John 6:56, where "there is a repetition of five whole lines not discovered by scribe or correctors."[107] So, if we look only at this evidence, we might think that W's tendency was 12 to 1 in favor of omission. But, of course, these 13 readings are only a very selective sample. A more instructive survey of readings was made by Hurtado, who, in the course of his study of W's text of Mark, investigated "134 cases where W has a singular reading that seems to be a deliberate change in the text."[108] These are classified as 14 harmonizations, 32 vocabulary preferences, 14 grammatical improvements and 7 other verb changes, 26 changes toward concise expression, 10 additions for clarification to which are appended one omission of an article and one addition of an article, 18 significant sense changes, and 11 changes of word order. The changes toward concise expression are mostly omissions, but 4 are substitutions of a shorter phrase.[109] Indeed, of the significant sense changes 4 (9:20, 10:32, 12:12, 12:29) are in fact omissions while only 1 (13:33) is an addition. So, the total count of omissions should be the remaining 22 changes toward concise expression, plus the omission of the article mentioned at the end of the additions, plus the 4 omissions under significant sense changes; that is, we have 27 omissions. On the other hand, for additions we have the 10 additions plus the further addition mentioned at the end, plus the 1 addition under significant sense changes; that is, we have 12 additions. Of the 134 readings considered by Hurtado, then, 20.1% are omissions, 9.0% are additions, and 8.2% are transpositions. These figures do not take into account the readings viewed by Hurtado as unintentional changes, and they are confined to Mark. Nevertheless they provide a completely independent picture of a scribe who tends to omit.

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[107] *The Washington Manuscript of the Four Gospels*, 26.

[108] Hurtado, *Codex W in the Gospel of Mark*, 67–84, (chapter 6: "Scribal Purposes of Codex W"), quote from 81. Hurtado (68) refers to Sanders's earlier treatment of the "unintentional variants" in W. Hurtado defines (68) a singular reading of W as one "for which no support could be found in Tischendorf's eighth edition or in Legg's apparatus," and includes as support "any Greek or versional support listed in the works consulted" (69 n. 9).

[109] But perhaps one should see W's παντα αφηκαμεν at 10:28 for ιδου ημεις αφηκαμεν παντα as an omission of ιδου ημεις and a transposition of the other two words, whereas Hurtado (ibid., 75) sees W's reading as simply "another concise statement."

Hernández's Study of ℵ, A, and C in Revelation

In his recent dissertation Hernández studies the singular readings of ℵ, A, and C in Revelation.[110] His careful isolation and characterization of these readings discloses the following patterns of omissions and additions in these manuscripts:

	Significant Singulars	*Additions*	*Words In Additions*	*Omissions*	*Words In Omissions*
ℵ	158	40 (25.3%)	66	49 (31.0%)	116
A	60	12 (20.0%)	13	17 (28.3%)	34
C	43	5 (11.6%)	6	21 (48.8%)	30

For each scribe Hernández summarizes the relative frequencies of additions and omissions.[111] In fact, he presents the numerical results in different ways. For each of the three scribes he compares the number of omissions to the number of additions (49 and 40, 17 and 12, and 21 and 5, respectively), but only for ℵ and A are these ratios expressed as percentages. The scribe of ℵ "omitted 22.5% more often than he added," and the scribe of A "omitted 41.67% more often than he added." What we are not told is that, from this perspective, the scribe of C omitted 320% more often than he added.

Then, for ℵ and C Hernández compares the *total* number of words omitted to the *total* number of words added (116 and 66; 30 and 6); from these figures he concludes that the scribe of ℵ "omitted 75.76% more of the text than he added (116:66 = 1.7576:1)," but for the scribe of C he speaks only of "a net loss of 24 words." On the other hand, for A he compares the *average* number of words omitted to the *average* number of words added (2 and 1.08), and thus concludes that the scribe of A "omitted an astonishing 85.19% more of the text than he added (2:1.08 = 1.8519:1)." Comparing these averages for all three scribes would give the following summary:

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[110] *Scribal Habits and Theological Influences in the Apocalypse*. His methodology basically follows the approach in my dissertation. Comfort, *Encountering the Manuscripts*, 319, states concerning the textual relations in Revelation: "It is true that ℵ displays several omissions and some interpolations in Revelation, but Codex A is full of accidental omissions, especially in the first half of the book. The scribe of A seems to have been very fatigued and / or inattentive when copying the first half of Revelation. Thus, we should be hesitant to accept the general maxim that A has the best text of Revelation." But Comfort provides no details or sources for this analysis.

[111] Hernández, *Scribal Habits and Theological Influences in the Apocalypse*, 74–75, 113–114, 148–149.

	Additions	*Words In Additions*	*Average Words*	*Omissions*	*Words In Omissions*	*Average Words*	*Ratio of Words*	*Ratio of Averages*
ℵ	40	66	1.65	49	116	2.37	1.7576	1.4364
A	12	13	1.08	17	34	2	2.6154	1.8519
C	5	6	1.2	21	30	1.43	5.0000	1.1917

Of course, besides those ratios another way to make the comparison is to look at the *net* number of words lost in the additions and omissions, either as a total for the manuscript or per significant singular. Here Hernández presents a perspicuous table:[112]

	Singular Readings: Additions	*Singular Readings: Omissions*	*Net Words Lost*	*Total Number of Significant Singulars*	*Net Words Lost Divided by Significant Singulars*
ℵ	40	49	50	158	.32
A	12	17	21	60	.35
C	5	21	24	43	.56

Whichever way we choose to view the data, of course, we see a tendency to omit. However, the scribes have their distinctive patterns. ℵ has quite a few longer omissions (including two of 12 words at 16:2 and 16:13b, and one of 17 words at 20:9–10a), and so its scribe's average number of words per omission is the highest of these three scribes.[113] But the scribe omits not quite five times for every four times he adds. On the other hand, C omits at most 3 words at a time (at 12:14b and 14:4), and so has the smallest average number of words per omission, but its scribe's tendency to omit at all rather than to add at all is the most pronounced of the three: the scribe is more than four times as likely to omit than to add.

Hernández places his results within the context of the discussion of the status of the canons of New Testament textual criticism:

> The text-critical principle *lectio brevior potior* has long been considered a useful and reliable criterion for deciding between competing variants in the Greek NT. The assumption behind this principle is that scribes tended to add to their MSS, rather than omit.

Hernández continues by saying that my dissertation

> has amply demonstrated that the evidence of the early papyri simply does not support such an assumption about scribal activity. The present study has found that the assumption is *also* without warrant for the fourth- and fifth-century transcriptions of the Apocalypse in the Codices Sinaiticus,

[112] Ibid., 154.

[113] It is recognized that the scribe of ℵ has a tendency toward scribal leaps (see p. 726 above), and Hernández's analysis amply confirms such a tendency (see ibid., 70–74). But it is curious that the longest singular omission in Rev (20:9–10a) does not quite seem to be so explainable (ibid., 71–72, and 187 n. 92 [–188]).

> Alexandrinus, and Ephraemi. On the basis of a careful study of the singular readings of each MS, it is clear that the scribes of these MSS tended to omit far more often than they added to their texts.[114]

Naturally, one could wish for yet more studies that investigate selected manuscripts in a particular book (or books) of the New Testament. One could wish for many more studies of New Testament manuscripts from many perspectives and using many methods. But the studies cited here provide substantial support to the thesis the scribes from the first several centuries tended to omit rather than to add.[115]

Later Scribes?

However, the evidence from the papyri and other early manuscripts should not tempt us into making the inference that all scribes at all times, or even all the scribes engaged in copying the New Testament, tended to shorten the text. It is quite possible that scribes during the second and third centuries, and perhaps even through the fourth and fifth centuries, "naturally" lost portions of the text, but that scribes in later periods just as "naturally" added to the text. In chapter 1 we have already mentioned the possibility that such a shift in the way in which scribes dealt with the text could reasonably be seen as resulting from the Church's acquisition of the power to exercise "control" on the text of the New Testament, and from the explicit establishment of the New Testament canon.[116] And I believe that it is at least plausible that such a shift could have consequences for the likelihood of scribal omission or addition.

In the first place, once the explicit canonization of certain books had occurred, we may imagine that scribes and correctors would have felt a weightier obligation to preserve every word of these books in its given order. Readers of the manuscripts would have been more likely to demand such accuracy, and the institution of the Church would have been able to

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[114] Ibid., 194.

[115] As a piece of anecdotal evidence I note that the first substantial variant in the transmission of the text of the New Testament is (it seems) the omission of εις τουτο *sec.* at John 18:37 in $\mathfrak{P}^{52}$ (which also has a couple of itacisms). This omission in a lacuna is far from certain, but it was suggested by the original editor, C.H. Roberts, and seems to fit the space. It can also be accounted for by a leap: και εις τουτο εληλυθα. I would thus see this error as the first of many similar errors that have been made in transmitting the New Testament. Barbara Aland ("Der textkritische und textgeschichtliche Nutzen früher Papyri," 22), in her discussion of $\mathfrak{P}^{52}$, says that the space allows the omission, and adds: "Eine solche Omission wäre bei dem Schreibstil der frühen Papyri, die nicht verändern wollen, aber Auszulassendes auslassen, möglich." This comment indicates that Aland sees omission as at least one strong tendency in the early tradition.

[116] See pp. 19–31 above, and the references there.

enforce such accuracy more consistently.[117] There is certainly some evidence that later scribes did reach much higher levels of accuracy than did any of the scribes of the papyri, and indeed even orthographic fluctuation appears to be minimal in many later manuscripts. This general striving for complete accuracy in copying could thus have balanced and even strongly outweighed whatever tendency there might have been toward omission. Accordingly, we may reasonably suppose that scribes would have been eager to preserve every word of the canonical text, and that correctors and readers would have desired such preservation. In fact, what we might expect to find are precisely the characteristics that Hort ascribes to his Syrian text:

> The qualities which the authors of the Syrian text seem to have most desired to impress on it are lucidity and completeness. They were evidently anxious to remove all stumbling-blocks out of the way of the ordinary reader, so far as this could be done without recourse to violent measures. They were apparently equally desirous that he should have the benefit of instructive matter contained in all the existing texts, provided it did not confuse the context or introduce seeming contradictions. New omissions accordingly are rare, and where they occur are usually found to contribute to apparent simplicity. New interpolations on the other hand are abundant, most of them being due to harmonistic or other assimilation, fortunately capricious and incomplete. Both in matter and in diction the Syrian text is conspicuously a full text. It delights in pronouns, conjunctions, and expletives and supplied links of all kinds, as well as in more considerable additions.[118]

Indeed, the temptation to introduce a certain class of additions, the harmonizations to parallels, would naturally have been increased by the presence of the Eusebian sections and canons beginning around 400.[119] A scribe who copied from such a manuscript would be continually reminded of the existence of parallels, and simply reading from such manuscripts would reinforce the connections among the Gospels. In contrast, the scribe copying at an earlier period would be likely to introduce parallel

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[117] In his discussion of the Western text, Hort (*Introduction*, 126) notes that "we seem to be in the presence of a vigorous and popular ecclesiastical life, little scrupulous as to the letter of venerated writings. …" However, Hort seems to suppose that the lack of scrupulousness would result in additions to the text, rather than in omissions from it.

[118] Ibid., 134–135. Hobbs, "Introduction," 15, describes this desire for fullness as follows: "The idea is that you don't want to lose *anything* that God *might* have said." Boismard, "Le papyrus Bodmer II," 396, seems to have a similar idea of scribal activity in general when he speaks of "le souci des scribes de compléter un texte court par un texte long," and asks: "Un texte court n'offrait-il pas le risque de diminuer la richesse du texte sacré?"

[119] On these see Metzger and Ehrman, *The Text of the New Testament*, 38–39. In Tischendorf, *Novum Testamentum Graece* 3:144, Gregory notes that such marginal references are found in manuscripts from the fifth century on, as well as in ℵ (due to an early corrector).

phrases less frequently and less systematically, since a greater conscious effort would be required to connect the diverse passages.

Moreover, that some shift in scribal activity occurred would explain how so many textual critics could place such weight on a principle that so clearly contradicts the evidence from the papyri. The documents on which earlier critics had to base their judgment concerning transcriptional probability were, of course, all from the fourth century or later. Consequently, given the evidence available to them, these critics may well have correctly concluded that scribes naturally tended to add to the text, since (let us suppose) the scribes of the later manuscripts as compared to the earlier manuscripts (such as ℵ A B C) often did just that. The relatively short manuscripts, especially ℵ and B, would then appear to be relatively "pure," since they were free from at least many of the harmonizations and other expansions that subsequent scribes had introduced.[120] And so the critics would have correctly appealed to ℵ and B against the later accretions. Indeed, I would not wish to deny that ℵ B and friends are free from many later harmonizations and corruptions.[121]

However, the fourth-century barrier has been penetrated with the discovery of the papyri,[122] and the criteria utilized in textual criticism must take into account this new set of evidence. The investigation pursued here would seem to make impossible any simple preference for the shorter text within the New Testament. In particular, as long as the competing readings are all early,[123] the preference must lie with the longer reading. Naturally, such a statement must always be subject to the usual *ceteris paribus* clause, and so an uncritical application of the principle *lectio longior potior*

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[120] Gordon D. Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 42–44 = Epp and Fee, *Studies*, 270–272, has studied the frequency of harmonization to parallels in Luke 10–11, and concludes that $\mathfrak{P}^{75}$ and B are "comparatively pure" manuscripts.

[121] Streeter appeals to the absence of any addition after Mark 16:8 in ℵ B as evidence of their reliability (*The Four Gospels*, 337):

> Since B ℵ were written in the fourth century, both the Longer and the Shorter Conclusions were already of great antiquity, and can hardly have been unknown to the scribes who wrote these MSS. and, for that matter, to a fairly long succession of MSS. from which they were copied. Incidentally I may be permitted to remark that an asceticism which could decline to accept either of these endings argues a fidelity to a text believed to be more ancient and more authentic, which materially increases our general confidence in the textual tradition which these MSS. represent.

Indeed, at the end of Mark one can see clearly how a text can grow. The earliest extant (even if not original) state of the text ends at 16:8 (as found in ℵ B). This was supplemented by the longer addition of 16:9–20 (found in most witnesses), and this in turn was expanded by the shorter addition (found in L Ψ *pc*), and by a long interpolation found in W.

[122] See, e.g., Aland, "Die Konsequenzen der neueren Handschriftenfunde für die neutestamentliche Textkritik," *Studien zur Überlieferung des Neuen Testaments und seines Textes* (ANTF 2; Berlin: Walter de Gruyter, 1967) 181–186.

[123] See n. 126 below.

("the longer reading is to be preferred") would hardly be justified. Rather, what does seem to follow from this analysis is that the burden of proof should be shifted from the proponents of the longer text to the defenders of the shorter text. There does not need—at least within the earliest centuries of transmission—to be a "reason" given for an omission; rather, omission is a "natural" error for these early scribes. What does need to be stated is some list of possible exceptions to this general tendency. And the present study gives at least a preliminary indication of what the likely exceptions are. Obviously, harmonization to the context is a pervasive source of error, and it often results in additions. Other kinds of harmonizations and grammatical improvements (such as avoiding asyndeton[124]) may also involve additions.[125]

These considerations suggest, therefore, that a canon of transcriptional probability could be formulated as follows:

> In general the longer reading is to be preferred, except where:
>
> a) the longer reading appears, on external grounds, to be late;[126] or
> b) the longer reading may have arisen from harmonization to the immediate context, to parallels, or to general usage; or
> c) the longer reading may have arisen from an attempt at grammatical improvement.
>
> The frequency of omissions by scribal leaps and of omissions of certain inessential words such as pronouns must be kept in mind, and when such omissions may have occurred the longer reading should be viewed as even more likely.

Such a canon would, of course, be only one tool among many for investigating the New Testament text. And deciding whether one of the three listed types of exceptions has occurred would often be difficult.[127] This

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[124] Here our criteria may conflict: Did the scribes naturally omit an inessential conjunction, or did they add a conjunction for the sake of smoothness? The scribes studied here do both.

[125] Scrivener, *Six Lectures*, 115, cites only two specific examples in support of his version of the *lectio brevior* rule, but each is, as he emphasizes, an instance where words from a parallel have been inserted.

[126] External evidence must in any case be constantly considered, as we attempt to construct the history of the text. As Colwell says ("Hort Redivivus," 157): "the crucial question for early as for late witnesses is still, 'Where do they fit into a plausible reconstruction of the history of the manuscript tradition?'"

Griesbach, *Novum Testamentum Graece* 1:lxiv, similarly qualified his principle of *lectio brevior potior* (as cited at p. 705 above): "nisi testium vetustorum et gravium auctoritate penitus destituatur" ("unless it lacks entirely the authority of the ancient and weighty witnesses" [Metzger and Ehrman, *The Text of the New Testament*, 166]). Such a clause gives proper respect to the historical nature of textual criticism, and also allows that later scribes may have copied in ways quite different from earlier ones. See also Epp, "Eclectic Method," 228 = Epp and Fee, *Studies*, 153.

[127] Greenlee, *Introduction*, 112, provides two rules that need careful balancing:

> (b) The *shorter* reading is generally preferable if an *intentional change* has been made.

is all as we should expect. As Hort and others have noted, and as we have seen amply confirmed in our six papyri, the sorts of errors made by scribes vary enormously. Hence, no simple rule will suffice for all or even most variations. What we can hope for, though, are guidelines that are based on the evidence of the documents. And with the judicious use of such guidelines may come insights into the history of the text and, from time to time, revisions of what would otherwise be accepted as the New Testament text.[128]

> The reason is that scribes at times made intentional additions to clarify a passage, but rarely made an intentional omission. …
>
> (c) The *longer* reading is often preferable if an *unintentional change* has been made. The reason is that scribes were more likely to omit a word or a phrase accidentally than to add accidentally.

While granting the general plausibility of these principles and their justification, I would prefer to make the points with less appeal to psychological states.

Perhaps here I can reply briefly to some further interesting comments by Silva, who in his "The Text of Galatians," 23, and more fully in his "Internal Evidence in the Text-Critical Use of the LXX," 157–161, criticizes some of my earlier remarks about the shorter reading. Silva correctly observes (159) that further discrimination among additions and omissions is possible and even necessary, and that many of the omissions are either the results of a scribal leap or of what Silva calls "empty words," such as conjunctions, articles, prepositions, and pronouns. (Cf. Havet, *Manuel de critique verbale*, §§ 420–427.) It is true that if one removes those omissions from the counts, the proportions will look much different. But this is tantamount to holding that scribes tend to add, assuming that one ignores most of the places where they tend to omit. I would certainly accept Silva's reminder that Griesbach's formulation of the *lectio brevior potior* principle is far from a simple preference for the shorter reading, and that its correct application requires a sensitivity to the many exceptions and conditions that Griesbach notes. (Silva returns to this point in his "Response" in *Rethinking New Testament Textual Criticism*, ed David Alan Black, 145.) But once one emphasizes all the exceptions, should one really continue to accept the principle? And we may recall that, as seen earlier in this chapter, most statements of the principle are far less restricted than is Griesbach's. See also my "Scribal Tendencies," 243–244.

[128] Some results along these lines may be found in my "Scribal Leaps." Readings that have such a possible cause are, of course, particularly suspect according to the canon stated above. See also, for example, Aasgaard, "Brothers in Brackets? A Plea for Rethinking the Use of [] in NA/UBS," as cited in chapter 5, n. 560.

CHAPTER ELEVEN

CONCLUDING REMARKS

The analyses presented here of the six individual papyri cannot, of course, be viewed as an exhaustive study of even the singular readings of these manuscripts. In fact, only a beginning could be made here, a beginning that has isolated certain tendencies within the copying techniques of these six scribes, but has by no means dealt with all the potential issues. For example, the relations that exist between the patterns discovered in the scribes' singulars and those that might be found in their non-singular readings should eventually be examined. Further investigation of the relations that may exist between these singulars and the state of Greek at various times, the influence of the Septuagint, the influence of Atticism, and questions of the authors' styles, could also prove to be revealing.

But already some evidence has been collected that allows us to revise certain principles of transcriptional probability. In the preceding chapter I attempted to formulate a principle that would take into account the fact that all six of our scribes tend to omit. Further sharpening of the generally accepted principle that scribes tend to harmonize may prove useful, for it seems evident that the major influence on our scribes was the immediate context.[1] However, the importance of harmonization to the context is not usually recognized clearly enough in textual debates,[2] as Colwell himself notes, and indeed one will occasionally find appeals to principles that directly contravene this established scribal tendency.[3]

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[1] As was noted in the preceding chapter, part of the reason for this may have been simply that the text itself was not furnished in the early period with the various reference devices of later time, which would facilitate harmonization to parallels.

[2] There is, for instance, no explicit statement concerning this sort of assimilation in Metzger's *Textual Commentary*. See, however, the category "F" of errors cited by Reynolds and Wilson, *Scribes and Scholars*, 208–209, which are "errors induced by the context."

[3] As an extreme statement of such contravention see BDF, § 492: "For this reason [the use of parallelism in the Gospels] Blass prefers whichever variant readings produce the most exact parallelism." Blass is thus simply a more recent practitioner of the tendency to harmonize to the context. (One example cited, Matt 5:45, is particularly unfortunate, since the reading chosen is unknown in Greek manuscripts, and the versional and Patristic evidence is divided.)

For another appeal to such a principle in a specific example, see Metzger's comment on Matt 7:18 (*Textual Commentary*, 1st ed., 20 [the variant is not discussed in the second edition]), where we are told that scribes acted "to relieve the monotonous repetition of the same verb, which also occurs twice in the preceding verse." Here, though, this assertion is probably introduced simply to "explain" the editors' decision not to adopt one or both singular readings (of B and ℵ*), and we really have an example of the editors' going against the clear scribal tendency (to harmonize, not to relieve monotony) on the basis of the external evidence.

The examples surveyed in the previous chapters should provide a useful sample of the ways in which such harmonization may occur. Furthermore, we have seen a few examples in connection with $\mathfrak{P}^{72}$ of scribal change for (as it seems) theological reasons. While the comparative rarity of such examples indicates that revision of the text for theological purposes was not very common, it is thus seen to occur.[4]

Some additional avenues of investigation into scribal habits would include the following:

1. As Colwell already suggested, "a commentary on the singular readings of these papyri and of other important manuscripts would be most valuable."[5] The scribal (and translational) peculiarities of all the major sources for the New Testament text should be catalogued.

2. Perhaps simply as a result of this first line of inquiry, it would be interesting to see what, if any, differences in copying techniques occurred among various stages in the transmission of the text and among various localities. For the papyri we are, of course, confined to the remains in Egypt and its vicinity, although some of these remains may have been written elsewhere. But for later periods we have manuscripts from many places, including well-defined scriptoria. Are there patterns that appear to cross all spatial and temporal boundaries, or do scribes behave in quite different fashions at different times and places?[6]

(Cf. the comments in my "Response" to Kilpatrick's *A Textus Receptus Redivivus? Protocol of the Thirty-Second Colloquy: 12 March 1978* [Berkeley: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1978] 29.)

[4] Hort, *Introduction*, 282, believed that "deliberate falsification of the text for dogmatic purposes" never occurred. But this statement is generally conceded to be indefensible; see Epp, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* (SNTSMS 3; Cambridge: Cambridge University Press, 1966) 1–21. Subsequently, of course, a great many variations of theological import have been investigated by Ehrman in his *The Orthodox Corruption of Scripture*. See also Head's comments in "Christology and Textual Transmission," 106–111. Head (113–114) refers to Christological tendencies found in $\mathfrak{P}^{72}$, W, D, and 2614.

Hort's statement, by the way, has been curiously misinterpreted by Wisse ("The Nature and Purpose of Redactional Changes," 50), who discusses Clark's criticism of Hort and others: "Of course, what such critics as F.J.A. Hort … had in mind was that decisions on variants do not change the basic, traditional Christian doctrines; but Clark thought they meant that variants do not touch on theological issues." The above citation shows that Hort made a much stronger assertion.

[5] "Scribal Habits," *Studies*, 124.

[6] There are many intriguing suggestions in the literature; see, e.g., Barbara Aland, "Neutestamentliche Textforschung und Textgeschichte," 340: "Grundlegend ändern sich die Verhältnisse vom 9. Jahrhundert ab. Die Anforderungen an Genauigkeit und Disziplin werden in einer hauptsächlich von Mönchen getragenen Schreibertradition ungleich höher. Die Handschriften entsprechen sich viel exakter." And the beginning of this change is placed by Aland, ibid., 341, at "um 300," so that the papyri, particularly the "6 große" papyri, from before that time have a crucial significance (ibid., 342). Yet a further field for study

3. Partly as a control on the methodology presented here, but also simply to gather evidence for scribal habits in the best possible situation, it would be useful to analyze the errors of the scribe of a manuscript whose *Vorlage* is extant. As noted in chapter 1, D^{abs1}, the ninth-century copy of D (06), seems to be the earliest example known. A study of the mistakes of the scribe of D^{abs1}, perhaps in just a sample of the manuscript's text, might prove valuable.[7] Studies of other manuscripts in relation to their extant *Vorlagen* might also be significant, although there seem, in fact, to be rather few such examples.[8] But the well-defined families, such as family 1, family 13, family Π, and the sibling codices N and Σ,[9] would offer some potential material for such studies.[10]

4. From a different point of view, it would be useful to compare the same scribe's copying technique—as determined from the singular readings—in several manuscripts. Such an investigation might well serve to sharpen the method of analysis in order to detect more precisely what is contributed to the copy from the *Vorlage* and what is contributed by the scribe (that is, the effects of his scribal habits). For such an investigation it would have been fortunate if Tischendorf were correct in his opinion that there was a common scribe who worked on both Codex Sinaiticus and Codex Vaticanus.[11] Of course, the scribe of $\mathfrak{P}^{72}$ (scribe B of the entire codex)

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would be the comparisons that are often made between the early freedom of scribes and the changes in the Synoptic tradition; see, for instance, Manfred Karnetzki, "Textgeschichte als Überlieferungsgeschichte," *ZNW* 47 (1956) 170–180. See also chapter 1, n. 102.

[7] See chapter 1, n. 115.

[8] See the comments by Lake and Streeter cited at pp. 36–37 above. I note as a curiosity that Deissmann (*Bible Studies*, 260) refers to a discrepancy between a marriage contract and its extant copy.

[9] Cronin (*Codex Purpureus Petropolitanus*, x, xlii–liv) argues that these two codices were copied from a common *Vorlage*. We would thus have an excellent source of information about sixth-century scribal habits.

[10] Naturally, there are also such examples apart from New Testament manuscripts; two manuscripts that are the archetypes of their entire traditions are cited by Reynolds and Wilson, *Scribes and Scholars*, 192. See also Havet, *Manuel de critique verbale*, §7.

In a similar way one could attempt to use reconstructed ancestors for comparison. Von Soden (*Die Schriften, Untersuchungen*, 899) refers to the common ancestor of ℵ and B as "δ1–2," calling it "der gemeinsame Ahn von δ1 and δ2," and even presents (901) alleged examples of corrections understood in different ways by B (or its ancestor) and by ℵ (or its ancestor). (Cf. the more judicious comments by Hort, *Introduction*, 220–221.) Studies of $\mathfrak{P}^{75}$ and B are on firmer ground in attempting to reconstruct (at least in part) their common ancestor (what Barbara Aland, "Neutestamentliche Handschriften als Interpreten des Textes?" 381, calls their "Urahn"), and one can then use that ancestor in studies of $\mathfrak{P}^{75}$, B, or other related manuscripts.

[11] Cf. Tischendorf, *Novum Testamentum Graece* 3:346 and 360. This view seems to have been disposed of by the detailed investigation of Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 89–90. On the other hand, Comfort, *The Quest for the Original Text*, 104, gives this same reference to Milne and Skeat to support his contention: "Scribe A of Codex Vaticanus was the same scribe as scribe D of Codex Sinaiticus."

also copied several other works, and we have noted above a few places where orthographic peculiarities found in $\mathfrak{P}^{72}$ can be traced in those other works. However, the vast disparity in the textual traditions of the various works copied by scribe B would seem to make very difficult any comparison of scribal habits across those works.

But there are some later scribes who are known to have copied a number of manuscripts, and the work of one of them across several documents could easily be studied.[12] A few such scribes are listed by Duplacy, who refers to Colwell's article on "Scribal Habits," and says: "Les manuscrits grecs du N.T. fourniraient ici matière à plus d'une monographie de scribe ou de scriptorium."[13] One might extend the investigation to include manuscripts of works other than the books of the New Testament. There is the very interesting example of Ephraem (10th century), who copied manuscripts of Plato, Aristotle, and Polybius, as well as the New Testament manuscripts 1739 and 1582.[14] But, of course, there would be severe methodological problems in dealing with texts with such different textual histories and quantities of attestation.[15]

Scrivener refers to another scribe, Theodorus Hagiopetrita, as having written a total of six New Testament manuscripts: 74, the exemplar of

[12] The information in Marie Vogel and Victor Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Hildesheim: Olms, 1966 [reprint of 1909 edition]) would supply many starting points for further investigation.

[13] "Histoire des manuscrits," 131 and nn. 5–6: "The Greek manuscripts of the New Testament would furnish here material for more than one monograph on a scribe or a scriptorium."

[14] Cited by Wilson, *Scholars of Byzantium*, 138–139 (where Athos Lavra B 64 is 1739, and Athos Vatopedi 747 is 1582 [i.e., Vatopedi 949, *olim* 747]). See Vogel and Gardthausen, *Die griechischen Schreiber*, 124–125, Kirsopp Lake and Silva Lake, "The Scribe Ephraim," *JBL* 62 (1943) 263–268; and Lake, de Zwaan, and Enslin, who confirm Zahn's identification of the scribe of 1739 with the scribe of Codex Marcianus 201 of Aristotle ("Codex 1739," 142). Jean Irigoin, "Pour une étude des centres de copies byzantins," *Scriptorium* 12 (1958) 208–227, and 13 (1959) 177–209, devotes special attention to this scribe (cited by Dain, *Les manuscrits*, 64, 194, and Duplacy, "Histoire des manuscrits," 137). See also Amy Anderson, *The Textual Traditions of the Gospels: Family 1 in Matthew* (NTTS 32; Leiden and Boston: Brill, 2004) 22–46, where Anderson gives a summary of Ephraim's work, among which is 1582, shown by her to be (at least for Matthew) the leading member of family 1 (see 96–97, 146–147).

[15] See also the example of Manuel Tzykandyles (14th century), cited by Wilson, *Scholars of Byzantium*, 269–270 (see Vogel and Gardthausen, *Die griechischen Schreiber*, 281–282). Dain, *Les manuscrits*, 50, suggests the study of the 16th-century Andreas Darmaios (cf. Vogel and Gardthausen, *Die griechischen Schreiber*, 16–27); see also Dain, *Les manuscrits*, 86–87. Duplacy, "Histoire des manuscrits," 136 (and 131 n. 6) refers to the example of Joasaph. Also, quite a few scribes just from Oxyrhynchus copied works of more than one Greek author. Turner (*Greek Papyri*, 92) identified ten of these. And Professor Epp has called my attention to some further such information regarding the scribes at Oxyrhynchus: Eric G. Turner, "Roman Oxyrhynchus," *JEA* 38 (1952) 91; Krüger, *Oxyrhynchos in der Kaiserzeit*, who counts thirty such scribes (193–195), including twenty-four by one scribe, twenty-two of them works of Aeschylus (193, 198); and E. Lobel (cited by Turner, *Greek Manuscripts of the Ancient World*, 2d ed., 18 n. 99), who lists seven works at Oxyrhynchus copied by the same scribe.

90, 234, 412, 483, and 484.[16] Gregory cites these six, plus 856.[17] These manuscripts date from 1278 to 1301, and both Scrivener and Gregory refer to further information found by Delitzsch. Finally, von Soden adds to the list 1394, 1594, and *l*1087, and devotes a section of his work to a study of this scribe's manuscripts.[18] Scrivener had earlier noted that 483 and 484 (his q and r) "were written by the same scribe, at the same place, within a few years of each other, and nearly coincide in the text which they present," and yet differ at 183 places, "mere errors and itacisms excluded."[19] And now there is a detailed study of this scribe by Robert S. Nelson, who however does not concentrate on matters of textual criticism.[20]

A further possible curiosity, involving manuscript 2464, is cited by Barbara Aland.[21]

5. A major difficulty in the isolation of readings created by a particular scribe is the possibility of coincidental agreement in error with other scribes. Colwell was aware of this problem, and suggested that one study a particular manuscript with reference to its textual type, thus assuming that readings supported by manuscripts from other textual traditions may nevertheless be creations of the manuscript's scribe.[22] This is certainly plausible when the manuscript does belong to a clearly defined textual type ($\mathfrak{P}^{75}$ is the best early example), but there remains the formidable task of deciding when an agreement across textual traditions is accidental and when it is due to contamination.[23] It seems, though, that it is possible to gain at least some information on the likelihood of coincidental agreement by the study of manuscripts whose textual antecedents are clearly established.[24] For instance, one might take a manuscript of family 1, a

[16] *A Plain Introduction* 1:43 n. 1.

[17] Tischendorf, *Novum Testamentum Graece* 3:483 (*sub* 74).

[18] *Die Schriften, Untersuchungen*, 781–793; cf. also Vogel and Gardthausen, *Die griechischen Schreiber*, 135–136, and Duplacy, "Histoire des manuscrits," 131 n. 5.

[19] *A Full and Exact Collation*, li, liii.

[20] *Theodore Hagiopetrites: A Late Byzantine Scribe and Illuminator*. See his catalogue of seventeen manuscripts signed by Theodorus (129–137) and five others attributed to him (137–140); a few of these are not New Testament manuscripts. Some discussion of, and further references concerning, matters of textual criticism may be found at 17–18 and 143–146.

[21] "Neutestamentliche Textforschung und Textgeschichte," 340–341.

[22] "Scribal Habits," 123 (items II and III). Fee's Appendix B (*Papyrus Bodmer II*, 98–122), which studies $\mathfrak{P}^{66}$ against the Alexandrian text-type, follows Colwell's advice. However, see the comment by Fee, "$\mathfrak{P}^{75}$, $\mathfrak{P}^{66}$, and Origen," 31 n. 48 = Epp and Fee, *Studies*, 259 n. 13.

A few agreements were noted during this study that are surely coincidental: Heb 8:9 μου *prim. om.* ς^{e} 1624 and 69*. 2 Cor 2:13 με *om.* $\mathfrak{P}^{46vid}$ and the editions of Griesbach and Scholz (Tischendorf: Griesbach et Scholz "om per incuriam").

[23] Cf. the comments by Epp concerning Fee's notion of "sub-singular reading" in "Toward the Clarification," 162–163 = Epp and Fee, *Studies*, 53–54.

[24] Colwell's example ("Scribal Habits," *Studies*, 123–124, item V) of agreements between singular readings of $\mathfrak{P}^{66}$ and the RSV falls into this category, since the textual basis of the RSV

manuscript of family 13, a manuscript of family Π, and an early papyrus codex, and see whether there are any agreements among some of these against other witnesses, and particularly against other members of the same families.[25] Such studies would give some firm data on the frequency of coincidence in error, and, as a consequence, would permit more precise determinations of what errors are likely or unlikely to occur without genealogical relation. Such a determination would indeed be essential for the eventual extension of the results obtained by an analysis of singular readings to the majority of important textual variants, where two or more readings are non-singular.[26]

Finally, those who have devoted themselves to this inquiry may appreciate the following comment:

> The practical and everyday advantages of the exacting science known as Textual Criticism are admittedly few. To ponder the minute inaccuracies of long-dead scribes and thus penetrate through a corrupted text to the pristine meaning of a yet longer-dead orator or grammarian is a way of life not likely to be appealing to the actively inclined.[27]

The goal of clarifying the history of the transmission of the New Testament text and perhaps even penetrating to the original words of the writers of the New Testament provides our incentive to ponder the habits of the scribes of the New Testament manuscripts. Despite their errors, to which we are all liable, we must be grateful to them for preserving the text of the New Testament. May the present work serve to illuminate their efforts.

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is known not to have included 𝔓[66]. The modern versions, whose Greek *Vorlagen* are more or less precisely known, furnish clear evidence of such coincidence; see a few examples cited in my "𝔓[46] and the Ethiopic Version," and, e.g., in chapter 7, n. 328.

[25] One example found at random is von Soden's citation of the agreement between 124 (of family 13) and 827 (of family 1424) in reading συμπνιγουσι εισπορευομεναι at Mark 4:19. Unfortunately, I decided to check this reading in 124 and, as the microfilm shows, 124 has the usual εισπορευομεναι συμπνιγουσι. So I decided to try another one. At Mark 9:13 von Soden reports that παντα, which he says is harmonized to Matt 7:12, is read by Ψ 565 1071; the microfilms confirm that all three manuscripts add παντα. Here a genetic relationship seems at least very unlikely.

[26] Related to such an investigation would be the sort of analysis undertaken by Fee in his "𝔓[75], 𝔓[66], and Origen," 42–44 = Epp and Fee, *Studies*, 270–272 where he attempts to characterize the tendencies of textual traditions. His results are very interesting, and could be made even more persuasive if one knew how to account adequately for the possibility of coincidental agreement in error. Furthermore, of course, Fee's choice of particular sorts of "errors" to examine (such as harmonizations to parallels) presupposes that one has found, perhaps by a study of the singular readings of individual manuscripts, that these are indeed errors that may infect either the archetypes of certain textual types or several representatives of a particular textual tradition.

[27] Michael Innes [J.I.M. Stewart], *From* London *Far* (London: Victor Gollancz, 1946) 12.

SUPPLEMENTARY NOTES

Supplementary Note 1 (to sigla, n. 7, chapter 5, nn. 510 and 595). At Heb 8:11 Scrivener (*An Exact Transcript of the Codex Augiensis*, 525) cites with "(*sic*)" his "c" as having διδαξωcιν, which is the majority reading. Tischendorf was evidently puzzled by the "(*sic*)," and so cites "c^{scr}" with a question mark as agreeing with D^{c} in having διδαξουcιν, but this was no more than a guess. Now, in fact Scrivener did not see the manuscript, formerly known as Lambeth Palace 1184, which had been returned to Jerusalem in 1817. Instead, he relied (lviii) on a collation "made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." This collation exists in the Lambeth Palace Library, where it is catalogued as item 10 of MS. 1255, and on f. 202^{v} of the collation we indeed find for Heb 8:11: διδαξωcιν. This collation was supposed to have been made against Mill's text, but Mill also edits διδαξωcιν. So what did Sanderson intend by his note? Such examples led Scrivener to write (lix):

> He does not state what reprint of Mill's New Testament he used: from the wretched blunders whereof he subjoins a list, it must have been a very bad one. This circumstance sometimes renders his notes unintelligible; in which case I have simply transcribed them with the warning "sic."

This warning then led to Tischendorf's guess.

But what manuscript *is* this former Lambeth Palace 1184? According to the tables in Tischendorf (*Novum Testamentum Graece* 3:795–796), c^{scr} = a216 = p272. And, using the conversion tables in Aland's *Kurzgefaßte Liste* (383 and 385), this is 1518, which is now identified as 1896 (Jerusalem, Orthod. Patriarchat, Stavru, 37). At the INTTF I was able to examine a microfilm of 1896, and it reads διδαξωcιν at Heb 8:11. However, it does not have two other readings in Heb 8 that are reported by Sanderson: vs. 4 της γης, and vs. 6 κρειττωcιν corrected with an ο above the ω; at these places 1896 has the usual text. Unless Sanderson frequently invented readings, 1896 cannot be the former Lambeth Palace 1184.

The other candidate is 1522, which was also formerly at Lambeth Palace, and which is now identified as 1890 (Jerusalem, Orthod. Patriarchat, Taphu, 462). The microfilm at the INTTF shows that 1890 has the readings cited by Sanderson in Heb 8, especially κρειττωcιν with an ο above the ω, as well as the reading κρειττω (for κρειττων) at Heb 1:4. Thus, I think that there can be no doubt that 1890 is the former Lambeth Palace 1184,

cited as "c" by Scrivener. And it indeed reads διδαξωcιν, as do almost all other manuscripts. What difference Sanderson intended to report remains unknown.

(The confusion of 1518 and 1522 extends to tables II and III in the *Kurzgefaßte Liste* as well. In the first edition, in table III 1518 is said to be α551, and 1522 is said to be α464, while table II gives the reverse identifications. But in the second edition, while table III remains the same, table II says that α464 is 1518 and α551 is 1522.)

I note also that at 2 Pet 1:9 Scrivener similarly reports: "μυωπαζων pro μυωταζων c (*sic*)." Since μυωπαζων is the usual reading here, we have the same curious report. But this time Tischendorf simply reports c^{scr} as having μυωταζων. I neglected to check either Sanderson's collation or the microfilm of 1890 at this place, but the silence of the ECM confirms that 1890 reads μυωπαζων.

Supplementary Note 2 (to chapter 1, n. 107). In my dissertation I used the masculine pronoun for scribes, as is common in such discussions, and without comment. Here I use it with some reluctance, but would justify this use because of its convenience and of the likelihood that at least most early scribes were male. However, the facile assumption that all scribes of New Testament papyri were male has been challenged in a very interesting paper by Kim Haines-Eitzen, "'Girls Trained in Beautiful Writing': Female Scribes in Roman Antiquity and Early Christianity," *JECS* 6 (1998) 629–646 (a revised version of a paper delivered at the New Testament Textual Criticism Section, SBL Annual Meeting, New Orleans, November 24, 1996), now found as chapter 2 of her *Guardians of Letters*, 41–52. Along related lines one may see also Susan Guettel Cole, "Could Greek Women Read and Write?" in *Reflections of Women in Antiquity*, ed. Helene P. Foley (New York: Gordon and Breach, 1981) 219–245; and Sarah B. Pomeroy, "Women in Roman Egypt: A Preliminary Study based on Papyri," in *Reflections of Women in Antiquity*, ed. Foley, 303–322.

Certainly in later times, of course, there were female scribes; see, e.g., Bammel, "Products of Fifth-Century Scriptoria," 347 n. 4, and 373, for the work of Melania, to whom Haines-Eitzen also refers ("Female Scribes," 641–642 = *Guardians of Letters*, 48–49), although Bammel ("Products of Fifth-Century Scriptoria," 379–380) observes that Melania was not a professional scribe. And occasionally one sees a reference to a female scribe in the standard lists (e.g., 565 is said to have been written by the Empress Theodora (of the ninth century); see Scrivener, *A Plain Introduction* 1:244 [his no. 473], and Gregory in Tischendorf, *Novum Testamentum Graece* 3:556).

The only early Greek New Testament manuscript for which a female scribe has been suggested is Codex Alexandrinus, which was written,

according to statements by Cyril Lucar and an Arabic inscription in the codex, by Thecla the martyr. Haines-Eitzen discusses this tradition ("Female Scribes," 643–644 = *Guardians of Letters*, 50–51), and notes that "nowhere is the plausibility of a female scribe questioned" (644 = 51). Indeed, in looking at discussions of this tradition in the standard reference works (which do not give it much credence), I have come across no one who simply dismisses the idea that a woman could have been engaged in copying a major manuscript of the Bible in the fifth century. (See, for example, the remarks by Scrivener, *Six Lectures on the Text of the New Testament* [Cambridge: Deighton, Bell, and Co., 1875] 50–51, and by Matthew Spinka, "Acquisition of the Codex Alexandrinus by England," *JR* 16 [1936] 28–29.) And I have seen nothing that would indicate the sex of the scribes of our six papyri. (Might there be some peculiarities of the readings produced that would permit us to determine the sex of a scribe? Cf. Michael E. Gilleland, "Female Speech in Greek and Latin," *AJP* 101 [1980] 180–183, and Sven-Tage Teodorsson, *The Phonology of Attic in the Hellenistic Period* [Studia Graeca et Latina Gothoburgensia 40; Göteborg: Acta Universitatis Gothoburgensis, 1978] 110–111, who though do not discuss writing. Horsley, "Papyrology and the Greek Language," 66, states: "If there are indeed features which differentiate men and women's speech, some of these elements may carry across and be visible in written texts of certain genres, such as those private letters where informality may be a notable tone." See also his *New Documents Illustrating Early Christianity* 5: *Linguistic Essays* [Macquarie University, Australia: The Ancient History Documentation Research Centre, 1989] 46.) However, I note that in discussing the punctuation of John 1:3–4 in $\mathfrak{P}^{75}$, Peter van Minnen, "The Punctuation of John 1:3–4," *Filología Neotestamentaria* 7 (1994) 36 n. 10, refers to the scribe of $\mathfrak{P}^{75}$ as making explicit "the interpretation current in his or her day." Cf. chapter 7, n. 615, and chapter 9, n. 78.

But it does seem generally agreed that the members of an ancient society engaged in literary production in any sense were more likely to be men than women; see Cole, "Could Greek Women Read and Write?" 237: "What we can conclude is that in third-century [C.E.] Egypt, writing easily (this means only the ability to form neat and even letters) was a skill possessed by few women." Cf. also Pomeroy's article cited above, as well as Haines-Eitzen, *Guardians of Letters*, 152 n. 48, 166 n. 23, and 185 n. 6. Even in later times female scribes were not all that usual; see Robert S. Nelson, *Theodore Hagiopetrites: A Late Byzantine Scribe and Illuminator* (2 vols., *Text* and *Plates;* Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Denkschriften, 217; Veröffentlichungen der Kommission für Byzantinistik, 4; Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1991) 1:123 and further references in n. 73.

Supplementary Note 3 (to chapter 2, n. 15, and chapter 5, n. 35). E.g., Hort, *Introduction*,, 238–246. Fee has cited Westcott and Hort's practice here as a model of the requisite distinction between clerical errors and inherited readings; see "Rigorous or Reasoned Eclecticism—Which?" in *Studies in New Testament Language and Text*, ed. J.K. Elliott (NovTSup 44; Leiden: Brill, 1976) 181–182 = Epp and Fee, *Studies*, 128–129, and "On the Types, Classification, and Presentation of Textual Variation," in Epp and Fee, *Studies*, 66–67. However, while granting the importance of the theoretical point, I believe that Fee exaggerates the extent to which Westcott and Hort actually follow readings of B that were then singular. Fee says ("On the Types, Classification, and Presentation of Textual Variation," *Studies*, 67 n. 4; cf. "Rigorous or Reasoned Eclecticism—Which?" 181 = Epp and Fee, *Studies*, 129):

> For example, in Luke and John, where both $\mathfrak{P}^{75}$ and B have extant text, B now has forty-seven singular readings. Only one of these (a word order variant at John 10:32) is found in the WH text. On the other hand, there are *many* [emphasis added] instances in WH where B was singular in 1881, but now is supported by $\mathfrak{P}^{75}$, and sometimes by other subsequent discoveries.

Similarly, Fee says ("Rigorous or Reasoned Eclecticism—Which?" 181 = Epp and Fee, *Studies*, 128) that "Hort *often* [emphasis added] adopted singular readings of B because of his evaluation of the general superior quality of this MS." Naturally, "many" and "often" are relative terms, but in any case it seems clear that Westcott and Hort followed B at only a small percentage of its then singular readings. See, for example, the following comment by Hort (*Introduction*, 244):

> The claims of absolutely singular readings of B in binary variations are naturally found to be usually of no great strength, though some among them appear to be very possibly genuine, and their genuineness would not be out of harmony with the known textual relations of B.

And a few pages later (*Introduction*, 251) Hort observes:

> to take it [B] as the sole authority except where it contains self-betraying errors, as some have done, is an unwarrantable abandonment of criticism, and in our opinion inevitably leads to erroneous results.

Scrivener, *A Plain Introduction* 2:284, cites this latter passage against an unnamed writer who contends that Codex Vaticanus is always correct; see also the examples cited in his *Six Lectures*, 41–45. Yet, ibid., 46–49, Scrivener also grants that B is often correct with little support (and see below). And one may note Martini's comment (*Il problema*, 144): "poche tra le lezioni singolari di B meritano considerazione."

See also chapter 2, n. 61. It may be observed that, besides the support now found from $\mathfrak{P}^{75}$ for readings of B, $\mathfrak{P}^{46}$ is often an important adjunct to B. For instance, Scrivener, *Six Lectures*, 187–189, argued that B alone

among Greek witnesses is correct at Col 2:2 with του θεου χριστου. This reading was adopted by Tischendorf in his eighth edition, and also stands in the text of Westcott and Hort (see *Appendix*, 125–126, where Westcott approves the text). However, Hort authors a long note (ibid., 126) *against* the reading of B, and argues instead for a conjecture, του εν χριστω. Now $\mathfrak{P}^{46}$ adds its weight to the reading of B; see Metzger, *Textual Commentary*, 1st ed., 622 = 2d ed., 555, and Metzger and Ehrman, *The Text of the New Testament*, 334–335. Similarly, Scrivener, *A Plain Introduction* 2:311 n. 1, cites three readings where B with "little other support" seems correct: Rom 8:24 (τις ελπιζει), Eph 5:22 (*om.* υποτασσεσθωσαν *vel* υποτασσεσθε), and Col 3:6 (*om.* επι τους υιους της απειθειας). All three of these readings are now found in $\mathfrak{P}^{46}$. Zuntz, *The Text of the Epistles*, 218, argues that $\mathfrak{P}^{46}$ and B, supported by *1 Clem.* 36:2, are correct in omitting των in Heb 1:4. And Zuntz, ibid., 174, observes that the reading γραψω (for επιγραψω) in Heb 8:10 is found in $\mathfrak{P}^{46}$ B Ψ (to which 0285^{*vid} has subsequently been added), and (ibid., n. 5) asserts that another "of the previously 'singular' readings of B thus proves to represent a more widespread, and ancient, text." However, at this last place we probably have merely the independent influence of γραψω as found in Jer 38:33 LXX (31:33 MT), although a dozen manuscripts write επιγραψω, doubtless under the influence of Heb 8:10 and 10:16. Note that at Heb 10:16 γραψω is found in Ψ^{vid} 1022 1611 1908 2005 (and γραψων in 075^{s}).

Kubo, $\mathfrak{P}^{72}$ *and the Codex Vaticanus*, 19–21, discusses several readings where $\mathfrak{P}^{72}$ now supports B in "readings which were singular or sub-singular in B before $\mathfrak{P}^{72}$ was discovered" (19). Among these (20) is the omission of ο at 1Pet 5:5, which is supported by B 122* according to Tischendorf, and now found in $\mathfrak{P}^{72}$ as well ($\mathfrak{P}^{72}$ B 33 *pc* according to Nestle-Aland, and the ECM adds 630 1718); Westcott and Hort placed the ο in brackets. (See also chapter 8, n. 37.)

Scrivener, *Six Lectures*, 158–160, asserts that ουπω as found in B L T *pm* in John 7:8 was deliberately introduced in response to the criticism of Porphyry; but that reading is now found in $\mathfrak{P}^{66}$ and $\mathfrak{P}^{75}$, both written probably before Porphyry was born.

Supplementary Note 4 (to chapter 2, nn. 19 and 41). Nevertheless, the editors (of the UBSGNT as well as of Nestle-Aland^{27}) occasionally go with rather slender evidence. E.g., at John 10:29 they print ο δεδωκεν μοι παντων μειζον with B* (lat) bo, at Rev 5:9 they print τω θεω with A aeth, at Rev 12:10 they print κατηγωρ with A alone, and at Rev 22:21 they print παντων *tantum* with A vg Bea. Further, at Acts 16:12 they print πρωτη[c] μεριδος της, which is not found in any Greek witness; apparently this is the only such example. These are admittedly exceptions, and the latter place is a well-known crux. (See Borger, "NA^{26} und die neutestamentliche

Textkritik," 36–38, on this passage.) Moreover, Rev 12:10 is a split decision by the committee, and at Acts 16:12 Aland and Metzger argue for πρωτη της μεριδος (𝔓74 ℵ A C Ψ 33vid 81 323 945 1175 1891 2818 *pc*). It may be noted that Kilpatrick's edition agrees with these decisions, except at Acts 16:12 where he prints πρωτη της μεριδος.

See the related point by William Petersen, "What Text Can New Testament Textual Criticism Ultimately Reach?" in *New Testament Textual Criticism, Exegesis and Church History*, ed. Aland and Delobel, 138, who makes the striking observation: "The papyri have been trumpeted as offering a text which is 'closer to the original' than any other extant evidence. Yet it is simply a fact that *nowhere* in the *entire* apparatus for the gospels in Nestle-Aland[27] / UBS[4] is there *a single* instance where a reading supported *just* by the papyri, or by *just* the papyri and Patristic evidence has been adopted as the text." Petersen notes (n. 8) that this pattern doubtless holds in the rest of the New Testament as well, and comments (n. 9): "The closest one comes are five places where the critical text depends on just the papyri and a single uncial: Luke 6.26 (𝔓75 B), Luke 10.35 (𝔓45.75 B), John 4:15 (𝔓66* [*sic*; this should be 𝔓66 ℵ*]), John 7:3 (𝔓66.75(c) B), and John 10:7 (𝔓6vid.75 B)." (But for John 7:3 see chapter 9, n. 67.) One may note also the reading ειπον οτι at John 3:28, which is supported by 𝔓66 𝔓75 485 700 (*pc*) aur e f ff2 l. In general, though, the "Standard Text" amply confirms Epp's analysis that it differs little from the text of Westcott and Hort, which was, of course, constructed without the papyri ("The New Testament Papyrus Manuscripts in Historical Perspective," 284–287). See also the evidence in Comfort, "The Greek Text of the Gospel of John according to the Early Papyri," *NTS* 36 (1990) 625–629.

See also the list given by Peter R. Rodgers, "The New Eclecticism," *NovT* 34 (1992) 391, of readings in UBSGNT[3] that have no support from papyri or ℵ A B D (05) and D (06). (At 390 Rodgers seems not to differentiate the two manuscripts called "D.") Rodgers cites 38 readings, but a few of these are incorrect: at Matt 20:30 𝔓45vid supports the reading (Rodgers has "𝔓15 rid"), and in seven places there is support from those manuscripts except for accents: the second Mark 4:20 (ℵ A D), John 13:32 (𝔓66 ℵ*.cb B), 1Cor 5:13 (𝔓46 ℵ A B* D*), Phil 3:21 (ℵ A* B D*), Heb 5:12 (𝔓46 ℵ A B* D*), Jas 3:3 (ℵ, and by itacism = A B), and 1John 5:18 (A* B). And there are numerous errors: e.g., the first Mark 4:20 should be 2:14, at Mark 12:23 the cited reading is also found in *Byz*pt, at Rev 19:6 we find "01h," and, e.g., the reading at Rev 14:19 is overlooked. Further, Rodgers is presenting this list to show that the UBSGNT does not differ from the practice of Kilpatrick, who had been criticized by Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (2d ed.; New York and Oxford: Oxford Univer-

sity Press, 1968) 178, for following readings with "the most meagre external support" (= Metzger and Ehrman, *The Text of the New Testament*, 225, but with "meager"). But in the list of readings adopted by Kilpatrick (as found in Metzger and cited in Rodgers, "The New Eclecticism," 389–390) the support is always very limited, whereas in most of the examples cited from the UBSGNT there is considerable, often preponderant, evidence for the reading, even if not from the few manuscripts chosen by Rodgers.

And Parker has argued against Petersen that in fact the papyri have influenced the text (Response to Petersen, "Myth, Delusion, and Avoidance: The 'Original' Text of the New Testament," paper delivered at the New Testament Textual Criticism Section, SBL Annual Meeting, Orlando, November 23, 1998). He observes the following places where papyri have made a difference to the text: Matt 20:30 and $\mathfrak{P}^{45}$ (although supported by ς C W f^1 33), Luke 11:11 and $\mathfrak{P}^{45}$ and $\mathfrak{P}^{75}$ (whose weight was probably more important than the support of B in reading και instead of μη), Heb 11:37 and $\mathfrak{P}^{46}$, and 1 Pet 2:5 and $\mathfrak{P}^{72}$ (τω before θεω). In the discussion following this paper, Fee cited 1 Cor 8:2–3, where he accepts the text as found in $\mathfrak{P}^{46}$ and Clement, as another place where the papyri have led to a change in the text; see the remarks at pp. 293–294 above. Comfort, *Early Manuscripts and Modern Translations of the New Testament* (Wheaton, Ill.: Tyndale House, 1990) 77–185, has collected some examples of influence (or at least possible influence) of the papyri on the text and on modern translations, and has also suggested, *The Quest for the Original Text*, 129–156, some further places where their influence should be felt. Moreover, Barbara Aland, "Das Zeugnis der frühen Papyri," 332–333, cites, from Matt alone, 26:20 των δωδεκα (without μαθητων) with $\mathfrak{P}^{37}$ $\mathfrak{P}^{45}$ and 26:45 το λοιπον with $\mathfrak{P}^{37}$, as places where the papyri have had influence. (But Aland is here replying to Epp's statements in his "The New Testament Papyrus Manuscripts in Historical Perspective," who is of course considering the shift from Westcott-Hort to more recent critical editions. Aland though looks at readings changed from Nestle-Aland^{25} to Nestle-Aland^{26}. That is, even this limited influence was felt only long after these papyri were found.)

Finally, note as a lack of influence that the discovery that $\mathfrak{P}^{72}$ supported B* in reading επροφητευσεν at Jude 14 was followed quickly by the demotion of that reading from the text to the apparatus of Nestle-Aland; see chapter 8, n. 287.

Supplementary Note 5 (to chapter 2, nn. 42 and 48). The chance of exactly k authentic readings occurring among n singulars, given that the probability that a singular reading is authentic is r, is:

$$\frac{n!}{k!\ (n-k)!} \times r^k \times (1-r)^{n-k}$$

If we set n = 100, in order to consider a set of 100 singular readings, and say that the probability that a singular reading is authentic is .01, then this formula gives:

$$\frac{100!}{k!\ (100-k)!} \times (.01)^k \times (.99)^{100-k}$$

The results for the first few values of k are (rounding to six places):

k	*Chance that k Singulars are Authentic*
0	.366032
1	.369730
2	.184865
3	.060999
4	.014942
5	.002898

The cumulative figures are therefore:

Authentic Readings	*Chance*
0	.366032
0–1	.735762
0–2	.920627
0–3	.981626
0–4	.996568
0–5	.999466

Thus, the chance of 6 or more authentic readings occurring is only 1–.999466, or .000534. As will be seen from just the first six cases, the chance of even larger quantities rapidly diminishes to the point of practical impossibility.

Supplementary Note 6 (to chapter 3, n. 23). Of the 136 readings (singular and asterisked) from $\mathfrak{P}^{75}$ in Luke, 41 were found to have support in the IGNTP files. In the following list "(**)" means that the reading is now asterisked but was not asterisked in my dissertation.

1**	6:41	δε *prim.* | *om.* $\mathfrak{P}^{75}$ 1093 1219 1424 2542 (*pc*) *l*1056 [[179 489 1365*]]
1	6:48b	οικοδομηcθαι | ω[κοδομηcθα]ι (*vel* ω[κοδομειcθα]ι) $\mathfrak{P}^{75}$ ([[ωκοδομειcθαι 1654]])
2	8:13	αφιcτανται | αφιcταται $\mathfrak{P}^{75}$ [[1573]]
1(**)	8:32	επετρεψεν | επεcτρεψεν $\mathfrak{P}^{75}$ 1604 *l*70 [[1604 *l*70]]
2(**)	8:38	εδειτο | [ε]δετο $\mathfrak{P}^{75}$ Γ* [[Γ* 273]]
3(**)	9:1	παντα τα δαιμονια | [παν]τα δα[ιμο]νια $\mathfrak{P}^{75\text{vid pr. sp.}}$ 2096 [[747*]]
4(**)	9:42a	δε *sec.* | *om.* $\mathfrak{P}^{75}$ 0211 22* [[0211 22* 38*]]

2**	10:13a	ciδωνι | ciδονι 𝔓75 W (ciδονει) 21 66 115 788 1009 1242 1542 2542 Did [[21 66 115 422 788 1242 1279 1321 1542]]
5(**)	10:13b	εγενηθηcαν | εγεννηθηcαν 𝔓75 579 [[579]]
3**	11:22a	επελθων | ελθων 𝔓75 H* *f*13pt (983 1689) 7 267 945 1077 1241 1654 [[H* 7 267 273 1077 1226 1654]]
6(**)	11:22b	cκυλα | cκυλλα 𝔓75 477 1242 2542 2613 [[477 1205 1221 1242 1279 2613]]
3	12:55	πνεοντα | πνευοντα 𝔓75 [[179 372]]
4	13:1b	των *sec.* | *om.* 𝔓75 [[1780]]
4**	13:30	εcχατοι *prim.* | οι [ε]cχατοι 𝔓75 179 472 579 2643 2757* (*pc*) [[38 179 1228 2757*]]
5**	14:8b	cου | *om.* 𝔓75 579 1452 2643 [[4 1188 1452]]
7(**)	14:9	τουτω | τουτο 𝔓75 Λ 1071 1424 [[Λ Ω* 047 0211 472 828 1071 1424 1579 *pc*]]
6**	14:18	ηρξαντο | ηρξατο 𝔓75 Θ 1200 1216 2096 *l*253 *l*890* *l*1074 [[485* 1008 1014* 1200 1216 1279]]
7**	14:25b	αυτω | *om.* 𝔓75 16 1579 [[1579]]
8**	15:6	τουc γειτοναc | γειτοναc 𝔓75 Θ 349 903 1093 (*pc*) Meth [[349]]
8(**)	15:19	με | μοι 𝔓75 1342 [[1342]]
9**	15:22	εξενεγκατε | ενεγκατε 𝔓75 5 579 1241 2643 (*pc*) [[5]]
9(**)	16:8	φρονιμωτεροι | φρονιμοτεροι 𝔓75 S Ω 230 472 827 903 1187 1338 1630 [[S Ω 230 472 *pc*]]
10**	16:18	ο *sec.* | *om.* 𝔓75 157* 1241 (*pc*) [[157*]]
5	16:30	πορευθη | εγ[ε]ρθη 𝔓75 [[1780]]
10(**)	17:4	αφηceιc | [α]φηcει 𝔓75 565 726 1200 [[565 726 1213]]
6	17:5	προcθεc | προcθεν 𝔓75 [[1279]]
11**	17:28	επωλουν | επολουν 𝔓75 Θ 1071 [[422 1071 1229]]
7	17:31	οπιcω | οπιccω 𝔓75 [[ωπηccω 179]]
11(**)	18:9	εξουθενουντεc | εξουδενουντεc 𝔓75c T [[T]]
8	22:24	δε και | και 𝔓75 [[270]]
12(**)	22:55	ο | *om.* 𝔓75 1542 [[38 1542]]
12**	23:2	κωλυοντα | κολυοντα 𝔓75 H* L* Θ 2* 579 (κολυωντα) [[H* L* 472 828 1206 *pc*, κολυωντα 179 273 579]]
13**	23:3	αυτω | *om.* 𝔓75 047 6 60 280 544 1685 [[6 178 422 1685]]
13(**)	23:8	ηλπιζεν | ηλπιcεν 𝔓75 070 [[070]]
14**	23:12a	εγενοντο | εγενετο 𝔓75 1 131c 205 209 1573 [[131c 178 205]]
14(**)	23:29a	ερχονται | ερχεται 𝔓75 1443 1630 2487 [[1443 1630]]
15(**)	24:5	αυτας | αυτουc 𝔓75 5 *l*70 [[5 *l*70]]
9	24:27	εν παcαιc ταιc γραφαιc τα περι εαυτου | τα περι εαυτου εν παcαιc ταιc γραφαιc 𝔓75 (αυτου *l*859) [[*l*859 (αυτου)]]
16(**)	24:28	την | *om.* 𝔓75 0211 1247 [[0211 1247]]
10	24:30	λαβων | λαβον 𝔓75 [[179 *l*1056c]]
15**	24:47	επι | εν 𝔓75 1194 1338 (*pc*) [[1007 1338]]

Thus, of the 136 readings considered, 41 have bracketed support. Of these, 10 were singular in my dissertation and are still singular; 16 were singular in my dissertation but are now asterisked; and 15 were asterisked in my dissertation and are still asterisked. Note that the IGNTP does not cite the variation units at 6:48b, 12:55, 17:31, and 24:30. And some of these

manuscripts were not chosen for citation generally: 4, 38, 178, 270, 273, 422, 485, 747, 1007, 1008, 1014, 1188, 1205, 1206, 1213, 1221, 1226, 1228, 1279, 1321, 1573, 1780.

Supplementary Note 7 (to chapter 3, n. 59). The literature on the topic of dictation is extensive. See Achtemeier, "*Omne verbum sonat:* The New Testament and the Oral Environment," 12–13, on dictation, and Elpidio Mioni, *Introduzione alla paleografia greca* (Studi bizantini e neogreci 5; Padua: Liviana, 1973) 76–79, on copying and dictation. Pierre Petitmengin and Bernard Flusin, "Le livre antique et la dictée. Nouvelles recherches," in *Mémorial André-Jean Festugière: Antiquité païenne et chrétienne*, ed. E. Lucchesi and H.D. Saffrey (Cahiers d'Orientalisme 10; Geneva: Patrick Cramer, 1984), provide a valuable overview of the literature (247–249), and then continue with discussion of some very interesting detailed examples (249–262). Julian Krüger, *Oxyrhynchos in der Kaiserzeit: Studien zur Topographie und Literaturrezeption* (Europäische Hochschulschriften, Reihe III, vol. 441; Frankfurt am Main: Peter Lang, 1990) 213, cites (in n. 123) the above-referenced works of Skeat ("The Use of Dictation") and of Petitmengin and Flusin, and then asserts that "sicherlich die Vervielfältigung nach Diktat und die Textkopie nebeneinander existiert haben. Ihre Anwendung mag jedoch regional unterschiedlich gewesen sein. Für Oxyrhynchos scheint einiges darauf hinzudeuten, daß viele Texte im Wege der Abschrift entstanden sind." On dictation see further the references in G.P. Goold, "Homer and the Alphabet," *Transactions and Proceedings of the American Philological Association* 91 (1960) 282 n. 20, who says: "The practice of dictation in ancient times was probably much more widespread than we are accustomed to think." By the way, Goold's citation in this note to Theodor Birt's reference to Egyptian paintings showing scribes writing from dictation should be, I believe, to *Die Buchrolle in der Kunst* (Leipzig: B.G. Teubner, 1907) 197, and not to *Das antike Buchwesen in seinem Verhältniss zur Litteratur* (Berlin: Wilhelm Hertz, 1882) 309, a rather curious confusion. At the former place Birt asserts: "Ägyptische Reliefs zeigten uns Schreiber, die gleichzeitig, augenscheinlich nach Diktat, schreiben; die griechisch-römische Kunst kennt nichts ähnliches." (And see his further discussion at 9–18.)

R. Sheldon MacKenzie, "The Latin Column in Codex Bezae," JSNT 6 (1980) 58–76, presents examples that allegedly show that Codex Bezae was copied from dictation. But these examples have been analyzed by D.C. Parker, "A 'Dictation Theory' of Codex Bezae," *JSNT* 15 (1982) 97–112, who argues (convincingly, it seems to me) that Codex Bezae was copied visually, not from dictation; see 108–109 on the general issue of copying from dictation as opposed to visual copying. See also his later *Codex Bezae: An Early Christian Manuscript and its Text* (Cambridge: Cambridge

University Press, 1992) 30, 108. And Comfort, *The Quest for the Original Text*, 43, says: "There is ample evidence to show that several of the earliest New Testament manuscripts were manually copied from one manuscript to another (as opposed to copying by multiple dictation)." However, I have not found what precisely Comfort is referencing here.

While we should not suppose that all scribes from all cultures of antiquity behaved the same, interesting material on scribes can be found in Ludwig Blau, *Studien zum althebräischen Buchwesen und zur biblischen Literaturgeschichte* (*Studien zum althebräischen Buchwesen und zur biblischen Literatur- u. Textgeschichte* 1; Strassburg: Karl J. Trübner, 1902) 180–188 on "Schreiber and Korrektoren." At 185–186 he notes that scribes read the text aloud as they copied or corrected, and observes (186): "*Aus dieser Schreibergewohnheit erklären sich die Gehörfehler des Bibeltextes*. Der Abschreiber sprach die zu schreibenden Worte vor sich hin, es konnte also vorkommen, dass er einzelne Buchstaben nach der Aussprache und zwei verschiedene Stellen in Folge ihrer Aehnlichkeit verwechselte" (Blau's emphasis). The crucial evidence for the practice is *m. Meg*. 2.2: **היה כותבה ודורשה ומגיהה אם כיון לבו יצא** ("if he was copying it [the Esther scroll] or expounding it or correcting it, and he (at the same time) had the intention of fulfilling his duty [to read the scroll aloud] then he has done it"). This is the translation, with my additions in brackets, by Joseph Rabbinowitz, ed., *Mishnah Megillah* (London: Oxford University Press, 1931) 72–75, on which see also his comments, as well as those of Lothar Tetzner, ed., *Megilla (Esther-Rolle)*, Die Mischna, ed. Karl Heinrich Rengstorf and Leonhard Rost (Berlin: Alfred Töpelmann, 1968) 67–69. See also Tov, *Scribal Practices and Approaches*, 11.

And I have noted the following on scribes of Egyptian. Ronald J. Williams, "Scribal Training in Ancient Egypt," *JAOS* 92 (1972) 218, cites two texts that read: "Write with your hand, read with your mouth." Günter Burkard, *Textkritische Untersuchungen zu ägyptischen Weisheitslehren des alten und mittleren Reiches* (ÄgAbh 34; Wiesbaden: Otto Harrassowitz, 1977) 144–145, states: "Leicht denkbar ist auch, daß ein Schreiber das (laut) auswendig Gelernte bei der Niederschrift laut vor sich hersagte; auch dabei können phonetische Irrtümer entstehen, gerade auch, wenn der Sinnzusammenhang nicht mehr richtig verstanden wurde." And see Wolfgang Schenkel, "Kritisches zur Textkritik: Die sogenannten Hörfehler," *Göttinger Miszellen* 29 (1978) 119–126.

In 1820 Goethe wrote a brief article concerning errors in an earlier work of his that he had dictated, and tried to distinguish errors that arose by mishearing during dictation from errors that arose during printing; see Johann Wolfgang von Goethe, "Hör-, Schreib- und Druckfehler," in *Goethes Werke*, herausgegeben im Auftrage der Großherzogin Sophie von Sachsen, vol. 41 (Weimar: Hermann Böhlaus Nachfolger, 1902) 183–188,

and notes at 479–480. This article was cited by Meringer, *Aus dem Leben der Sprache*, 1–2; cf. the Introduction by Anne Cutler and David Fay to Meringer and Mayer, *Versprechen und Verlesen: Eine psychologisch-linguistische Studie*, xxxv n. 12 (where, though, "Mayer" should be [R.M.] "Meyer").

Supplementary Note 8 (to chapter 3, n. 107). The problem of so-called "Freudian slips" comes to mind. In fact, Freud gave a great deal of attention to a wide range of phenomena that are, at times, remarkably similar to some of our scribal errors; see Sebastiano Timpanaro, *The Freudian Slip: Psychoanalysis and Textual Criticism* (trans. by Kate Soper; London: NLB, 1976). Slips of the tongue and slips of the pen provided Freud with much material for his analysis. See, for instance, his *Introductory Lectures on Psycho-Analysis*, the first part of which focuses on "errors" or "parapraxes," as Freud's "Fehlleistungen" is translated. (I cite the German from his *Gesammelte Werke: Chronologisch geordnet*, 11: *Vorlesungen zur Einführung in die Psycholanalyse* [Frankfurt am Main: S. Fischer, 1944]. There are significant differences in translation between the English found in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, trans. by James Strachey, in collaboration with Anna Freud, assisted by Alix Strachey and Alan Tyson, 15: *Introductory Lectures on Psycho-Analysis* [London: The Hogarth Press, 1961], and that in *A General Introduction to Psycho-Analysis*, trans. by Joan Riviere [London: Liveright, 1935], the latter of which was authorized by Freud. Similar material is covered in his *Psychopathology of Everyday Life = Zur Psychopathologie des Alltagslebens [Über Vergessen, Versprechen, Vergreifen, Aberglaube und Irrtum]*.)

Freud makes a number of subtle distinctions in his classifications here. He first describes "errors" ([Riviere] or "parapraxes" [Strachey], "Fehlleistungen"), under which he places "slip of the tongue" (Versprechen), "slip of the pen" (Verschreiben), "misreading" (Verlesen), "mishearing" (Verhören), and even "forgetting" (Vergessen). Related to these are certain "mistakes" ("errors" [Strachey], "Irrtümer"). These are all distinguished from an "accident" ("chance event" [Strachey], "Zufälligkeit"); see, e.g., the following (from his *Introductory Lectures*):

> Well, it looks now as though we have solved the problem of parapraxes, and with very little trouble! They are not chance events but serious mental acts; they have a sense; they arise from the concurrent action—or perhaps rather, the mutually opposing action—of two different intentions. (Strachey, 44)

> Well, we seem to have solved the riddle of errors with comparatively little trouble! They are not accidents; they are serious mental acts; they have their meaning; they arise through the concurrence—perhaps better, the mutual interference—of two different intentions. (Riviere, 41)

> Nun, da hätten wir ja mit verhältnismäßig geringer Mühe das Rätsel der Fehlleistungen gelöst! Sie sind nicht Zufälligkeiten, sondern ernsthafte seelische Akte, sie haben ihren Sinn, sie entstehen durch das Zusammenwirken—vielleicht besser: Gegeneinanderwirken zweier verschiedener Absichten. (German, 37)

Despite the light tone here, this is indeed Freud's position. But perhaps even these brief quotations suffice to show that Freud at least points to some distinctions that are of interest for textual critics. By the way, a quick survey suggests that Freud is more consistent than the "authorized" English translation indicates; indeed the translator seems sometimes simply to alternate "error" and "mistake" for the sake of variety. Consider (German 49–50): "… Studium der Fehlleistungen. Alle diese Beispiele ergeben immer wieder das nämliche; sie machen Ihnen wahrscheinlich, daß Fehlleistungen einen Sinn haben. … Endlich die Vertauschung der einzelnen Arten von Fehlleistung miteinander zeigt uns, was das Wichtige und Wesentliche der Fehlleistung ist." And (Riviere, 51): "… study of errors. All these examples demonstrate the same thing over and over again; they make it probable to you that mistakes have a meaning. … Further, the exchanging of one kind of mistake for another shows us what is the most important and essential element in the error." In contrast the Strachey edition follows the German (Strachey, 55–56): "… study of parapraxes … All these examples lead to the same result: they make it probable that parapraxes have a sense. … Finally, the mutual interchangeability between different species of parapraxes demonstrates what it is in parapraxes that is important and characteristic."

Incidentally, the early controversy between Freud and Meringer is instructive; see the introduction by Cutler and Fay to Meringer and Mayer, *Versprechen und Verlesen*, xxviii–xxi.

Supplementary Note 9 (to chapter 4, n. 262, chapter 5, n. 572, chapter 6, n. 104, chapter 7, n. 643, chapter 8, n. 273, and chapter 9, n. 300). Colwell analyzes one cause of transpositions as follows ("Scribal Habits," 116):

> By a leap [from the same to the same] the scribe jumps over a word, copies the following word, looks back at his exemplar, catches his error, and writes in the omitted word out of order.

Colwell (ibid., nn. 1–3) cites five of these in $\mathfrak{P}^{45}$ (Luke **10:38**, **12:11**, **12:36a**; Acts **10:32**, **16:37**), four in $\mathfrak{P}^{66}$ (John **5:6**, 10:4 [corrected (Colwell presumably is referring to the reading of $\mathfrak{P}^{66*}$, εκβαλη παντα, which arose from ιδια παντα εκβαλη)], **10:31**, **13:34**), and four in $\mathfrak{P}^{75}$ (Luke **14:10**; John 4:9 [asterisked], 7:18, **14:19**). However, his citation of John 7:18 in $\mathfrak{P}^{75}$ is based on a misreading; presumably Colwell is following the *editio princeps* in taking $\mathfrak{P}^{75}$ to have read την ιδιαν δοξαν, arising from λαλων την ιδιαν την δοξαν. But, as discussed in chapter 9, n. 276, $\mathfrak{P}^{75}$ has omitted ιδιαν την by a leap.

My own counts indicate that this sort of error is much more frequent than Colwell's figures suggest:

$\mathfrak{P}^{45}$ 14 examples (and 5 asterisked readings)
$\mathfrak{P}^{46}$ 13 examples (and 2 asterisked readings)
$\mathfrak{P}^{47}$ 1 examples (and 1 asterisked reading)
$\mathfrak{P}^{66}$ 5 examples (and 1 asterisked reading)
$\mathfrak{P}^{72}$ 4 examples (and 1 asterisked reading)
$\mathfrak{P}^{75}$ 3 examples (and 1 asterisked reading)

Colwell had already noted this tendency of scribes in *The Study of the Bible*, 47. This cause of transpositions as initial omissions that were restored out of place has been noted by many other scholars: Havet, *Manuel de critique verbale*, §§1427–1434, 1470, 1499; Clark, *Acts of the Apostles*, liii; Clark, *Primitive Text*, 7; Lagrange, *Critique textuelle*, 22. And with respect to $\mathfrak{P}^{66}$, but also more generally, see Greeven, "Erwägungen," 282–283.

Hoskier, *Text of the Apocalypse* 1:xxvii–viii, comments: "It is most tempting to a scribe after having skipped something, especially in a long list, to add the words which have been overlooked and to admit them tacitly later in the verse." Another way of adding the omitted word is described by Lewis, *The Old Syriac Gospels*, vii:

> It is only that a copyist, having overlooked a phrase, on perceiving his error, wrote it on the margin, with a small asterisk or other sign near it, and another small sign in the text, to show where it ought to be; and that the next copyist of his works did not understand the asterisks, and so inserted the phrase in the text, but in the wrong place.

Lewis supposes (xxiv) that the order of John 18:12–25 in sy^s is superior, and (vii) that the transposition of John 18:24 was occasioned by its having been omitted, written between two columns of a manuscript, and then restored to the incorrect column. Hoskier quotes Lewis's comment above in his *Concerning the Genesis of the Versions of the N. T.* (2 vols.; London: Bernard Quaritch, 1910–1911) 1:380 n., and refers to it in his *Codex B and its Allies* 1:257 and 1:304.

Supplementary Note 10 (to chapter 5, n. 141, chapter 6, nn. 39 and 43, chapter 7, nn. 130, 132, and 144, and chapter 8, nn. 94 and 111). It is interesting that at a few places four of our scribes were concerned enough about word division to make a correction whose sole purpose was to change how a word was divided at the end of a line. The usual rule in Greek manuscripts was to divide a word after a vowel; see Kenyon, *The Palaeography of Greek Papyri* (Oxford: Clarendon Press, 1899) 31–32; Thompson, *Introduction to Greek and Latin Palaeography*, 57; BDF, §12; and Turner, *Greek Manuscripts of the Ancient World*, 1st ed., 19–20, 2d ed., 17. In fact, Turner (1st ed., 19 n. 3, 2d ed., 17 n. 97) refers to some corrections of line division.

The following corrections change from an initial division after a consonant to the preferred division after a vowel:

$\mathfrak{P}^{46}$: Heb 13:18a correction from καλ|ην to κα|λην.
$\mathfrak{P}^{47}$: Rev 11:7 correction from αυτ|ων to αυ|των)
Rev 16:14 correction from αυτ|ους to αυ|τους).
$\mathfrak{P}^{66}$: John 7:44a correction from επεβαλ|εν to επεβα|λεν.
$\mathfrak{P}^{72}$: 1 Pet 3:7 correction from ασθενεστερως|κευει to ασθενεστερω|σκευει.

Moreover, the scribe of $\mathfrak{P}^{66}$ makes two corrections that perhaps are motivated by the aversion to dividing a word at all (or in the second perhaps by the aversion to a division in the middle of a diphthong):

John 4:48b: correction from (προ|ς αυτον > προς| αυτον),
John 5:16a: correction from δια το|υτο to δια|τουτο.

And at two further places the scribe of $\mathfrak{P}^{66}$ seems to alter his original text in order to start a new sentence on a new page:

John 3:2a: correction from ουτος| to |ουτος.
John 13:32: correction from > και| to |και.

Supplementary Note 11 (to chapter 5, n. 329). It is interesting that D also has a problematic sequence of readings at Col 2:23. In his 8th edition Tischendorf simply reports D^{*} as having εν εθελοθρησκια, and D^{c} as having εν εθελοθρησκεια.

However, in his edition of D, Tischendorf edits (p. 341, ll. 9–10):

ENE
ΘΕΛΟΘΡΗCΚΙΑ

and then says (p. 576, using D^{**} for D^{b}, and D^{***} for D^{c}):

> ENEΘΕ : hae litterae omnes in litura a D^{***} scriptae sunt. Quid ante fuerit, difficile dictu est. ENΘE post COΦIAC ab ipsa prima manu scriptum satis vidi, praeterea vero littera ut M addita erat. Ubi nunc est ΘE, duae litterae a prima manu positae omnino latent. D^{**} vero ante ΘPHCKIA (ex quo D^{***} correxit ΘPHCKEIA) addiderat EN, quod rursus abstulit D^{***}.

I examined the microfilm of D here, but of course was reluctant to suppose that I could see anything on a microfilm that Tischendorf could not see 150 years ago on the manuscript itself. What I saw is that ENE seems to have been added at the far end of line 9, and line 10 reads ΘΕΛΟΘΡΗCΚΙΑ with the ΘE written at the usual left margin (and what must be EN added above the line before ΘPHC and then deleted, and an E added before IA). It does indeed appear that the ΘE is secondary, but I could not make out what was there earlier. The NTP says that D^{b} (what they call D^{1}) reads merely EN ΘPHCKIA (with F G), as though that corrector erased all of what preceded on line 10; but Tischendorf does not seem to have made that assertion.

Subsequently, I was able to examine the manuscript itself. At the end of line 9 we find ENE; the first E is already far to the right, but does not seem to be over an erasure. The final NE are darker than the preceding E, but not as dark as the ΘE at the beginning of line 10; however, I could also not see anything under the NE. In line 10, the ΘE that begin the line are darker and awkwardly formed; they are clearly secondary, but I could not see (any more than Tischendorf could) what was originally there. After ENE on line 9 there are the very faint remains of a letter, which I could not see at all on the microfilm. This appears to be what is left of a smaller M that has been erased. The folios of the manuscript are virtually transparent, and one can in fact see a faint imprint of this letter from p. 340 (i.e., the other side of the folio) as well.

What results from this is merely that Tischendorf slips when he speaks of "ENΘE post COΦIAC." Rather, we have ENE after COΦIAC. Nevertheless, it is tempting to believe that something very close to what we find in $\mathfrak{P}^{46}$ existed also at some point in D, perhaps in D^{b}.

Supplementary Note 12 (to chapter 5, n. 424). Tischendorf cites D (06) as omitting τοιc *sec.* in Eph 1:1 in his edition of D. Subsequently, this omission is cited in Tischendorf's eighth edition, von Soden, Kilpatrick, and Nestle-Aland[25] (and earlier editions), all of which doubtless go back to Tischendorf. We also find the citation of the omission by Tregelles, who examined D independently and indeed prior to Tischendorf's edition; see his comments in "Introduction to the Textual Criticism of the New Testament," 192 and 766, and *The Greek New Testament* 7:xxiv. Moreover, Nestle-Aland[26] also cites the omission, and we are told that D was among the manuscripts examined by photograph or microfilm for that edition (see Introduction, 11^{*} and $14^{*} = 48^{*}$ and 51^{*}).

However, in fact D does *not* omit τοιc *sec.* (confirmed by microfilm), as was pointed out (apparently first) by Hermann Josef Frede, *Altlateinische Paulus-Handschriften* (Freiburg: Herder, 1964) 33, who states that the error entered the critical editions through Tischendorf's error in his edition of D. According to Trobisch, *Die Entstehung der Paulusbriefsammlung*, 80 n. 61, the correction was made to later printings of Nestle-Aland[26], although my copy still cites $\mathfrak{P}^{46}$ D it Ambst Pel for the omission; the citation of the Latin support (for omission of an article) seems unwarranted as well. And now the NTP and Nestle-Aland[27] do not cite D as omitting τοιc *sec.*, and Nestle-Aland[27] omits the Latin evidence so that $\mathfrak{P}^{46}$ stands alone.

We thus see that, incredible as it seems, Tischendorf, Tregelles, and the person (or persons) who collated D for Nestle-Aland[26] all omitted τοιc *sec.*, doubtless by the same leap that the scribe of $\mathfrak{P}^{46}$ made (τοιc αγι<u>οιc</u> τ<u>οιc</u> ουcιν).

Tischendorf also cites 181 (his 46) for the omission, although von Soden collated this manuscript (his α101; see *Die Schriften, Untersuchungen*, 1936) but does not cite it for the omission. And the photographs at the INTTF show that 181 does *not* omit (reading τοιc αγιοιc τοιc ουcιν). Thus, Tischendorf or his source made the same leap in collating 181.

Since both the witnesses that are cited by Tischendorf in fact have τοιc, the omission by 𝔓[46] appears to be singular.

Supplementary Note 13 (to chapter 5, n. 458). The LXX witnesses at Deut 31:6 (which Heb 13:5 seems to be quoting; but see Katz below) are also divided: for ουτε μη cε in B F M V *al*, we find ουδε μη cε in W[I] *al*, and ουδ ου μη cε in A G *rell* (hardly "only A" as Turner, *Grammar* 3:286, reports), the latter of which seems to have been followed by the author of Hebrews. 𝔓[46]'s omission of ου (with the resulting loss of elision in ουδε) thus agrees with the LXX text of B F M N *pc*, but is more likely just the result of the scribe's balking at the collocation of particles. On the other hand, Katz, "Οὐ μή cε ἀνῶ, οὐδ' οὐ μή cε ἐγκαταλίπω Hebr. xiii 5," 523–525, argues that what is being quoted is Gen 28:15 as enlarged from Deut 31:6 and 31:8. In fact, as Katz points out, Philo cites exactly these words in *Conf*. 166, and refers to them at *Somn*. 1.181. (The Cohn-Wendland edition refers the quotation to Josh 1:5.) Katz concludes that both Philo and the author of Hebrews used "an identical text of the LXX other than that of our editions."

Katz further observes that one manuscript, f (53), has this same text at Gen 28:15. But Katz is hesitant to press this evidence:

> since a great number of N.T. readings have found their way into the MSS of the LXX, forming there quite secondary variants, only further study can reveal whether the text of f in our passage is an isolated remainder of the text used by Philo and Hebrews, or a mere reflex of the latter.

BDF, §431(3), credits to Katz (see BDF, p. xv, on Katz's contribution) the observation that "the redundant οὐδ' οὐ μή in the last of several οὐ- (οὐ μή) clauses seems to be due to the desire to retain the οὐ (οὐ μή) of the preceding clauses." BDF then quotes Matt 24:21 and Mark 13:19 (at each of which D has ουδε for ουδ ου), and Job 32:21. Next BDF cites Heb 13:5, and gives its source on the authority of Katz's article. And then BDF asserts: "Here, too, οὐδ' οὐ μή is due to the preceding οὐ μή." And then BDF gives the three competing readings at Deut 31:6, noting that 𝔓[46] agrees with the Lucianic reading in having ουδε μη: "In Dt 31:6 οὐδ' οὐ μή is found also in the secondary A group; οὐδὲ μή (H 13:5 𝔓[46]) is the Lucianic reading, while B has οὔτε μὴ …οὔτε μή." Although the presentation here is compressed, the assertion seems not to be that scribes have altered an original ουδε μη to ουδ ου μη under the influence of the earlier ου. Rather the assertion

is (if I am following the argument) that the New Testament authors (and others) originally wrote ουδ ου μη under this influence. But the alleged status of the reading of 𝔓[46] is puzzling to me. The reading ουδε μη is apparently taken as genuine at Deut 31:6; is 𝔓[46] transmitting that genuine reading? Or has the scribe altered the text of Hebrews to agree with the text of the LXX known to him?

See also BDF, §365(3); Turner, *Grammar* 3:286, and Cadwallader, "The Correction of the Text of Hebrews," 274 n. 85.

The same tendency to avoid combinations of particles may have operated at Heb 7:2 where 𝔓[46] reads επειτα instead of επειτα δε και (cited by BDF, §459[4], but with "𝔓[45]"); there Tischendorf already cites 76 as omitting δε και (the only support I have found), and so the reading is not in our list, although accidental agreement certainly seems likely.

Supplementary Note 14 (to chapter 5, n. 487). Clabeaux cites "12[lect]" in support of 𝔓[46] at 1Cor 9:7, following Tischendorf, although this should be converted to *l*60. Tischendorf also cites "basm" (which Clabeaux ignores) for this omission. This reference appears (see Tischendorf, *Novum Testamentum Graece* 3:868, 893) to be to the fragments in Fayyumic (i.e., Bashmuric) that were published by Georgius Zoega, *Catalogus codicum Copticorum manu scriptorum qui in museo Borgiano Velitris adservantur* (Rome: Typis Sacrae congregationis de propaganda fide, 1810; reprinted: Leipzig: J.C. Hinrichs, 1903), and independently by W.F. Engelbreth, *Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quae in Museo Borgiano Velitris asservantur, cum reliquis versionibus Aegyptiis* (Copenhagen: Sebastian Popp, 1811). No fragments of the Pauline Epistles in this dialect are cited in Nestle-Aland (and this variant is not noted anyway), but the text is found in Zoega's edition on p. 154 and in Engelbreth's edition on p. 54 (and the Sahidic and Bohairic on p. 55, agreeing with Horner). Unfortunately the text is lacunose precisely at the relevant place, and what Zoega's edition reads is (page ⲗⲁ, col. 2, ll. 1–2):

ⲛⲁⲧⲛⲟⲩⲱ . . . .
ⲉⲣⲱϯ. ⲙⲏ . . . .

Now, the ⲙⲏ in l. 2 is the beginning of vs. 8, and so we can see that the equivalent of της ποιμνης (which in Horner's edition of the Bohairic is given as ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲓ after ⲡⲉⲣⲱϯ) is not present. However, there seems to be adequate space at the end of l. 1 for the equivalent of αυτης (which in Horner's edition of the Sahidic is given as ⲡⲉϥ prefixed to ⲉⲣⲱⲧⲉ. In fact, we seem to have more or less precisely the space required to fill out l. 1 with the letters in Horner's edition of the Sahidic:

ⲛⲁⲧⲛⲟⲩⲱⲛ ⲛ̄ⲡⲉϥ
ⲉⲣⲱϯ. ⲙⲏ . . . .

Engelbreth, on the other hand, does not reproduce the lineation of the codex, and simply reports a lacuna in the Fayyumic. Then in his notes (p. 177) he indicates that the Fayyumic agrees with the Sahidic in omitting της ποιμνης. But he does not cite any of his witnesses as supporting αυτης, and indeed may not have known of that Greek reading. Also, Engelbreth goes on to cite the omission by Marcion.

Thus, while one can hardly be confident about the precise restoration of the codex here, it seems most likely that it agrees with the Sahidic in supporting αυτης rather than the reading of $\mathfrak{P}^{46}$, and I have accordingly so cited it as mf^{ms}.

Supplementary Note 15 (to chapter 5, nn. 551 and 790, and chapter 8, n. 344). Sometimes scholars question whether a scribe could have made a particular change by appealing to similar places where he did not make the change. But it is important to keep in mind that our scribes were not consistent in their tendencies, and that none of them was undertaking a systematic revision of his text (or, if he was, he did it very badly). Rather, his errors are either accidental (and thus occur at some places and not at others), or they result from partial or temporary efforts at consistency. (Among these are, for example, $\mathfrak{P}^{45}$'s spelling of the name σαουλ, and $\mathfrak{P}^{46}$'s treatment of the four allusions to Ps 110:4 in Hebrews.) A tendency (or preference, or habit) is not expected to act continuously.

Among the many discussions relevant to this issue, we may note an interchange between Martini and Kilpatrick. Kilpatrick had asserted that some readings in Acts appear to have resulted from Atticist correction. As a criticism Martini commented ("Eclecticism and Atticism in the Textual Criticism of the Greek New Testament," in *On Language, Culture, and Religion*, ed. Black and Smalley, 153): "If there was really an atticistic corrector, why did he not correct also the other passages in Acts…?" Kilpatrick's response ("Eclecticism and Atticism," 107 = *Principles and Practice*, 74) was:

> It is of course tempting to imagine that the transcribers of the New Testament in the second century A.D. went to work as we do today. We have many aids and encouragements to be systematic in editing a text, but the evidence we have is not in favour of the assumption that they were systematic too.

The evidence collected here certainly confirms Kilpatrick's statement.

Supplementary Note 16 (to chapter 5, n. 568). Tischendorf is again the source of the citation of "mf" at Heb 7:28, and Zoega's edition (p. 160) and Engelbreth's edition (p. 128) confirm that this witness has the equivalent of $\mathfrak{P}^{46}$'s reading; note that ⲟⲩⲏⲏⲃ is used consistently for ιερευς, while

αρχιερευc is simply transliterated. The Sahidic reads the same, while the Bohairic has the same order, but with αρχιερειc.

The evidence of the Latin is very interesting. In Hebrews αρχιερευc occurs 17 times in the Nestle-Aland text. Apart from 7:27 and 7:28 what we find in D, d, and vg is (ignoring declensions and minor misspellings):

αρχιερευc D, "princeps" d, "pontifex" vg:	3:1
αρχιερευc D, "summus sacerdos" d, "pontifex" vg:	2:17, 5:5, 5:10, 9:7
αρχιερευc D, "sacerdos" d, "pontifex" vg:	4:14, 4:15, 5:1, 6:20, 7:26, 8:1, 8:3, 9:11, 9:25, 13:11

(Also, at 6:20, 7:26, and 7:27 r has "princeps sacerdotum," at 8:1 r has "sacerdos," at 8:3 "sacerdos" is found in vg^{ms*}, and at 13:11 "princeps et sacerdos" is found in z.)

And ιερευc occurs at 14 places:

ιερευc D, "sacerdos" d, "sacerdos" vg	5:6, 7:1, 7:3, 7:11, 7:14, 7:15, 7:17, 7:20, 7:21, 7:23, 8:4, 9:6, 10:11, 10:21

(The plural occurs at 7:20, 7:23, and 9:6; at 7:20 and 7:23 ιεριc in D* is corrected to ιερειc by $D^{b.c}$. There is significant textual variation at 10:11, where we find: ιερευc ς $\mathfrak{P}^{46}$ $\mathfrak{P}^{79vid}$ ℵ D Ψ 33 1739 1881 *rell* | αρχιερευc A C P 0278 104 365 614 630 1175 2464 *al* | "sacerdos" d vg. The reading αρχιερευc may have been harmonized to 5:1 and 8:3, as already Tischendorf observed; see Metzger, *Textual Commentary*, 1st ed., 669–670 = 2d ed., 600. And at 8:4 a few witnesses, 69 88 104 327 462 467, have αρχιερευc, having harmonized to 8:3.)

It seems clear from these data that the Old Latin as found in d makes no systematic distinction between ιερευc and αρχιερευc, but usually translates both by "sacerdos." But at 2:17, 5:5, 5:10, 9:7 d renders αρχιερευc by "summus sacerdos," and at 3:1 by "princeps." The Vulgate, on the other hand, systematically renders ιερευc by "sacerdos," and αρχιερευc by "pontifex." Indeed in his note on Heb 10:11 Tischendorf remarks: "Accuratius vero vg plerumque *pontifex* et *sacerdos* distinguit."

Let us return to Heb 7:27 and 7:28. The evidence is:

7:27	οι αρχιερειc ς $D^{b.c}$ (ο αρχιερευc D*) *rell* οι ιερειc 323 945 *pc* "sacerdotes" d vg
7:28	ιερειc $\mathfrak{P}^{46vid}$ D* I^{vid} αρχιερειc ς D^{c} *rell* "sacerdotes" d vg

Schäfer comments (*Untersuchungen*, 44):

> Sicher ist ἱερεῖc 7,28 *D* durch das *sacerdotes* von *d* veranlasst, das aber tatsächlich dem von allen Zeugen ausser *D* gebotenen ἀρχιερεῖc entspricht; denn in der Vetus Latina muss *sacerdos* als Uebersetzung von ἀρχιερεύc "dem *pontifex* als durchaus ebenbürtig gelten". … Die Inkonsequenz des

> Urhebers von δ, der daneben auch die Uebersetzungen *summus sacerdos* und *princeps sacerdos* kennt, wird sich daraus erklären, dass diese beiden ihm für gewöhnlich zu umständlich erscheinen, wenn man sie nicht als Ueberarbeitungen anzusehen hat; *vg* gebraucht *sacerdos* in diesem Sinne nur 7,27.28.

A few minor clarifications: The line quoted by Schäfer is from Heinrich Joseph Vogels, ed., *Evangelium Palatinum: Studien zur ältesten Geschichte der lateinischen Evangelienübersetzung* (NTAbh 12, 3; Münster [Westf.]: Aschendorff, 1926) 67 (see the entire discussion on 67–68); Schäfer also refers to Burkitt, "'Chief Priests' in the Latin Gospels," *JTS* 9 (1907–1908) 290–297. Although Vogels and Burkitt focus on the Gospels, the evidence cited above confirms that "sacerdos" (at least in d) can render both ιερευς and αρχιερευς. Also, Schäfer uses "δ" for the archetype of the Latin now found in d. And Schäfer's reference to "princeps sacerdos" (rather than simply "princeps") must be an error, even though he repeats it later (58); see also Schäfer's further comments at 75, 83, and 91.

But on Schäfer's main point, it seems doubtful to me that the influence of d on D operated quite as he imagines. First, it is curious that the influence of "sacerdos" was felt only at 7:28 and not also at 7:27 or any of the other 14 places where it occurs and D has αρχιερευς. While it is theoretically possible that the pattern is simply a matter of chance, here there is a more likely explanation, namely that D (i.e., D*) is unwilling to speak of a plurality of high priests. Heb 7:27 and 7:28 are the only occurrences of the plural αρχιερεις in Hebrews (and indeed in the Pauline Epistles), and at both D has another reading. At 7:27 D's use of the singular fits with the use elsewhere in Hebrews. However, at 7:28 a plural form is obviously necessary to agree with ανθρωπους, and so D shifts to ιερεις. Of course, "sacerdotes" in the Latin would at least be consistent with that shift. Then the later correctors of D restore the usual reading.

A further complication is that the apparent reference to the daily sacrifices (καθ' ἡμέραν) in 7:27 seems inappropriate for the high priest; see Michel, *Der Brief an die Hebräer*, 281–283. This difficulty has doubtless caused the change to ιερεις in a few manuscripts. And I would ascribe the use of "sacerdotes" in the Vulgate at 7:27 and 7:28 to this same cause, rather than supposing (as does Schäfer) that the Vulgate simply deviates from its consistency in using "pontifex" for αρχιερευς, or that the Vulgate is based on Greek manuscripts that had ιερεις at 7:27 and 7:28. In any case, the translational consistency of the Vulgate implies that it does support ιερεις here, while d does not.

Finally, we have the reading ιερεις at 7:28 in, as it seems, $\mathfrak{P}^{46}$ and I (and vg sy^{p} sa). Unfortunately, I is not extant for αρχιερεις in 7:27, but $\mathfrak{P}^{46}$ clearly has that word. And $\mathfrak{P}^{46}$'s pattern is especially puzzling, since the above considerations suggest that a change to ιερεις would be

more likely at 7:27 than at 7:28. However, somehow $\mathfrak{P}^{46}$ (like sy^{p} and sa) found αρχιερεις acceptable at 7:27 but not at 7:28. On the other hand, Comfort, "New Reconstructions and Identifications of New Testament Papyri," *NovT* 41 (1999) 221–222, states: "The reading in $\mathfrak{P}^{46}$ may very well be original inasmuch as it would have been more tempting for scribes–influenced by the immediate context (7:26–27)—to change 'priests' to 'high priests' than vice versa. Hebrews 7 is more about priests in general (see 7:3, 11–12, 20, 23) than it is about high priests specifically, who are designated only in 7:26–27. So it is appropriate to conclude the chapter with a word about priests in general."

Supplementary Note 17 (to chapter 5, n. 644). The alleged support from Clement of Alexandria for $\mathfrak{P}^{46}$'s reading at 1Cor **1:24** vanishes when one looks at the citation of 1Cor 1:21–24 in *Strom.* 1.88.3–8. Mees, *Zitate* 2:140, cites 1.88.3–4, but the quotation of vs. 24 is in section 8; moreover, although Mees prints the Biblical text as a continuous passage, there are gaps among the citations of various lines. In particular, the citation of vs. 24 is a considerable distance from vs. 23, where the κηρυσσομεν that governs the accusatives in vss. 23–24 occurs. So it is in any case plausible that Clement would shift the words in vs. 24 from the accusative to the nominative in order to have a smooth construction following his own comment that breaks the connection, just as in 1.89.3 he cites Paul's κλητοις in vs. 24 as κλητοι in order to fit into his own statement. But in fact Clement adds the copula εστι to his citation of vs. 24 in 1.88.8, writing: αυτοις δε τοις κλητοις ιουδαιοις τε και ελλησι χριστος θεου δυναμις εστι και θεου σοφια. At this point the κηρυσσομεν that governs in 1Cor is irrelevant, and χριστος is simply the subject of εστι, while δυμανις and σοφια are predicate nominatives. With εστι present the use of accusatives would be ungrammatical. Clement's explicit use of εστι shows that he is forming a new construction, and thus presents something much different from (and smoother than) what we find in $\mathfrak{P}^{46}$.

Nevertheless, Nestle-Aland (starting with the 25th edition) cites Clement as supporting $\mathfrak{P}^{46}$. But earlier editions cited in the apparatus: "-στος θ. -μις εστι (—ε. Cl) κ. θ. -ια $\mathfrak{P}^{46}$ (Cl)." This reverses the evidence of $\mathfrak{P}^{46}$ and Clement with respect to εστι. And Kilpatrick cites both $\mathfrak{P}^{46}$ and Clement for the form with εστι. Seesemann, "Der Chester-Beatty Papyrus 46," 91, cites Clement as supporting $\mathfrak{P}^{46}$ here, and notes without comment that Clement adds εστι. BDF, §127(5), similarly cites Clement as agreeing with $\mathfrak{P}^{46}$.

Hoskier ("A Study of the Chester-Beatty Codex," 153) refers to further witnesses cited by Sabatier, but the ones that I have been able to find provide no support for $\mathfrak{P}^{46}$'s reading, since they change the construction. Evidently following Horner's notes, Hoskier also mentions the Sahidic,

Bohairic, Ethiopic, and Syriac. But of these the first three add a copula (as does Clement); only the Syriac seems to me to be at all plausibly viewed as supporting $\mathfrak{P}^{46}$, and it would more naturally be taken as presenting a nominal clause. Hoskier also advises us to "note Tertullian's: 'Christus, Sophia et Virtus Dei,'" presumably as indicating that Tertullian saw the nominatives in 1 Cor 1:24. But what Tertullian says is (*Prax.* 19.2): "Praeter sophiam autem praeter Filium dicit qui est Christus, sophia et uirtus Dei secundum apostolum, solus sciens sensum Patris." The nominatives here are, of course, demanded by Tertullian's context; is Hoskier supposing that Tertullian, if he had read accusatives in 1 Cor 1:24, would have written "dicit qui est Christum, sophiam et uirtutem Dei secundum apostolum"?

Finally, following Wordsworth and White's citation we see that Ps-Cyprian, *De montibus Sina et Sion* 9, shifts to the nominatives "uirtus" and "sapientia" (but omits "Christum"). The full context reads: "nos autem adnuntiamus uobis Christum, et hunc crucifixum, Iudaeis quidem scandalum, gentibus autem stultitiam: ipsis autem uocitis Iudaeis et Graecis Dei uirtus et Dei sapientia." The colon after "stultitiam" is the punctuation of the editor, Hartel, and no doubt reflects his view that there is a break in construction there so that "Dei uirtus et Dei sapientia" is the predicate nominative of a verbless sentence with "Christus est" understood. Indeed, one may suppose that such a shift in construction occasioned the omission of "Christum"; the author failed to see that "Christum" is the object of "adnuntiamus." By the way, Cyprian himself twice (*Test.* 2.1, 3.69) cites 1 Cor 1:24 as concluding with "Christum Dei uirtutem et Dei sapientiam."

Supplementary Note 18 (to chapter 5, n. 762). As cited by Metzger and Ehrman (*The Text of the New Testament*, 252), Schmid suggested that the New Testament authors "zweifellos" used cursive letters (Alfred Wikenhauser and Josef Schmid, *Einleitung in das Neue Testament* [6th, completely new rev. ed.; Freiburg: Herder, 1973] 69). And earlier (as Metzger and Ehrman go on to cite) F. Nau, "Permutations des lettres M, N, B, dans le codex Vaticanus," *Revue de l'Orient chrétien* 16 (1911) 428–429, had called attention to some confusions in Codex Vaticanus in the text of 2 Chronicles. Vaticanus has at 21:10 λομνα for λοβνα, at 36:2 αβειταλ for αμειταλ, and at 17:8 τωβαδωβεια for τωβαδωνεια. (Hatch and Redpath have some further evidence on these names in their *Concordance*, vol. 3.) Nau concludes that it is possible that Vaticanus was copied directly from a codex in minuscules, where μ, ν, and β are similar.

In fact, though, such an interchange seems hardly to require writing in Greek cursive. Rather, we may simply have an interchange of similar sounds. Note, for example, that Folker Siegert, *Zwischen Hebräischer Bibel und Altem Testament: Eine Einführung in die Septuaginta* (Mün-

steraner Judaistische Studien 9; Münster: Lit Verlag, 2001) 199, states: "Mitunter finden sich Labialkonsonanten anders gewählt: *Nimrod* (so MT) ist Νεβρωδ in der Septuaginta, gemäß einer schon innersemitisch gegebenen Vertauschbarkeit von *m* und *b*, bei gleichzeitiger Erleichterung der griechischen Aussprache. Ähnlicher *b-m*-Wechsel in *Sanḥerib* > Σενα-χηρειμ." (And Gignac, *Grammar* 1:71 notes that β "interchanges rarely with μ.") Alternatively, we may consider the observation by Tov, *Textual Criticism of the Hebrew Bible*, 247: "The forms of [מ and ב] are surprisingly close in many Qumran texts. At the same time, they are also close phonetically" (see 247–248 for a few places where such confusion seems to have occurred).

Of course, returning (finally) to $\mathfrak{P}^{46}$, we may judge that confusion of β and ν seems virtually unparalleled, and we have to account further for the writing of αουλιαν.

Supplementary Note 19 (to chapter 5, n. 819). The reports of the textual support for the two minority readings at 2 Cor 9:12 vary; here is what we find in some recent editions (UBSGNT[4] does not cite this variant):

	ευχαριστιαν	ευχαριστιας
UBSGNT[3]:	$\mathfrak{P}^{46}$ (aeth) Cyp Aug	arm Ambst
Nestle-Aland[26]:	$\mathfrak{P}^{46}$ (d g r) Cyp Ambst	—
Nestle-Aland[27]:	$\mathfrak{P}^{46}$ (d g r) Ambst	—

And UBSGNT[3] cites all the Old Latin witnesses for ευχαριστιων. The following is some attempt at clarification.

First, let us look at the Latin evidence. The appropriate point of comparison is vs. 11, where all the Greek witnesses read ευχαριστιαν, and the Old Latin (and Vulgate) have (apart from some spelling variations) "gratiarum actionem." But at vs. 12 there is considerable variation:

per multas gratiarum actiones	c f vg
per multarum gratiarum actiones	vg^{D}
per multarum gratiarum actionem	d g
per multarum actione	r^{3*}
per multarum gratiarum actione	r^{3c}
per multam gratiarum actionem	Cyp
per multorum gratiarum actiones	Ambst
per multorum gratiarum actionem	Aug

Since it is clear that the Latin translation of ευχαριστια is "gratiarum actio," the crucial term here is, of course, "actionem" or "actiones," while the variation in the form of "multi" relates only to the understanding of πολλων. Thus, we may take d g r^{3} Cyp Aug as supporting ευχαριστιαν. (Naturally, this does not entail that these witnesses derive from a Greek source with that reading; rather, the harmonization with the singular form in vs. 11 doubtless occurred entirely within the Latin tradition.) On the

other hand, support for ευχαριστιων is given by c f vg Ambst. There seems to be no rationale (other than the accusative "actiones" as the object of "per") for the citation in UBSGNT[3] of Ambst for ευχαριστιαc.

Let us turn next to the Armenian, which renders ευχαριστια by պոհութիւն in vs. 11. In vs. 12 we find (in Zohrab's edition) բազմ֊օք պոհութիւն, thus seeming to reflect δια πολλων ευχαριστιαν. (We may suppose a harmonization to vs. 11 within the Armenian tradition.) Here the Armenian seems to have understood διὰ πολλῶν as a unit, translated by բազմ֊օք, which corresponds simply to πολλῶν, and which is used for διὰ πολλῶν elsewhere (e.g., 2Cor 1:11). However, Zohrab provides a critical note, which says that "some" (ոմ֊ան֊ք) read պոհութիւնս, which is the (accusative) plural of պոհութիւն. (See Claude Cox's introduction to the reprint of Zohrab's edition, p. xviii, on the meaning of this "some" as indicating between two and half of the manuscripts used.) These manuscripts thus seem to support ευχαριστιαc in Greek, although it is most likely that the Armenian translator is confusingly representing ευχαριστιων. But UBSGNT[3] seems to be formally correct in its citation of arm for ευχαριστιαc, although it should be arm[mss].

Finally, we have the Ethiopic. Here indeed in both aeth[pp] and aeth[ro] we find in vs. 12 precisely what we find in vs. 11, ፡ኅቴተ፡, the accusative singular of ፡ኅቴት፡, which corresponds exactly to ευχαριστια. By the way, although this is a genuine agreement of aeth with 𝔓[46], Hoskier does not mention it.

Supplementary Note 20 (to chapter 6, n. 16). Hoskier's edition of Oecumenius, *The Complete Commentary of Oecumenius on the Apocalypse* (University of Michigan Studies, Humanistic Series 23; Ann Arbor: University of Michigan, 1928), where the title page shows "1928," but the copyright page "1929," appeared simultaneously with Hoskier's major edition (i.e., *Text*), and gives basically the text of 2053 (his 146), with extensive notes on 1678 (his 240) and 1778 (his 203). The edition by Marc De Groote, *Oecumenii Commentarius in Apocalypsin* (Traditio Exegetica Graeca 8. Leuven: Peeters, 1999) regularly cites the same three manuscripts (as *M, P*, and *B*, respectively) along with some additional evidence. Moreover, Schmid regularly cites the evidence of 1678 and 1778 in his edition of Andreas's commentary (*Studien*, Part 1: *Der Apokalypse-Kommentar des Andreas von Kaisareia*, vol. 1: *Text* [Munich: Karl Zink, 1955]).

I noted a few minor differences, which do not materially affect our lists of readings. E.g., at 9:14 Hoskier's edition of Oecumenius says that 2053 reads τεccαρουc "*ut vid.*" in the lemma, and that in the commentary τεccαρουc is read by "codd.," which I assume means 1678, 1778, and 2053; yet his major edition the only support given for τεccαρουc is 2053[txt]. Now De Groote cites 2053 for τεccαρουc at both text and commentary. Schmid

cites no discrepancy at the text here, which implies that 1678 and 1778 read τεccαραc. (I was able to check a microfilm of 1778 at the INTTF and confirmed that it reads τεccαραc.) I infer from all this that τεccαρουc is read by 2053^{txt} and 2053^{com}, but not by 1678 or 1778.

Again, at 12:2 we have frustrating differences concerning what 1678 and 1778 have instead of the usual εχουcα κραζει. At 12:2 Hoskier's edition of Oecumenius reports that 1778 reads κεκράζαται "*ex. em.*," which I assume means by a correction, and that 1678 reads κεκράζεται. But in his major edition 1778 is reported as reading κεκραξαται, with no notice of a correction, and 1678 is again reported as reading κεκραζεται. And in his prolegomena, while discussing 1778 Hoskier reports 1678 as reading κεκραζαται (1:665), but while discussing 1678 he reports it as reading κεκραξεται (1:729), and at both places he cites 1778 as having κεκραξαται. De Groote also reports on 1678, 1778^{*}, and 1778^{c}. We thus have:

Hoskier (*Text*)	εχουcα κεκραζεται 1678, εχουcα κεκραξαται 1778
Hoskier (1:665)	εχουcα κεκραζαται 1678, εχουcα κεκραξαται 1778
Hoskier (1:729)	εχουcα κεκραξεται 1678, εχουcα κεκραξαται 1778
Hoskier (Oec.)	εχουcα κεκραζεται 1678, εχουcα κεκραζαται 1778^{c}, ?? 1778^{*}
De Groote	εχουcα κεκραξεται 1678, εχουcα κεκραξεται 1778^{*}, εχουcα κεκραξαται 1778^{c}

We also find that Schmid reports that 1778 adds και after εχουcα (but he is silent about 2020 and 2080), and further cites "κεκράξεται (-ξαται) $l^{1678–1778}$."

Solving this puzzle hardly seems germane to elucidating $\mathfrak{P}^{47}$'s κραδει. But, for what it is worth, the microfilm of 1778 shows that it now has κεκραξαται, where the second α appears to have been corrected, probably from ε; so 1778^{*} read κεκραξεται. And the microfilm of 2020 shows that it reads εχουcα εκραζεν, thus omitting και, although Hoskier cites it as having και. But the microfilm of 2080 shows that it reads εχουcα και εκραξεν. Unfortunately, I was unable to check 1678. The result is that the readings of De Groote seem most likely, and I have followed those in my citation. Moreover, Hoskier would seem to be correct in noting in his edition of Oecumenius that the peculiar readings of 1678 and 1778 are in place of και εκραζεν, which is read at least by the closely related manuscripts 2080); the prefix κε- in 1678 and 1778 would thus be a remnant of a και in an ancestor.

Supplementary Note 21 (to chapter 7, nn. 197 and 261). At το πρωτον in John 19:39 von Soden's apparatus seems exceptionally inaccurate with respect to f^{13}; as I interpret it, he reports the following:

πρωτον	13 124 230 543
το πρωτον	1689
προτερον	69 346 788
το προτερον	983

I have excluded 174 (collated only in Matt), 826 (collated cursorily), and 828 (collated only in Matt, cursorily). But my notes from the microfilms available to me (see chapter 7, n. 197) show:

πρωτον	*nullus codex*
το πρωτον	124 230
προτερον	69
το προτερον	13 346 (πρωτερον) 543 788 826 828 983

At the first variation Jacob Geerlings (*Family 13—The Ferrar Group: The Text According to John* [SD 21; Salt Lake City: University of Utah Press, 1962]) agrees with my notes in reporting the family reading as νυκτος προς τον ιησουν, and in citing only 230 as deviating with προς τον ιησουν νυκτος. At the second variation Geerlings prints το προτερον as the family reading, cites 346 as having πρωτερον, and 69 124 and 230 as having πρωτον, and does not cite any variation with το; thus he presumably intends to report 69 as having το πρωτον, but this disagrees with Scrivener's collation and my notes from the microfilm. In his collation of 543 ("Codex 543," in *Six Collations of New Testament Manuscripts*, ed. Kirsopp Lake and Silva New, 75) Geerlings reports on 543 in agreement with my notes above.

Incidentally, I can make a slight addition to Scrivener's report (in *An Exact Transcript of the Codex Augiensis*, 413) on 69: "νυκτος προστερον τον ιησουν προτερον." In fact, the microfilm shows clearly the following sequence: the scribe first wrote ο ελθων νυκτος προ|τερον, having leaped at the end of the line from προς αυτον to προτερον; and then the scribe caught his mistake and, rather than continuing with φερων (or φερον), added a ς at the end of the previous line (in order to create προς), deleted τερον with sublinear dots, and proceeded with τον ιησουν προτερον κτλ. And I subsequently confirmed this interpretation from the manuscript itself, where I noted that the darkness of the ink indicates that the scribe wrote τερον, then ς at the end of the previous line, and then the sublinear dots. Geerlings does not report any correction at all at this place. Swanson, on the other hand, reports 69^{*} as having προστερον and 69^{c} as having προς.

Supplementary Note 22 (to chapter 7, n. 250). Rhodes's list III has 167 entries, but he counts 1 reading where I count 2 at 2:11a–b, 3:33 c1–c2, 7:52a–b, 9:10a–b, 9:30a–b, and 11:34a–b, and counts 2 readings where I count 1 at 11:2, 11:33, 12:22, and 14:17a. So his list contains 169 of the corrections in my list.

Rhodes examines only 1:1–14:26, but otherwise the corrections in his list III can be seen as combining the various classes of corrections as cited by Fee in his six categories of corrections where the original reading has support (*Papyrus Bodmer II*, 62–69), and in his Appendix C where the

original reading is singular or sub-singular (123–127). Fee's Appendix C lists 101 readings, but he counts 1 reading where I count 2 at 9:10a–b, 9:30a–b, and 11:34a–b, and he also includes the alleged correction at 12:7 (as does Rhodes at p. 279), which I exclude (see chapter 7, n. 59); so his list there contains 103 of the corrections in my list. Fee's six categories have 113 items, but he cites both 3:33 c1 and 3:33 c2 under 3:33 (p. 67), so these lists in fact contain 114 of the corrections in my list. Two corrections are listed both in Appendix C and among the six categories (5:6 on p. 62 and p. 124, 9:10a on p. 68 and p. 124 [where 9:10a and 9:10b are combined]). Moreover, Fee separates my correction 10:26 into 10:26 (Fee category 2) and 10:27 (Fee Appendix C); as in my dissertation I have here followed Rhodes in seeing this as one correction (10:26). So 214 of the corrections in my list appear in Fee's lists.

Let us compare Rhodes's list with Fee's lists through 14:26. For that material Fee's Appendix C has 75 of my corrections while his six categories have 100; removing the duplicates (5:6, 9:10a, and 10:27), we have a total of 172 corrections. Rhodes cites 158 of these in his list III. Of the 172 corrections cited by Fee, 6 were apparently overlooked by Rhodes: 1:19a (Fee category 6), 4:1 (Fee category 1), 4:6b (Fee Appendix C), 11:29 (Fee category 2), 12:3b (Fee Appendix C), and 12:19 (Fee category 1). But 8 are included by Rhodes among his other categories: 3:2c (Fee appendix C, Rhodes II-b [p. 274 n. 2]), 4:23b (Fee category 1, Rhodes *in scribendo* [p. 273]), 4:47 (Fee category 1, Rhodes IV [p. 280]), 5:2b (Fee Appendix C, Rhodes II-e [p. 274 n. 7]), 6:40c (Fee category 3, Rhodes II-a [p. 274 n. 1]), 7:41 c2 (Fee category 2, Rhodes IV [p. 280]), 7:44a (Fee Appendix C, Rhodes p. 279), and 8:54a (Fee category 6, Rhodes II-e [p. 274], but see chapter 7, n. 382).

On the other hand, Rhodes cites 11 corrections in his list III that Fee does not have in his Appendix C or six categories. At 7 places Fee seems to overlook the correction: 5:43b, 7:22, 7:42, 8:14b, 10:29, 11:13, and 14:17a. However, the remaining 4 are discussed by Fee; these are 8:42b, 9:15b, 10:37a, and 13:20a. Fee interprets 8:42b as a correction *in scribendo* (*Papyrus Bodmer II*, 92), as I believe to be correct (see chapter 7, n. 150). Fee cites 10:37a (*Papyrus Bodmer II*, 93), but perhaps considers the original ουν to be nonsensical, as I do. On the other hand, it appears that 9:15b and 13:20a are meaningful variations, and Fee cites them both (*Papyrus Bodmer II*, 92 and 95); so it is probably just by oversight that they do not appear in his Appendix C or six categories.

Following his list III of readings, Rhodes mentions hesitantly some other possible corrections. I include the first three (7:28a, 7:37b, 12:44), where εκραζεν is altered to εκραξεν. From the next four I include: 7:44a (as does Fee in his Appendix C), but I interpret it as probably an *in scribendo* correction; and also 8:50, which Fee seems to overlook. But at

the remaining two places, 2:19 and 12:7, I do not think that there has been a correction (see chapter 7, n. 59), although the latter is included by Fee in his Appendix C.

I note further that Rhodes includes 11:1b in both his II-f and III.

Supplementary Note 23 (to chapter 7, n. 263). At John 10:7 Nestle-Aland[27] cites the support of ℵ* for 𝔓[66*] in omitting ουν, whereas Aland's *Synopsis* has 13* instead of ℵ*; the microfilm confirms that 13* omits ουν, and 13[c] has it, although Geerlings's collation misses this correction. And Swanson reports 𝔓[66*] ℵ* *f*[13] for the omission, although except for 13 the members of *f*[13] that he collated are all cited as having ουν. But the citation of ℵ* appears to be very problematical. In his eighth edition Tischendorf cites ℵ* for ειπεν ουν without παλιν or αυτοις, and seems to suppose that the sequence of readings has been:

ℵ* ειπεν ουν
ℵ[a] ειπεν ουν αυτοις παλιν
ℵ[ca] ειπεν ουν αυτοις
ℵ[cb] ειπεν ουν αυτοις παλιν

This sequence is based on the analysis in his edition (*Novum Testamentum Sinaiticum*, lvii, n. 3.4 *ad* p. liiii*, the first sentence of which is identical with the note in *Bibliorum codex Sinaiticus Petropolitanus*, vol. 1, Commentarius, p. xxxvi*), where he says:

> ειπεν ουν αυτοις παλιν: videtur A rescripsisse; primam vero manum nil nisi ειπεν ουν eo loco quo nunc est τοις παλιν exarasse puto. Post vero παλιν (a C[a]) punctis notatum est, puncta vero (a C[b]) rursus erasa.

And Milne and Skeat discuss precisely this place in the codex (*Scribes and Correctors of the Codex Sinaiticus*, 44, referring to N.T. 54[b]; a plate may be seen in their figure 14), calling this one of the "examples of the use of uncials and small letters in the same correction." Apparently they are here referring to the letters at the end of the line (OYNAY), which become increasingly smaller.

On the other hand, Swanson cites ℵ* as having ειπεν αυτοις παλιν (without ουν), and ℵ[c] as having ειπεν ουν αυτοις (without παλιν). Nestle-Aland reports ℵ* as omitting ουν, with no indication of when it was added, and then reports ℵ*,[c] as reading αυτοις παλιν, and ℵ[2] as reading αυτοις. Swanson and Nestle-Aland thus agree in supposing that ℵ* had ειπεν αυτοις παλιν, whereas Tischendorf thought that it had ειπεν ουν *tantum*. Von Soden does not include ℵ among the witnesses that he cites for the omission of ουν, and then cites ℵ* as omitting both αυτοις and παλιν, and ℵ[c] as having αυτοις παλιν. Tregelles also does not cite ℵ as omitting ουν, but cites ℵ* as omitting both παλιν and αυτοις.

But I confess to being puzzled as to what all these editions suppose the scribe of א to have written originally. The lines now read:

AYTOIC·EIΠENOYNAY
TOICΠAΛINOĪC̄AMH̄

As already noted, the five letters at the end of the first line here become smaller, and there are dots marking the deletion of ΠΑΛΙΝ, which seem to have been removed later (according to Tischendorf). Tischendorf's view seems to require that the scribe ended the first line after AYTOIC, which would be very unusually short. Moreover, as far as I can tell, the scribe originally wrote EIΠEN in the first line and, unless we imagine that the first half of the second line was left blank, TOICΠAΛINOĪC̄AMH̄ in the second. On the other hand, to suppose that the scribe originally omitted ουν would require that the first line end unusually soon (and that the second line begin nonsensically with τοιc). Although I am reluctant to infer much about erasures from the photographs, no sign of erasure is apparent at any place in the first or second line.

Rather, what we seem to have here is the compression of letters at the end of lines that we see throughout the codex (see Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 22–23; note that they assign this passage to scribe A [see 107]). If this is so, then א* should be cited for ειπεν ουν αυτοις παλιν.

Supplementary Note 24 (to chapter 9, n. 384). At Luke 16:19 the IGNTP adds the evidence from one Ethiopic manuscript, Oxoniensis Bodleianus aeth. c. 1 (Ullendorff 41), citing this and the Sahidic (imprecisely) as simply supporting 𝔓75's ονοματι νευηc. Now, aethpp and aethro do not have this addition, and the two Ethiopic manuscripts that I was able to examine on microfilm at the ABMC, Vaticanus aeth. 1 and Vaticanus aeth. 25, also do not have it. However, inspection of Oxon. Bodl. aeth. c. 2 was very interesting. What the manuscript (at f. 83r col. A) now has in vs. 19 is ዘስሙ፡ ነፍ፡, which corresponds to ονοματι νευη, and is parallel to ዘስሙ፡ አልዓዘር፡ (corresponding to ονοματι λαζαρoc) in vs. 20. But it is perfectly clear that this ነፍ፡ has been corrected from ኒነፍ፡; the erasure of the ኒ፡ has followed the original letter precisely. The original reading of the manuscript thus corresponded to ονοματι νινευη.

Enthused by this discovery I examined some further Ethiopic manuscripts containing Luke. The only other one in the Bodleian Library is Oxoniensis Bodleianus aeth. c. 1 (Ullendorff 40), which contains merely the usual text (as in ethpp) with no name for the rich man. But the rich collection of the Bibliothèque Nationale disclosed further readings of interest. The results were, where "—" indicates that no name is given to the rich man:

Paris aeth. 32:	–
Paris aeth. 33:	–
Paris aeth. 34:	–
Paris aeth. 35:	ናነዌ፡
Paris aeth. 36:	–
Paris aeth. 37:	ኘነዌ፡
Paris aeth. 40:	–
Paris aeth. Abbadie 2:	ነዌ፡
Paris aeth. Abbadie 47:	ነዌ፡
Paris aeth. Abbadie 82:	ናነዌ፡
Paris aeth. Abbadie 95:	–
Paris aeth. Abbadie 112:	ነዌ፡
Paris aeth. Abbadie 173:	–

I note that ናነዌ፡ ("nanawē") is the Ethiopic rendering of the name of the city of Nineveh; see Dillmann, *Lexicon linguae Aethiopicae,* 663. And it is, of course, possible that ነዌ፡ is the result of haplography from ናነዌ፡. It is evident, in any case, that the tradition found in $\mathfrak{P}^{75}$ and in the Sahidic extended farther south.

APPENDIX A

THE SINGULAR READINGS OF THE PAPYRI

In the following lists are presented all the singular readings of the six papyri here analyzed: $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$, and $\mathfrak{P}^{75}$.

The Singular Readings of $\mathfrak{P}^{45}$

Matthew

20:29 ηκολουθηcαν αυτω οχλοι πολλοι D 047 1424 *pc* it vg^{mss} sy^{h} bo^{mss} | αυτωι ηκολ]ουθηcαν οχλοι πολ[λοι $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Tr} | ηκολουθηcεν αυτω οχλοc πολυc ς **א**^{c} *rell* (-cαν Γ 482 1241 *pc*, αυτω *om.* **א***)

20:31a μειζον ς *rell* (μειζων N f^{13}, μηζων Θ) | [πολ]λω $\mathfrak{P}^{45}$ {Sub, HarmPar} | μειζονα 952 1579 1588 | μειζονωc 1424 | πολλω μαλλον **א** | πλεον U | περιccωc 1071

20:31b εκραυγαζον Θ Φ f^{13} | ἐκραυγαcαν $\mathfrak{P}^{45}$ {Sub} | εκραζον ς C N W Γ Δ Π^{2} f^{1} 2^{c} 28 33 1006 1241 1342 1506 *rell* | εκραξαν **א** B D L Z Π^{1} 085 0281 124 174 700 892 *pc* | *vs* 31 *om.* 2* 157 r^{1}

** 25:43a γυμνοc ς **א**^{c} *rell* | και γυμνοc $\mathfrak{P}^{45}$ {Add, HarmCont} Θ sy Tatian | γυμνοc—περιεβαλετε με *om.* **א*** 21 124 127* 1194 1424 1604

25:43b γυμνοc ς *rell* | γυμνοc ημ[ην] $\mathfrak{P}^{45}$ {Add, HarmCont} h r^{2} vg^{mss} sy sa bo | γυμνοc—περιεβαλετε με *om.* **א*** 21 124 127* 1194 1424 1604

25:44 η *quint.* ς *rell* | και $\mathfrak{P}^{45}$ {Sub, HarmCont}

26:1 ο ιηcουc παντας *ante* τουc ς *rell* (παντας *om.* E Γ Λ f^{13pt} 124* 157 544 565 2542 *al* vg^{ms}) | ο ῦ[ῆ̄ (= ιηcουc) παντας] *post* τουτους $\mathfrak{P}^{45}$ {Tr} | ο ιηcουc παντας *plane om.* sy^{s}

26:5 ινα μη ς *rell* | μ[η] $\mathfrak{P}^{45}$ {Om, HarmCont} h | μηποτε L 700

26:6a του δε ιηcου γενομενου ς *rell* | τωι δ[ε ῶ̄ (= ιηcου) γενομενωι] $\mathfrak{P}^{45}$ {Sub, HarmCont}

26:6b λεπρου ς *rell* | λεγομεν[ου λεπρου] $\mathfrak{P}^{45}$ {Add, HarmCont} | λεπρωcου D*

** 26:7 αλαβαστρον μυρου εχουcα ς A W Γ Δ f^{1} 1006 1241 1342 1506 *rell* | εχουcα αλαβαστρον μυρου **א** B D L Θ 0293 f^{13} 33 700 892 1295 *l*48 *l*844 *pc* latt arm aeth | [αλαβαc]τρον εχουcα μυρου $\mathfrak{P}^{45}$ {Tr} 157 *pc*

26:12 τουτο *post* μυρον ς *rell* | [τουτο] *post* εποι[ηcεν] $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Tr} | τουτο *ante* το *prim.* 253 1295 1402 2145 vg^{ms} | τουτο *om.* 243 a d r^{2}

26:21a αυτων ς *rell* | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om (Forward Leap)}

** 26:21b οτι ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om} $\mathfrak{P}^{37}$ Λ 241 245 566 1402 1555 2542 (*pc*)

** 26:23 ο δε ς *rell* | [ο δε ῶ̄ (= ιηcουc)] $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Add, HarmPar} f^{13} (a) sa

** 26:31 εν εμοι ς *rell* (εμμοι Θ) | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om (Forward Leap), HarmPar} 69 242 1093 | εν μοι L | επ εμοι 238

** 26:33 αυτω ς *rell* | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om} $\mathfrak{P}^{37}$ 517 700 954 1424 1675 (*pc*) b c ff^{2} vg^{mss} sy^{s} sa^{ms}

** 26:36 ο ιησους ς *rell* | *om.* 𝔓$^{45vid\ pr.\ sp.}$ {Om} 1295 vg^{mss} bo

Mark

5:21 εις το περαν ς *rell* (*om.* το 2427) | *om.* 𝔓^{45} {Om (Forward Leap)} c f ff^{2}

6:17 γυναικα *post* την ς *rell* (την γυναικα *in mg add.* B, την *om.* 485, την γυναικα *om.* 1038, γυνακα K*) | γυν[αικα] *post* αυτου 𝔓^{45vid} {Tr}

6:19 η δε ηρωδιας ς *rell* (ηρωδηας K) | η ηρωδιας δε 𝔓^{45} {Tr} | ο ηρωδης 1194 1207 aur d ff^{2} g^{2} r^{2} vg^{mss} | του (*vs* 18)—η δε—αυτω *om.* 33

6:21 τοις *prim.* ς *rell* | εν τοις 𝔓^{45} {Add}

** 6:24 ειπεν *sec.* ς *rell* | [ειπεν αιτ]ησαι 𝔓^{45} {Add, HarmCont} W sa | ειπεν αυτη 28

6:37 αυτοις *sec. ante* υμεις ς *rell* | αυτοις *sec. post* [φαγει]ν *prim.* 𝔓^{45} {Tr} | αυτοις *sec. post* υμεις 713

** 6:39a παντας ς *rell* | *om.* 𝔓^{45vid} {Om} 700 827 bo^{ms} | αυτους 33 *pc* | αυτους παντας 49 | πασιν Or^{pt}

** 6:39b τω ς *rell* | *om.* 𝔓^{45} {Om} 122

6:40 κατα εκατον και κατα πεντηκοντα ς *rell* (κατα *bis* ℵ B D 21 565 [*pc*], ανα *pro* κατα *bis* ς 𝔓^{84} A L Γ Δ Θ f^{1} f^{13} 892 1006 1506 *rell*, ανδρες *et* ανα W, ανα *et* κατα 2427, ανα *prim. sed* ανα *sec. om.* f^{13pt} 33 *pc*; εκατων 1071, πεντικοντα H U Ω 28 565 1071, πεντηκωντα 579) | *om.* 𝔓^{45} {Om (Forward Leap)}

6:41a πεντε ς *rell* | *om.* 𝔓^{45} {Om}

6:41b δυο *prim.* ς *rell* | *om.* 𝔓^{45} {Om}

6:48a φυλακην της νυκτος ς *rell* (φυλακη H) | [της νυκτος] φυλακην 𝔓$^{45vid\ pr.\ sp.}$ {Tr (Forward Leap)}

** 6:48b ηθελεν ς *rell* | [ηλ]θεν 𝔓^{45} {Sub, HarmCont} 565 788 | ηθελησεν D | και ηθελεν—αυτους *om.* G | θαλασσης—της *vs* 49 *om.* 983

6:49 επι της θαλασσης ς *rell* | *om.* 𝔓$^{45vid\ pr.\ sp.}$ {Om}

7:5 κοιναις χερσιν ℵ* B (B* κοναις) Θ f^{1} 33 205 579 700 1342 2427 2542 *pc* lat co arm | κοιναις χερσιν και ανιπτο[ις] 𝔓^{45} {Add (Confl?), HarmCont} | κοιναις χερσιν ανιπτοις f^{13} | ανιπτοις χερσιν ς ℵ^{c} A L Γ Δ 892 1006 1241 1506 *rell* it sy Bas | κοιναις ταις χερσιν D W 28 565

7:8 παραδοσιν ς *rell* (-δωσιν E H 13 28 579 1071 1424) | εντολην 𝔓^{45} {Sub, HarmCont} (c)

** 7:15 εξωθεν ς *rell* (εξοθεν 346) | εξω 𝔓^{45} {Sub} 245 517 827 1424 1675

** 7:25 το ς *rell* | *om.* 𝔓^{45} {Om} f^{13} 28 2542 sa

7:28 υποκατω ς *rell* | τα υποκατω 𝔓^{45} {Add, HarmCont} | αποκατω ℵ*

7:33a κατ ιδιαν ς *rell* | καθ ιδιαν 𝔓^{45} {Orth}

7:33b εβαλεν ς ℵ^{c} *rell* | ενεβαλεν 𝔓^{45} {Sub} c | ελαβεν ℵ* | επεβαλεν f^{13} | εβαλλε 157 *pc*

7:33c πτυσας *ante* ηψατο ς *rell* | πτυσας *ante* και *sec.* 𝔓^{45} {Tr} | πτυσας *ante* εβαλεν D a b c ff^{2} i q r^{1} | πτυσας *post* εβαλεν Θ 565 | πτυσας *ante* εις W f^{13} 28 sy^{s} | πτυσας *post* γλωσσης αυτου 124 *l*253 | επτυσεν *et* και εβαλεν 0131

7:35 ελυθη ο δεσμος ς *rell* (ελυθει M) | [ο δεσμος] ἐλυθη 𝔓$^{45vid\ pr.\ sp.}$ {Tr}

8:10 μαγεδα D^{2} (-γαιδα) 28 565 c k | [μαγε]δαν 𝔓^{45vid} {Proper Name, HarmPar} a aur d sy^{s} ("magedam" b i ff^{2} r^{1}) | μαγδαλα Θ f^{1} f^{13} 205 2542 *pc* sy^{pal} geo^{2} got Eus | μελεγαδα D* | δαλμανουθα ς ℵ A B (δαλμανουνθα) C L N Δ 0131 0274 33 157 579 700 892 1006 1071 1241

1342 1424 1506 2427 *rell* f l q r^{2} vg sy$^{p.h}$ sa bo (arm) aeth geo^{1} slav | δαλμουναι W | *om.* 118

8:12a ζητει cημειον ℵ B C D L Δ Θ^{c} (cημων Θ*) *f*^{1} 28 33 205 565 579 700 892 2427 2542 *pc* (*transpon.* 21 372 1241 *pc*) | cημειον επιζητει ς A N W Γ 0131 *f*^{13} 1006 1342 1506 *rell* Or (*transpon.* 22 872) | cημειον αιτει 𝔓^{45} {Sub, HarmPar}

** 8:12b λεγω υμιν ς *rell* | *om.* 𝔓^{45} {Om (Forward Leap)} W | λεγω B L 892 1342 *pc*

** 8:16 και ς *rell* | οι δε 𝔓^{45} {Sub, HarmPar} W 565

** 8:20 πληρωματα κλαcματων ς *rell* (πληρωματα 788) | [κλαcματων π]λη-ρωματα 𝔓$^{45vid\ pr.\ sp.}$ {Tr, HarmCont} 2542 bo | πληρωματων κλαcμα-των E* 71 692 | κλαcματων D lat sy^{s} sa^{ms} | κλαcματων πληρεις Δ Θ 565 700 | πληρωματα W 291 346 1241 k bo^{ms}

** 8:38a λογους ς *rell* | *om.* 𝔓$^{45vid\ pr.\ sp.}$ {Om (Forward Leap)} W k vg^{ms} sa

** 8:38b ταυτη ς *rell* | *om.* 𝔓^{45} {Om (Forward Leap)} W a i k n r^{2}

** 8:38c μετα ς *rell* | και 𝔓^{45} {Sub, HarmPar} W 2542 *l*751$^{1/2}$ sy^{s} arm Aug$^{1/4}$

** 9:2a κατ ιδιαν ς *rell* (ηδιαν 579) | καθ ιδιαν 𝔓^{45} {Orth} W | κατ ιδιαν *om.* 52 115 255 *l*18 *l*19 r^{2} sy$^{s.p}$ sa aeth

** 9:2b μετεμορφωθη ς *rell* (τατεμορφωθη D, μεταμορφουται 0131) | μετε-μορφωθη ο $\overline{\text{ιης}}$ (= ιηcους) 𝔓^{45} {Add} W *f*^{13}

9:3 επι της γης *ante* ου ς *rell* (οια—λευκαναι *om.* X a n sy^{s}) | επι της γης *post* δυναται 𝔓^{45} {Tr} | επι της γης *post* λευκαναι D b sy^{p}

** 9:5 ο πετρος *ante* ειπεν D Θ 565 700 892 *pc* a b n vg^{ms*} | [ει]πεν *ante* πετρος 𝔓^{45} {Tr, HarmPar} W | ο πετρος *vel* πετρος *ante* λεγει ς *rell* lat (ο *om.* Γ 253 1424) | ο πετρος *ante* ελεγεν *f*^{1} *f*^{13} 28 205 2542

** 9:6 λαληcη (*vel* -cει) ς A C^{3} D N Γ *f*^{13} 1006 1241 1506 *rell* (-cαι 1071) | λαλει 𝔓^{45} {Sub} W sa | ελαλει Θ d Or^{pt} | αποκριθη B C* L Δ Ψ *f*^{1} 28 33 (-θει) 205 565 579 700 892 1342 2427 *l*844 *pc* k | απεκριθη ℵ Or^{pt} | αποκριθηναι 2542

9:7 μου *post* υιος ς *rell* | μ[ου] *post* [ου]τος 𝔓^{45} {Tr (Forward Leap)}

** 9:8 ουκετι ς *rell* | *om.* 𝔓$^{45vid\ pr.\ sp.}$ {Om (Forward Leap), HarmPar} 59 225 267 565 k sy$^{s.p}$

** 9:19a αυτοις *vel* αυτω *sine* ο ιηcους ς *rell* lat (αυτοις *vel* αυτω *post* λεγει *vel* ειπεν N Σ 700 945 1071 1223 *pc* a b q r^{2} vg^{mss}; αυτοις *et* αυτω *om.* C* 1573 1574 *pc* k) | ο $\overline{\text{ιη}}$ (= ιηcους) *post* αυτοις 𝔓^{45} {Add, HarmPar} W Θ 28 (αυτω) 565 | ο ιηcους *post* αποκριθεις *f*^{13} 40 472 1515 aur c r^{1} sy$^{s.p.pal}$ (sa^{ms} *ante* δε)

** 9:19b λεγει ς *rell* aur l vg$^{ww.st}$ | ειπεν 𝔓^{45} {Sub, HarmPar} Θ 472 565 1071 1515 it vg^{cl} sy$^{s.p}$

** 9:25 τω ακαθαρτω ς *rell* (το 700) | *om.* 𝔓^{45} {Om} W *f*^{1} 205 *pc* sy^{s}

9:28a ειcελθοντος αυτου ℵ B C D L W Δ Θ Ψ *f*^{1} *f*^{13} 28 372 700 892 1071 1654 | ειcελθοντα αυτον ς A Γ 33 579 1006 1241 1506 *rell* (αυτον *om.* 273) | ειcελθοντι αυτωι 𝔓^{45} {Sub, HarmCont} | ελθοντα αυτον N Σ *pc* | ελθοντος αυτου 565

9:28b ειc οικον ς *rell* | *om.* 𝔓$^{45vid\ pr.\ sp.}$ {Om, HarmPar} | ειc τον οικον A M *al* | ειc την οικιαν 38 1573

9:28c προcηλθον αυτω οι μαθηται αυτου κατ ιδιαν και ηρωτηcαν αυτον λεγοντες W Θ *f*^{13} 28 565 700 (*pc*) (αυτου *om.* W; ηρωτηcαν 28 700^{c}, επηρωτηcαν W Θ (επι-) *f*^{13} 700*, επηρωτων 565) | προcηλθον οι μ[αθηται αυτου κατ ιδιαν αυτ]ωι και ηρωτηcαν αυτον λεγοντε[c] 𝔓^{45vid} {Tr} | οι μαθηται αυτου κατ ιδιαν επηρωτων (επερωτουν C*

579) αυτον ℵ B (καθ) C* L Δ Ψ (*om.* κατ ιδιαν) 33 579 892 1071 1241 1424 *pc* lat (*add.* λεγοντες b c f i r¹ vg^mss) | οι μαθηται αυτου κατ ιδιαν ηρωτων αυτον D (κατ ιαν) *f*¹ 1355 | οι μαθηται αυτου επηρωτων (επερωτουν C³) αυτον κατ ιδιαν ς A C³ N Γ *rell* aur | επηρωτων αυτω οι μαθηται αυτου κατ ιδιαν 121 c (*om.* αυτου)

11:27 παλιν εις ιεροσολυμα και εν τω ιερω περιπατουντος αυτου ερχονται ς *rell* (παλιν *om.* F Φ 544 1574, *post* εις *add.* τα 237, προσηλθον *pro* ερχονται Ψ) | *om.* 𝔓^45vid {Om (Forward Leap)}

** 11:29 επερωτησω ς *rell* (-τισω 28, επηρ- 1424) d q r² vg | [επερ]ωτω 𝔓^45 {Sub} W it vg^ms | ερωτησω 61 579 1342 | επερω 118

12:14 δωμεν η μη δωμεν ς 1346^c *rell* q sy^p | [δω]μεν ουν [η μη δω]μεν 𝔓^45 {Add} | *om.* D 346 1346* it vg^mss | δωμεν 225 517 1424 1675 g² r² vg sy^s got arm^mss

** 12:19 αυτου ς *rell* | *om.* 𝔓^45vid pr. sp. {Om} W 1542 2542 b

12:26 ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ ς ℵ A C L Θ Ψ *f*¹ *f*¹³ 33 892 1006 1342 1506 *rell* Epiph (ο *prim. om.* D W *f*^13pt 579 *l*18 [*pc*], ο *sec. om.* B D W 2427 Or^1/2, ισαακ ℵ^c, ισακ ℵ* D, ο *tert. om.* B D W 2427 Or^1/2, ιακωβ *et* ισαακ *transpon.* 1071, ο θεος *sec. et tert. om.* 1574, *post* ισαακ *add.* και ο θεος ισαακ 579) | [ο $\overline{\text{θc}}$ (= θεος) ισαα]κ και ο $\overline{\text{θ}}$[$\overline{\text{c}}$ (= θεος) ιακωβ] 𝔓^45vid pr. sp. {Om (Forward Leap)}

Luke

6:37 καταδικασθητε ς *rell* vg^ms | κ̣α̣[ταδικ]ασθης[εσθε] 𝔓^45 {Sub, Harm-Cont} f g¹ gat vg | δικασθητε 𝔓^75 B 280 | και μη *sec.*—καταδικασθητε *om.* Γ

** 6:48 δια το καλως οικοδομησθαι αυτην 𝔓^75vid (ω[κοδομησθα]ι *vel* ω[κοδο-μεισθα]ι) ℵ B L W Ξ 33 157 579 892 1241 1342 2542 *pc* sy^hmg sa bo^pt Cyr (-μεισθαι B³ 33 157^vid 892 1241, οκοδωμησθαι 579) | *om.* 𝔓^45vid pr. sp. {Om (Forward Leap)} 700* vg^ms* sy^s | τεθεμελιωτο γαρ επι την πετραν ς A C D Γ Δ Θ (τιν) Ψ *f*¹ *f*¹³ 700² 1006 1506^vid *rell* latt sy^p.h (bo^pt) arm aeth geo slav Ps-Cyp (εθεμ- F, -λιωτω 13; τη πετρα Γ)

9:30 συνελαλουν ς *rell* a c | συνλαλουντ[εσ] 𝔓^45 {Sub, HarmPar} *l*844 (συλλαλουντες) sy^s.c | συλλαλουν E* (Tischendorf: *scripturus erat* συλλαλουντες?) | ελαλουν 579 lat

** 9:31 εμελλεν ς B L P R Γ Δ *rell* (ημ- 𝔓^75 ℵ A C N W Θ Ψ 0211 1071 1229 1443 1604 2613) | εμελλον 𝔓^45 {Sub, HarmCont} 2 (-λων) 579 2542 | μελλει D

9:32 διαγρηγορησαντες ς *rell* (διαγρηγορησαντειαγρηγορησαντες N*^vid) | διεγρηγορη[σαν]τες 𝔓^45 {Sub}

** 9:33 τον ιησουν ς *rell* | $\overline{\text{ιη}}$ (=ιησουν) 𝔓^45 {Om} 544 *l*859 | τω ιησου (*sine* προς) D sa^ms bo

** 9:36a και εν ς *rell* | και εγενετο εν 𝔓^45 {Add, HarmGen} 1241 1630 2487 (*pc*) | εν 660

9:36b αυτοι ς *rell* | *om.* 𝔓^45 {Om (Forward Leap)}

9:37 δια της ημερας D it sy^s sa^ms | τη εξης ημερα 𝔓^75 ℵ B L S W *f*¹ *f*¹³ 477 543 892 1071 1355 2542 q (sy^c.p) | της ημερας 𝔓^45 {Om} | εν τη εξης ημερα ς A C K R Γ Δ 0115 *rell* aur c r² vg (sy^c.p) | τη εξης 579

** 9:48a υμιν ς *rell* | [υ]μ̣ω̣ν 𝔓^45vid (?) {Sub, HarmCont} 83 161 201 348 479 480 1355 2322 2399 *l*211 *l*761 | ημιν 579 1247

** 9:48b μεγας ς *rell* | ο μεγας 𝔓^45 {Add, HarmCont} 1093 *l*150 *l*950 (*pc*) co

9:49 αυτον ς *rell* | *om.* 𝔓^45 {Om (Forward Leap)}

9:50 ου γαρ εστιν καθ υμων ος γαρ ουκ εστιν καθ υμων υπερ υμων εστιν L Ξ Ψ 33 476 892 1194 1342 (*pc*) *l*10 *l*12 *l*70 *l*150 sy^{h**} bo | ου γαρ εστιν καθ υμων ουδε υπερ υ̣[μ]ων 𝔓^{45} {Sub} | ου γαρ εστιν καθ ημων ος γαρ ουκ εστιν καθ ημων υπερ ημων εστιν 7 60 267 349 (υμων *pro* ημων *prim.* 349) 1630 1654 | ος γαρ ουκ εστιν καθ υμων υπερ υμων εστιν ℵ^{cb} B C D K M W Π 565 700 1071 1241 1424 *al* latt sy$^{s.c.p.h}$ sa arm aeth | ος γαρ ουκ εστιν καθ ημων υπερ ημων εστιν ς ℵ^{ca} Γ *f*^{1} *f*^{13} 28 157 579 (μεθ *pro* καθ) 1006 1506 *pm* | ος γαρ ουκ εστιν καθ υμων υπερ ημων εστιν ℵ* A X (*om.* ουκ) Δ 213 (*om.* ουκ) 1047 (*pc*) | ος γαρ (*add.* αν Θ) ουκ εστιν καθ ημων υπερ υμων εστιν Θ 2542 *pc* | ος γαρ ουκ εστι καθ υμων μεθ ημων υπερ ημων εστιν 69 | ος γαρ ουκ εστιν καθ υμων υπερ υμων εστιν *vel* ος γαρ ουκ εστιν καθ υμων υπερ ημων εστιν 𝔓^{75} (υμων υπ[ερ]μ$\overline{\omega}$)

9:52 αυτου ς 𝔓^{75} ℵ B C D F H K L M U W* X Γ Δ Θ Ξ Π 69* 700 1010^{c} *rell vel* εαυτου A E G S V W$^{c\ (man\ 2)}$ Y Λ Ω 69^{c} *pm* (αυτω 1071*) | *om.* 𝔓^{45} {Om (Forward Leap)}

9:53a αυτου ην ς *rell* | ην αυτου 𝔓^{45} {Tr} | ην 827 g^{1} vg^{mss}

9:53b πορευομενον ς *rell* a c | πορευομενου 𝔓^{45} {Sub, HarmCont} lat ("euntis") Ambr ("euntis") [Beza *cj*] ("euntes" r^{2} vg^{mss}) | πορευομενος *l*1127

9:57 υπαγεις D 157 (*pc*) | υπαγης 𝔓^{45} {Sub} | απερχη ς *rell* | απερχει G H 047 0211 28 *al* | ερχει *l*1074

9:58 και *prim.* ς *rell* vg$^{ww.st}$ | *om.* 𝔓^{45} {Om} c e vg^{cl} sy sa bo^{mss} geo

** 10:8 και εις ην αν 𝔓^{75} ℵ B C D R W Γ Δ Θ Ξ Ψ 047 0211 *f*^{13} 33 565 579 700 892 1071 *rell* | εις ην δ̣ α̣ν 𝔓^{45vid} {Sub, HarmCont} 2542 | και εις ην δ αν ς A K L X Λ Π *f*^{1} 21 157 472 1194 1241 *al* | και εις αν U 1574 | εις ην αν 1242 vg^{ms}

10:11a τον κολληθεντα ς *rell* (κοληθ- 28, κωλλυθ- 69) | *om.* 𝔓^{45} {Om, HarmPar}

** 10:11b υμων ς W$^{c\ (man\ 2)}$ *rell* | *om.* 𝔓^{45} {Om} W* 892 vg^{ms*}

10:11c υμιν ς *rell* | *om.* 𝔓^{45} {Om} sy$^{s.c}$ | ημιν e

** 10:13 ει ς *rell* | *om.* 𝔓^{45} {Om (Forward Leap)} W 1 788 2643

** 10:15 εως *sec.* ς *rell* | και εως 𝔓^{45} {Add} 1574 (*pc*) vg^{ms} | η εως C D* *f*^{1} *pc* it

10:16 ο αθετων υμας ς *rell* a (*om.* ο 1079 2643) | ο υμας αθετ̣ων 𝔓^{45} {Tr, HarmCont} lat sy^{h} arm geo Eus Const Ps-Ignatius

** 10:19 οφεων και σκορπιων ς *rell* (σκοπιων Θ, σκορπιον 579) | των οφεων και σκορ̣πι̣ω̣ν 𝔓^{45} {Add} 157 | των οφεων και των σκορπιων D

** 10:21 και της γης ς *rell* | *om.* 𝔓^{45} {Om} 27* Mcion$^{T.E}$

10:27 εξ ολης της καρδιας σου και εν ολη τη ψυχη σου και εν ολη τη ισχυι σου 𝔓^{75} ℵ B L Ξ 070 (εξ ολης της ισχυος σου) 579 (ισκυει) 1071 1241 2542 *l*844 (*pc*) (της *prim. om.* 𝔓^{75} B Ξ 070 *l*844, και *prim. om.* 𝔓^{75} B, και εν ολη τη ισχυι σου *om.* 1241 bo^{ms}) | *om.* 𝔓^{45vid} {Om (Forward Leap)} Did | εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της ισχυος σου ς A C K W X Γ Δ Θ Λ Π Ψ *f*^{13} 28 33 472 565 700 892 1006 1009 1342 1506 *pm* lat sy$^{(c)}$ (τη *pro* της *prim.* K, της *prim. om.* 472 1009, και εξ ολης της ισχυος σου *om.* U Ω* 5 435 440 472 1009) | εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη ισχυι σου D *f*^{1} (τη *prim. et sec. et tert. om.*) 157 (και εν ολη τη ψυχη σου *om.*) 205 (τη *prim. et sec. et tert. om.*) *l*2211 (τη *prim. om.*) (*pc*) it

10:30 ιεριχω (*vel* ιερειχω $\mathfrak{P}^{75}$ B* L Ξ 070 1241 1424 *l*70) ς B³ *rell* | ιερωι $\mathfrak{P}^{45}$ {Nons} | ιεροχω 983 | ειεριχω ℵ | ιεριχων 179 | ιριχω 489 | εριχω 1220 | ιερυχω 2643 *l*1074

** 10:31 δε ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om} D 954 a q r¹ bo^{ms}

10:34a επιχεων ς *rell* (επιχεω E*, επιχεον Γ) | επιχεας $\mathfrak{P}^{45}$ {Sub, HarmCont}

** 10:34b επι ς *rell* | εις $\mathfrak{P}^{45}$ {Nons} 265

10:35 αυριον ς *rell* | επαυριον $\mathfrak{P}^{45}$ {Sub, HarmCont}

10:37 ποιει ς *rell* | και [π]οιει $\mathfrak{P}^{45}$ {Add} Chr

10:38 αυτος εισηλθεν ς *rell* | εισηλθεν αυτος $\mathfrak{P}^{45}$ {Tr (Forward Leap)} | αυτος ηλθεν E 477 | αυτος εισελθων 21 | εισελθειν D sa^{mss} | αυτος ο ιησους εισηλθεν 265

10:40a μου *post* αδελφη ς *rell* | [μ]ου *post* $\overline{\text{κε}}$ (= κυριε) $\mathfrak{P}^{45}$ {Tr}

10:40b συναντιλαβηται ς *rell* (συναντη- Θ, -λαβοιται 565^{s}) | ϲυνλαβηται $\mathfrak{P}^{45}$ {Sub} | αντιλαβητε (= -ται) D

10:41 ειπεν αυτη ο κυριος $\mathfrak{P}^{3}$ $\mathfrak{P}^{75}$ ℵ B* (*vel* B³) L 157 579 (ειπεν δε *et om.* αποκριθεις) 892 (*pc*) lat sy^{hmg} sa bo^{mss} | ο $\overline{\text{κς}}$ (= κυριος) [ει]πεν αυτηι $\mathfrak{P}^{45}$ {Tr} | ειπεν αυτη ο ιησους ς A B³ (*sed rursus* ο κυριος, *vel* B*) C* P W Γ Δ Ψ *f*¹ 1342 1506 *rell* it^{pt} vg^{ms} sy$^{s.p.h}$ bo Bas | ο ιησους ειπεν αυτη C³ D K U Θ Π 047 *f*¹³ 472 565^{s} 1006 1241 1579 *pm* it^{pt} | ειπεν αυτη 544 990 sy^{c} | ο ιησους ειπεν *l*524 | αυτος δε ειπεν *pro* αποκριθεις—κυριος 1093

10:42 αγαθην ς *rell* | καλην $\mathfrak{P}^{45}$ {Sub} Cyr

11:7a δουναι ς *rell* | δωναι $\mathfrak{P}^{45}$ {Sub} | *om.* 2766

11:7b σοι *post* δουναι ς *rell* | σοι *post* δυναμαι $\mathfrak{P}^{45}$ {Tr (Forward Leap)}

** 11:8 εγερθεις ς *rell* | ϙϛτας $\mathfrak{P}^{45}$ {Sub, HarmCont} 579 2643 Bas | εξεγερθεις 954 1675

11:11a δε ς *rell* | γαρ $\mathfrak{P}^{45}$ {Sub, HarmCont} vg^{mss} sy^{p} Mcion^{E} | *om.* 1365 bo^{ms}

** 11:11b ο υιος ς $\mathfrak{P}^{75c}$ A B C D W Θ Ψ *f*¹³ 33 892$^{c\ (man\ 2)}$ (892* ?) *rell* it^{pt} ("filius") | $\overline{\text{υς}}$ (= υιος) $\mathfrak{P}^{45}$ {Om} $\mathfrak{P}^{75*}$ M *l*12 Or | υιος αυτου *f*¹ $^{(et\ 1582*)}$ 205 | ο υιος αυτου 124 131 472 1424 1582^{c} *al* it^{pt} ("filius eius") sy sa^{mss} bo arm aeth | *om.* ℵ L 157 1241 1342 (*pc*) aur c r² vg

11:12 ωον ς *rell* | αρτον $\mathfrak{P}^{45}$ {Sub, HarmPar} | *vs* 12 *om.* 157 *l*31 *l*70, οφιν *vs* 11—μη *vs* 12 *om.* 544

** 11:13 ο εξ ουρανου ς A B C D W Δ Θ *f*¹ *f*¹³ *rell* lat sy^{h} | ο ουρανιος $\mathfrak{P}^{45}$ {Sub, HarmGen} 579 1424 *pc* *l*185 l vg^{s} aeth slav (Ps-Ath) Macarius/Symeon Epiph (επουρανιος) Severian Cyr | εξ ουρανου $\mathfrak{P}^{75}$ ℵ L (ουουνου) X Ψ 33 157 892 1071 2542 *pc* sa bo geo | ο εν τοις ουρανοις *l*292$^{1/2}$ Marcellus | *plane om.* i

11:14 ο κωφος ς *rell* (ο *om. sed aliter* D, κοφος Θ 13) | *om.* $\mathfrak{P}^{45}$ {Om}

11:15 ειπον ς *rell* (ειπαν B, ειπων E* Θ Π* 1071) | ελαληcαν οχυροι λεγοντες $\mathfrak{P}^{45}$ {Sub} | ελεγον οτι 157

** 11:18 εκβαλλειν με ς $\mathfrak{P}^{75c}$ *rell* lat (με εκβαλλειν vg^{cl}) | εκβαλλει $\mathfrak{P}^{45}$ {Sub, HarmCont} W 348 827 903 1542* (*pc*) | εκβαλειν με $\mathfrak{P}^{75*}$ N X 477 1424 2542 vg^{mss} | εκβαλειν F* 0211 | εκβαλλειν F^{c} 69 544 1338 1355 *l*184 *l*1056 *l*1127 c vg^{mss} | εκβαλλω 213 267 1675 2372 it^{pt} | εκβαλλειν—βεελζεβουλ *vs* 19 *om.* 205 565 *pc*

11:19a τα δαιμονια ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om} a² ff² i l r¹ Ath

** 11:19b κριται υμων αυτοι εcονται ς R Γ Δ 205 209 565 1006 1424 1506 *rell* | αυτοι κριται υμων εcονται A C K L M U W Θ Π Ψ 0211 *f*¹ *f*¹³ 33 157 892 1241 1342 2542 *pm* aur r² vg | αυτοι υμων κριται εcονται

𝔓75 B D 579 (υμιν) 700 *pc* a2 c (“vobis”) | αυτοι κριται εσονται υμων ℵ *pc* it vgmss | αυτοι εσονται υμων κριται 𝔓45 {Tr (Forward Leap)} 1194 slav | κριται αυτοι υμων εσονται 83 201 479 480 *pc* | κριται εσονται υμων αυτοι 485 | εσονται υμων αυτοι κριται 280 | κριται υμων εσονται αυτοι 485 | υμων αυτοι εσονται κριται 903 | αυτοι υμων εσονται κριται N 477 1604 *l*950 | κριται υμων εσονται 267 1573

11:20 ει ς *rell* (οι 13) | εν 𝔓45 {Nons}

11:21 καθωπλισμενος (*vel* καθο- H N R S Γ Λ Ψ Ω 2 13 28 157 565 579 700 1071 1241 1424, -πλησμενος E H Θ 579 1071 1424) ς *rell* | καθοπλισαμενος 𝔓45 {Sub}

** 11:22a επελθων ς *rell* (επελθω F) | επανελθων 𝔓45 {Sub, HarmCont} 2542 | ελθων 𝔓75 H* *f*13pt (983 1689) 7 267 945 1077 1241 1654 vgms | απελθων 477 485 1365 1573 *l*70 | *om.* 579

** 11:22b διαδιδωσιν ς *rell* (-οσιν 565) | διδωσι 𝔓45 {Sub (Forward Leap)} 71 1216 1220 1279 1458 | διαδωσει *f*1 22 *pc*

11:23 μετ εμου *sec.* ς *rell* | *om.* 𝔓45 {Om}

11:29 σημειον *tert.* ς *rell* | *om.* 𝔓45 {Om}

** 11:30 και ς *rell* | *om.* 𝔓45 {Om (Forward Leap), HarmPar} Ψ 16 131 (*pc*) c vgmss sa

** 11:31 αυτους ς *rell* | αυτην 𝔓45 {Sub, HarmPar} 𝔓75 245 1424 (*pc*) d vgms

11:32 εν ς *rell* | *om.* 𝔓45 {Om} | *vs om.* D

11:36 μερος ς *rell* (*vs om.* D itpt syc) | μελος 𝔓45 {Sub}

** 11:38 εβαπτισθη ς *rell* | εβαπτισατο 𝔓45 {Sub} 700 e sa

11:42a τοις ς *rell* | *om.* 𝔓45 {Om}

11:42b οτι ς *rell* | *om.* 𝔓45 {Om} | οτε 𝔓75

** 11:42c πηγανον ς *rell* (πιγανον Θ) | ανηθον 𝔓45 {Sub, HarmPar} 157 (*pc*) e vgms | ανηθον και το πηγανον *f*13 (πυγανον 69) 1573 (*pc*) | κυμινον 2542 *l*1056 (κημινον)

11:43 ταις αγοραις ς *rell* | [τηι αγορ]α 𝔓45vid {Sub, HarmGen} latt

11:44 εστε ως ς *rell* lat | ως εστε 𝔓45 {Tr} | εστε D it sys.c

11:53 κακειθεν εξελθοντος αυτου 𝔓75 (εξελθοντες) ℵ B C L 33 579 1241 *pc* co | κακειθεν [εξελθοντος] 𝔓45vid pr. sp. {Om} | λεγοντος δε αυτου ταυτα προς αυτους ς A W Γ Δ Θ Ψ *f*1 *f*13 892 1006 1342 1506 *rell* latt sy (boms) arm aeth (λεγοντι 28, λεγοντες 1630, του ιησους *pro* αυτου 0211, του ιησου *pro* αυτου 1071 *l*48 *l*292 *l*1056, αυτω *pro* αυτου *et* εαυτους *pro* αυτους 28, παντα *post* ταυτα *add.* 13) | λεγοντος δε ταυτα προς αυτους Dc (D* λεγοντες) 118 131 1216 1573 *pc* | *plane om.* 69 788

12:1a επισυναχθεισων ς *rell* (*aliter* D, -θησων K U Θ Λ Ω 2 28 33 565 579 1071, -θησον Γ) | συναχθεισων 𝔓45 {Sub} | επισυναχθησοντων 1215c 2643

** 12:1b οχλου ς *rell* | λαου 𝔓45 {Sub} 579 *pc* | οχλων *sed aliter* D

** 12:2 και κρυπτον ο ου γνωσθησεται ς *rell* (γνωθ- 1424) | *om.* 𝔓45 {Om (Forward Leap)} 713 1338 2322 *l*70 *l*859

12:3 ειπατε ς *rell* | εαν ειπητε 𝔓45 {Add} | αει ειπατε 69 | ειπητε *l*524 | *om.* 27*

** 12:4 φοβηθητε ς 𝔓75c *rell* (-θειτε 13 1424) | πτοηθητε 𝔓45 {Sub, HarmPar} 700 | φωβεισθαι 179 | φοβεισθε 1203 Ath Or | φοβηθη *l*1761 | φοβητε 𝔓75*

12:5 φοβηθητε *tert.* ς *rell* | φοβηθηναι 𝔓45 {Sub} sys.c Or | φοβηθητι 1355

12:7a της κεφαλης υμων παcαι ς *rell* | υμων της κεφαλης παcαι 𝔓45 {Tr (Forward Leap)} | υμων παcαι της κεφαλης D | της κεφαλης παcαι υμων 1241 | της κεφαλης υμων 565* *l*524 *l*1074 sa^{mss} Did | της κεφαλης ημων παcαι *l*547

** 12:7b ηριθμηνται ς *rell* (ηριθμηται 1242^{c}, αριθμηνται 489, ηρυθ- 69) Cl^{pt} | ηριθμημεναι 𝔓45 {Sub, HarmPar} 1242* Cl^{pt} | ηριθμηcθαι *l*1074 | ηριθμημεναι ειcιν D Θ 40 124 259 579 1071 1604 *pc*

** 12:8a δε ς *rell* | *om.* 𝔓45 {Om} 267* 1654 (*pc*) a b ff^{2} i l sy$^{pal\ b}$ sa bo^{pt} aeth

** 12:8b εν αυτω ς *rell* | αυτον 𝔓45 {Sub} 1604 2643 *l*524 *l*950 a b c e f l r^{1} vg^{cl} | αυτω H 66* 157 1352 1424 *l*1663 | εαυτον *f*$^{13pt\ (et\ 543*)}$ | *om.* 543^{c}

** 12:9 ο δε αρνηcαμενος με ενωπιον των ανθρωπων απαρνηθηcεται ενωπιον των αγγελων του θεου ς *rell* (οc *pro* ο H; απαρνη- 6 69, αρνουμενοc 1071 1093; εμε 280, με *om.* 131 716 *pc*; εμπροcθεν *pro* ενωπιον *prim.* A D (ενπ-) K Q Θ Π 047 070 *f*^{13pt} 892 (-cθε) 932 1093 *al*; -νηcεται א* 1675, αρνηθ- D G 115 476 1047, απαρνηθ- E, απαρνηcθ- Θ, απαρνηcωμαι καγω αυτον X 213 b, αρνηcεται αυτον 4; εμπροcθεν *pro* ενωπιον *sec.* D (ενπ-) Y 716 *pc*, απο 1093, *om.* 070; των αγγελων *om.* א* Mcion$^{T.(E)}$, *add.* αγιων *ante* αγγελων 251 716 *pc*, των αγελων U) | *om.* 𝔓45 {Om (Forward Leap)} 2 245 2322 *l*211 *l*292* *l*1642 (*pc*) e vg^{ms*} sy$^{s.p\ ms}$ bo^{ms} aeth^{ms}

12:11 τας cυναγωγας και τας αρχας ς *rell* (ταιc *pro* τας *prim.* Λ, τας *prim. om. et* και ειc *pro* και 2542, και *om.* 6 r^{1}, τας cυναγωγας και *om.* 1443* *l*32 *l*859, επι τας cυναγωγας *om.* i) | [τ]ᾳ̣c αρχας και τας cυναγωγας 𝔓45 {Tr (Forward Leap)} *l*1663

12:24a τουc κορακας ς *rell* | τα πετεινα του ουρανου κα[ι] τουc κορακας 𝔓45 {Add [Confl?], HarmPar} | τα πετεινα του ουρανου D e (του ουρανου *om.* f) l r^{1} vg^{ms} Cyr

** 12:24b αποθηκη ς *rell* | αποθηκαι 𝔓45 {(Orth?,) Sub, HarmPar} 700^{c2} (αποθηκα 700*, αποθηκε 700^{c1})

12:27 παση ς *rell* | *om.* 𝔓45 {Om}

** 12:28a εν αγρω τον χορτον οντα cημερον 𝔓75 א B L 892 | τον χορτον cημερον εν αγρω οντα A M W Θ Ψ 070 *f*^{13} 33 (1006 1342 1506) *pm* lat | εν αγρωι cημερον τον χορτον οντα 𝔓45 {Tr} 157 700 geo^{pt} | εν αγρω τον χορτον cημερον οντα 1241 | τον χορτον εν αγρω οντα cημερον Λ | τον χορτον εν τω αγρω cημερον οντα ς Γ Δ 565 *pm* | τον χορτον cημερον εν τω αγρω οντα K Π 0211 *f*^{1} 1194 1542 *al* | εν τω αγρω τον χορτον cημερον οντα 2542 | τον χορτον του αγρου cημερον οντα D G^{s} H X 28 1010 1424 *al* e (vg^{mss}) | εν αγρω τον οντα cημερον 579

12:28b ποcω ς *rell* | ποcω ουν 𝔓45 {Add} sy^{c} | ου πολλω 1555 | πολλω 579 903 1203* 2542 2643

** 12:33 εγγιζει ς *rell* | ενγιζει 𝔓45 {Orth} א W | εγγιcει 579 | κλεπται *et* εγγιζουcι 716

12:36a και κρουcαντοc ευθεωc ς *rell* (κρουcαντεc 118*, *post* κρουcαντοc *add.* αυτου A 251 343 716 1229 1241) | ε̣ὐθεωc κ[αι κρουcαντοc] 𝔓45 {Tr (Forward Leap)}

12:36b αυτω ς *rell* | *om.* 𝔓45vid pr. sp. {Om} | αυτον Γ 28 157 669* 713 903 1220 1424 1675 2643 *l*211 | αυτων 131 346 | εαυτω *l*524

12:47 μη ετοιμαcαc η ποιηcαc 𝔓75 א B Ψ 070 16 33 477 579 892 1241 1579 (*pc*) (aur vg) | μη ετοιμαcαc μηδε ποιηcαc ς A R X Γ Δ Θ (ητοιμαcαc) Λ Π *f*^{1} 28 1006 1342 1506 *pm* f (aur vg) Cyr^{pt} | ποιηcαc

$\mathfrak{P}^{45}$ {Om} | μη ποιησας D 69 2766 (*pc*) vg^{ms} Mcion^{A} Ir^{lat} Or Cyr^{pt} | μη ποιησας μηδε ετοιμασας 827 1093 1675* | μη ετοιμασας L W f^{13} 330 it sy$^{s.c.p}$ arm

12:48 πολυ πολυ ζητηθησεται ς **א**^{a} *rell* (πολλοι πολυ 179, ζητεισεται 579, ζητιθ- E Γ, *aliter* D) | πολυ ζητηθησεται πολυ $\mathfrak{P}^{45}$ {Tr (Forward Leap)} | πολυ *sec. post* αυτου 1241 | πολυ ζητηθησεται **א*** 047 21 2487 *l*70 *l*211 | πολυ πολυ και ζητηθησεται 1675 | πολυ *sec.*—πολυ *tert. om.* 28 1365

** 12:51 εν τη γη ς *rell* | επι της γης $\mathfrak{P}^{45}$ {Sub, HarmPar} *pc* | επι την γην 157 1093 1424 | τη γη 7 267 291 1574 1654 | εν γη 1012

12:52a εσονται ς **א**^{a} *rell* (εσοται Θ*, εσονται—διαμ. *om.* **א***) | εσται $\mathfrak{P}^{45}$ {Sub}

12:52b γαρ ς **א**^{a} *rell* (εσονται—διαμ. *om.* **א***) | *om.* $\mathfrak{P}^{45}$ {Om} vg^{ms*} Diatess$^{a.p}$ Aug PetChr | δε d ("autem") | νυν c ("nunc")

12:52c πεντε εν οικω ενι ς *rell* (πετε Λ*, τινι *pro* ενι 480* 1242^{c}) | εν ενι οικω πεντε D c (e) | εν οικωι ενι πεντε $\mathfrak{P}^{45}$ {Tr} d | πεντε εν ενι οικω $\mathfrak{P}^{75}$ **א**^{a} (εσονται—διαμ. *om.* **א***) B L 579 (*om.* εν) 713 892 1071 1241 2643 *l*48 *l*292 ff^{2} sy$^{s.c}$ slav Cyr

** 12:53 πατηρ επι υιω *et* υιος επι πατρι ς $\mathfrak{P}^{75}$ **א** A B D K L M N U V W X Γ Δ Θ Λ Π Ψ Ω 070 28 33 565 579 700 892 1010 1241 1342 1424 2542 *pm* (πατηρ εφ υιω ς A D L Y Ξ 1 69 205 209 *al*, εφ υιω πατηρ K Π 253 259 482 1355 *pc*, εν πατρι Λ, αυτου διαμερισθησονται *add.* D it^{pt}) | $\overline{\text{υc}}$ (= υιος) επι $\overline{\text{πρι}}$ (= πατρι) *et* $\overline{\text{πρ}}$ (= πατηρ) επι $\overline{\text{υω}}$ (= υιω) $\mathfrak{P}^{45}$ {Tr (Forward Leap)} 157 (*pc*)

12:55 πνεοντα ς *rell* (πνεωντα 579) | πνεοντα ιδ[η]τε $\mathfrak{P}^{45}$ {Add, HarmCont} gat (b e f ff^{2} i l q vg^{ms} ιδητε *post* οταν) | πνευοντα $\mathfrak{P}^{75}$ | πλεοντα D 1194

12:58a επ αρχοντα ς *rell* (επι Θ 1047, εις 047, υπ 69 *l*1056, αρχοντος 1338) | επι τον αρχοντα $\mathfrak{P}^{45}$ {Add, HarmCont} | *om.* 1215 q sa

** 12:58b φυλακην ς *rell* | τ[η]ν φυλακην $\mathfrak{P}^{45}$ {Add, HarmCont} Ω 157 245 1006 2542 (*pc*)

** 13:8 αυτω ς *rell* | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om} 157 1093 r^{1} r^{2} sa^{ms}

13:10 εν μια των συναγωγων τοις καββαιν Ψ 070 f^{1} f^{13pt} 205 *pc* lat | εν μια των συναγωγων εν τοις καββαιν ς $\mathfrak{P}^{75}$ **א** A B C K L N W Γ Δ *rell* (συναγογων 28, καββασσιν Δ) | τοις καββαιν εν μια τ̣[ων συν]α[γ]ωγω̣ν $\mathfrak{P}^{45}$ {Tr (Forward Leap)} | εν μια των συναγωγων καββατω D aur i sa bo^{pt} | εν μια των ημερων εν τοις καββαιν H 579 | εν μια των ημερων και των συναγωγων τοις καββαιν f^{13pt}

13:12 ο ιησους ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om} b i

** 13:15a απεκριθη *et* και *prim.* ς *rell* (και ειπεν *om.* 1215*, απεριθη Λ*) vg | απ[ο]κριθεις *et om.* και *prim.* $\mathfrak{P}^{45}$ {Sub, HarmCont} 28 954 1424 1675 *l*32 *l*211 (*pc*) a aur c f ff^{2} i r^{1} r^{2} vg^{cl}

13:15b τον βουν αυτου ς *rell* (αυτου *post* ονον *pon.* 1573, αυτου *om.* 2643, βουν *et* ονον *transpon.* 69) | αυτου τον βουν $\mathfrak{P}^{45}$ {Tr}

13:22 και *tert.* ς *rell* | την $\mathfrak{P}^{45}$ {Sub} | *om.* 1200

13:24 εισελθειν δια της στενης θυρας $\mathfrak{P}^{75}$ **א** B D L Θ (-θην) f^{1} 205 892 990 1241 2542 (*pc*) it^{pt} bo Or (διελθειν 1, τη *pro* της Θ 124) | [δια] τ̣ης στενης θυρας εισελθ̣ε̣[ιν] $\mathfrak{P}^{45}$ {Tr} | εισελθειν δια της στενης πυλης ς A W Γ Δ Ψ 0303 f^{13} 579 (-θην) 1006 1342 1506 *rell* lat sa | εισελθειν δια της θυρας στενης πυλης 070 | δια της στενης πυλης εισελθειν 2096 *l*1127 |

** 13:30 εισιν *sec.* ς *rell* | *om.* 𝔓⁴⁵ {Om, HarmPar} 827 1338 e vg^ms sy^s.c | οι 2766 | εισιν οι 16 | και εισιν πρωτοι *om.* Θ

** 13:31 θελει σε ς *rell* | σε θελει 𝔓⁴⁵ {Tr} 𝔓⁷⁵ W aur* r² Epiph | θελη σε H V^c Θ *f*^13pt 28 565 579 1342 *al* | ζητει σε D N 1355 *pc* sy^s.c sa^ms geo^pt | μελλει σε E (μελει) 1443 2487 *l*31 *l*150 *pc* | σε μελλει *l*299

13:32a επιτελω ς A W Γ Δ Θ Ψ *f*¹ *f*¹³ 892 1006 1342 1506 *rell* | αποτελω 𝔓⁷⁵ ℵ B L 33 124 372 1241 1352 (*pc*) Cl | ποιουμαι 𝔓⁴⁵ {Sub} sy^p | αποτελουμαι D | τελω 5 998 1675 | επιτελων K *l*854 *l*1127

13:32b σημερον ς *rell* | και σημερον 𝔓⁴⁵ {Add, HarmCont}

** 14:1 σαββατω ς *rell* | εν σαββατωι 𝔓⁴⁵ {Add} Θ 157 2487 2542 *l*859 *l*1074 e | σαββατου N | σαββατων Ψ | τω σαββατω 903 | *om.* 047 geo^pt

14:5a υιος 𝔓⁷⁵ B E G H M N V W Γ Δ Λ Ω 047 0211 28 565 1010 1342 1424 *rell* (ο υιος A S U 700 1006) e f q sy^p.h sa geo | η υιος 𝔓⁴⁵ {Add, HarmCont} | ονος ς ℵ K L X Π Ψ *f*¹ *f*¹³ (ορος 69) 33 157 205 579 892 1071 1241 2542 *al* lat sy^(s).pal bo fay arm (aeth) slav | ονος υιος Θ | προβατον D | υιος η βους η ονος *pro* ονος η βους 477 sy^c | βους η υιος *pro* ονος η βους 544

14:5b ουκ ευθεως ς *rell* | ευθεως ου[κ] 𝔓⁴⁵ {Tr}

** 14:8a κατακλιθης ς *rell* (κατακληθης H M X *f*^13pt 21 28 892 *pc*, κατακληθεις Θ Λ 047 0211 16 472 579 1071 1424 *al*, κατακλιθεις E 1241 1342 *pc*, κακατακλ- 1071) | [κατα]κλεινου 𝔓⁴⁵ {Sub} 157 | μετακλιθης 1654

14:8b υπ αυτου ς ℵ^a *rell* lat | *om.* 𝔓^45vid pr. sp. {Om} a b c ff² i l q sy^s.c.p bo aeth slav | αυτου ℵ* L | υπο τινος *l*524 | ηξει *pro* η κεκλημενος υπ αυτου D

14:20 εγημα ς *rell* (εγημε H, εγμα Ω) | ηγα|μησα 𝔓^45vid {Sub, HarmCont} | ελαβον D

14:23a φραγμους ς *rell* | τους φραγμους 𝔓⁴⁵ {Add}

** 14:23b αναγκασον ς *rell* (ανακασον Δ*, αναγκας Θ*) | ποιησο[ν] 𝔓⁴⁵ {Sub} 157 (*pc*) sy^s.c arm | διαναγκασον 1242

14:23c μου ο οικος 𝔓⁷⁵ ℵ A B D K L N R X Θ Π Ψ 157 158 265 489 579 1079 1219 1241 1355 2542 (μοι ο οικος 1313 e) | ο οικος μου ς W Δ *f*¹ *f*¹³ 565 700 892 1006 1342 1424 1506 *rell* lat | ο οικος 𝔓⁴⁵ {Om}

** 14:29 αυτω ς *rell* (*aliter* D) | *om.* 𝔓⁴⁵ {Om} 892 2542 vg^ms | αυτον 16 69 472 1009 1038 2643 2757

14:31 ουχι ς *rell* | ου 𝔓⁴⁵ {Sub} | ουκ ευθεως D

John

** 4:52 αυτω ς *rell* | *om.* 𝔓⁴⁵ {Om} W^s a b

** 5:22 δεδωκεν ς 𝔓^75c *rell* (τεδωκεν 𝔓^75*) | εδ[ωκεν] 𝔓⁴⁵ {Sub, HarmCont} G *f*¹³

10:11a ο ποιμην ο καλος *prim.* ς *rell* | ο καλος ποι[μην] 𝔓⁴⁵ {Sub}

10:11b ο ποιμην ο καλος *sec.* ς *rell* | ο καλος ποιμην 𝔓⁴⁵ {Sub} aur j vg Did

** 10:12 τα προβατα ιδια ς 𝔓⁶⁶ *rell* | ιδια τα προβατα 𝔓⁴⁵ {Tr} Θ b | τα προβατα τα ιδια 𝔓⁷⁵ L

10:14 γεινωσκουσι με τα εμα 𝔓^45* 𝔓⁶⁶ 𝔓^75vid ℵ B D² (εμε *pro* με) L W *pc* latt (sy^s) Eus | γεινωσκει με τα εμα 𝔓^45c (man 1) {Sub} (τα εμα προβατα γινωσκει με Epiph) | γινωσιν εμε τα εμα D* | γινωσκομαι υπο των εμων ς A Θ (γινοc-) Ψ 0250 *f*¹ *f*¹³ 33 892^s 1006 1342 1506 *rell* δ^c sy^(s).p.h (-ωμαι K 13 28)

10:15 καθως ς *rell* | και καθως 𝔓⁴⁵ {Add}

10:16 α ς *rell* | απερ 𝔓45 {Add (περ)}

10:18a παλιν *post* εχω *sec.* ς *rell* | παλιν *ante* εξου[σιαν] *sec.* 𝔓45 {Tr, HarmCont} Or^{pt} Eus^{pt} | *om.* παλιν 64 80 225 e ff^{2} vg^{ms} Eus^{pt} Chr Hil^{pt}

10:18b εντολην *ante* ελαβον ς *rell* | [ε]ντολην *post* ελαβον 𝔓45 {Tr (Forward Leap), HarmCont}

10:22 χειμων 𝔓66 𝔓75 ℵ B D G L W X Θ Π Ψ 1 33 565 579 *l*2211 *pc* ff^{2} r^{1} co aeth | χειμων δε 𝔓45 {Add} (sy) | και χειμων ς A K Γ Δ (Π$^{2vid\ sed\ rursus\ deletum}$) *f*13 892^{s} 1006 1342 *rell* lat (sy) bo^{mss} got arm

10:24 ελεγον αυτω ς *rell* (-γαν D, -γοντες 1071) | ⸀αὐτ[ω ελεγον] 𝔓45vid {Tr}

10:25 απεκριθη ς *rell* (-κρηθη 579) | [κ]⸀αὶ ⸀ἀπε[κριθη] 𝔓45vid {Add}

** 10:31 εβασταcαν ουν παλιν ς 𝔓66 A K Γ Δ Ψ *f*1 *f*13 892^{s} 1006 1342 *rell* f sy^{h} sa^{ms} (et λιθους *ante* παλιν *transpon.* 127 1241 *al*) | εβασταcαν παλιν ℵ B L W 33 660 *l*2211 (*pc*) sy^{p} sa^{mss} ac ac^{2} | εβασταcαν ουν D *f*13pt (69 124 788) 28 330 *l*844 *pc* it vg^{cl} sa^{ms} bo | εβαcταc̣⸀ν 𝔓45 {Om (Forward Leap)} Θ aur ff^{2} vg$^{ww.st}$ pbo arm

10:32 απεκριθη ς *rell* | [και α]πεκριθη 𝔓45vid pr. sp. {Add} b

10:34–35 εν τω νομω *et* λυθηναι η γραφη ς 𝔓66c (𝔓66* εκ *pro* εν) *rell* (αυθηναι 579 1071) | [εν τη]ι γραφηι εν τωι νομωι *et* λυθηναι 𝔓45 {Tr} (η γραφη *om.* e Cyp)

10:35 προc ους ο λογος εγενετο του θεου D 892^{s} *pc* it (του θεου εγενετο ς *rell*) | *om.* 𝔓45 {Om (Forward Leap)} Cyp

10:36 υιος ς *rell* | ο $\overline{\text{υς}}$ (= υιος) 𝔓45 {Add, HarmGen} (𝔓75 ?)

10:38 γινωcκητε 𝔓66 𝔓75 B L W (γινωcκετε) Θ 1 33 205 565 597 *l*253 (γινωcκετε) *l*844 *al* r^{1vid} sy^{pal} co arm aeth geo Ath Thret^{vid} Hil | [γ]⸀ἐνωcκητε 𝔓45vid {Orth} | πιcτευcητε ς A Δ Ψ 0141 *f*13 *rell* aur f vg sy$^{p.h}$ slav | πιcτευητε ℵ 1010 (*pc*) | πιcτευετε 579 1241 *l*2211 | και γινωcκητε *om.* D 157 1424 it | ινα—γινωcκητε *om.* E* 1093

10:39 εζητουν 𝔓75vid B E G H M S^{vid} U Γ Θ Λ Ω 28 157 700 983 1093 1342 1506 *pm* vg^{ms} pbo bo^{ms} (arm) (geo) Or^{lem} | εζητουν δε 𝔓45 {Add} f (sy^{p}) sa^{mss} ac^{2} slav | εζητουν ουν ς 𝔓66 ℵ A K L W X Δ Π Ψ 0141 *f*1 *f*13 33 565 579 1071 *rell* lat sy^{h} sa^{mss} Aug | και εζητουν D (sy^{p}) aeth

11:1 βηθανιας ς *rell* (βι- U Ω) | βηθανιαμ 𝔓45 {Proper Name} b | απο βηθανιας *om.* 544 1188

11:2a μαρια ς *rell* co (μαριαμ 𝔓6vid B 33 sy^{h}) | αυτη η μαρ[ια] 𝔓45 {Add} (e) sy$^{s.p}$ sa ac^{2} bo | αυτη μαρια 2768 (*pc*) (e)

11:2b λαζαρος ς *rell* | ⸀λαζαρ 𝔓45 {Proper Name} | *om.* 983 1689

11:4 του θεου *sec.* ς *rell* | αυτου 𝔓45 {Sub} c ff^{2} l sy^{s} sa ac^{2} Ambr | του ανθρωπου 0250 | *om.* 𝔓66

11:7 τοις μαθηταις ς 𝔓6vid 𝔓66c 𝔓75 ℵ B L W$^{c\ (man\ 1\ in\ scribendo)}$ (τοις μαθηται) X Θ Ψ 0250 *f*1 33 *rell* a (sy$^{s.p}$) got | *om.* 𝔓45 {Om} e l* | τοις μαθηταις αυτου A D K W* Γ Δ Λ Π 0233 *f*13 28 157 472 1010 1071 1342 *l*844 (*al*) lat (*et* l$^{c\ (man\ 2)}$) sy$^{(s.p).h}$ co aeth | αυτοις 𝔓66* arm

11:9 περιπατη (*vel* -τει) εν τη ημερα ς *rell* (τη *om.* V 1093 1219) | [εν τηι] ⸀ημερα περιπατη 𝔓45 {Tr} | περιπατη εν τω φωτι X 213 | περιπατη την ημεραν 1355

** 11:22 αιτηση *vel* αιτηcει ς *rell* (ετιcει 579, αιτηcοι 69) | αιτ⸀ηcης 𝔓45 {Sub} 𝔓66 W *pc*

11:25a και η ζωη ς *rell* l$^{c\ (man\ 2)}$ | *om.* 𝔓45 {Om, HarmCont} l* sy$^{s.pal\ ms}$ Cyp

11:25b ζηcεται ς *rell* | [ζη]⸀cει 𝔓45 {Sub}

** 11:30 εν ς *rell* | επι 𝔓45 {Sub} 𝔓66 Θ *f*13 *pc* (επι του τοπου 69)

11:31 υπαγει εις το μνημειον ς *rell* (μνιμ- E, μνημα 317) | [εις το μνη]μειο[ν υ]παγει 𝔓45 {Tr (Forward Leap)}

** 11:32 ιδουσα ς *rell* (ηδ- 579) | [κα]ι ιδουσα 𝔓45vid {Add} 𝔓66 | ιδουσα δε W

11:44 περιεδεδετο ς Db (περιδεδετο D*) *rell* | εδ[ε]δετο 𝔓45 {Sub, Harm-Cont} a aur c d e r1 vg | περιδεδεμενος Θ (*et* τιν [*pro* την] οψιν)

11:45 ουν ς *rell* | *om.* 𝔓45 {Om} sypal b | δε ℵ vgmss sys.p.h.pal a.pal c sa

11:51 του ενιαυτου εκεινου ς *rell* d | *om.* 𝔓45 {Om} e l sys | του ενιαυτου 𝔓66 D

11:57 φαρισαιοι ς *rell* | πρεσ[βυτεροι] 𝔓45vid {Sub, HarmGen}

Acts

4:30 την χειρα σου εκτεινειν ℵc D E Ψ 33 88 181 242 322 323 462 1241 1739 1891 *al* | [ε]κτεινειν την χειρα σο[υ] 𝔓45 {Tr} | την χειρα σου εκτεινειν σε ς ℵ* P 104 322 614 1505 2818 *rell* | την χειρα σε εκτεινειν 𝔓74 A 1175 *pc* (d gig) | την χειρα εκτεινειν σε B (d gig)

4:31 του αγιου πνευματος 𝔓8 𝔓74 ℵ A B D Ψ 33 242 945 1175 1739 vgms | πνευματος αγιου ς E P *rell* | του $\overline{\text{πνς}}$ (= πνευματος) του αγ[ι]ου 𝔓45 {Sub, HarmCont} | του πνευματος αγιου 88

4:32 τι ς *rell* | τις 𝔓45 {Orth} | *om.* D 460* 2344 2495* (*pc*)

5:13 αλλ εμεγαλυνεν αυτους ο λαος ς *rell* (αυτοις 618, πας *ante* ο *add.* 257) | *om.* 𝔓45 {Om (Forward Leap)}

5:17 σαδδουκαιων ς *rell* (σαδο- 69*) | σανδου[καιων] 𝔓45 {Proper Name} mae

5:34 τους ανθρωπους *ante* ποιησαι 𝔓74 ℵ A B 5 452 614 (*pc*) p vg bo | τους ανθρωπους *post* [ποιησ]ᾳι 𝔓45 {Tr} | τους αποστολους (*pro* τους ανθρωπους) *ante* ποιησαι ς E Ψ 0140 33vid 1739 *rell* (gig h) sy sa mae | τους αποστολους *ante* εξω D syh | τους αποστολους *ante* βραχυ H 049 056 0142 3 104 385 440 642 1241 1838 *pc*

5:36 γαρ ς *rell* | *om.* 𝔓45 {Om}

5:38 εξ ανθρωπων η βουλη ς *rell* (βουουλη 104*) | η βουλη [εξ ανθρω-πων] 𝔓45 {Tr}

7:12 τους $\overline{\pi}$[$\overline{\text{ς}}$] (= πατερας) 𝔓45c (man 2) ς *rell* | του $\overline{\pi}$[$\overline{\text{ς}}$] (= πατερας *vel* πατρος) 𝔓45* {Orth}

7:34 νυν ς *rell* | *om.* 𝔓45 {Om} | νυνι C2

** 7:39 εις αιγυπτον *post* αυτων ς *rell* (αυτων *om., post* καρδιαις *pon.* D) | [εις] ᾳ[ι]γυπ̣τ̣ο̣ν *ante* ε̣ν 𝔓45 {Tr (Forward Leap)} 623

7:41 εκειναις ς *rell* (-ναι 1505) | *om.* 𝔓45vid pr. sp. {Om (Forward Leap)}

7:58a και οι ς *rell* (οι μαρτυρες *om.* 1898, και οι—ελιθοβολουν *vs* 59 *om.* 𝔓74 2147) | [οι] δε̣ 𝔓45 {Sub}

7:58b σαυλου ς *rell* (και οι—ελιθοβολουν *vs* 59 *om.* 𝔓74 2147) | σαουλ 𝔓45 {Proper Name}

** 7:60 τουτο ς *rell* (και—εκοιμηθη *om.* 614 2412) | τ̣α̣υτα 𝔓45 {Sub} 209 p vgmss

** 8:17a τας χειρας *post* επετιθουν (*vel* -θεσαν *vel* -θοσαν *vel* -θεισαν) ς *rell* | [τας χειρας] *ante* [και] 𝔓45vid {Tr} 547 2401

** 8:17b επ αυτους ς *rell* | αυτοις 𝔓45 {Sub} 257 1175 p

8:24 μηδεν ς *rell* (μι- 2344) | μηδ̣ε̣ εν 𝔓45 {Sub} | μη 307 1828* 1838 2818

** 8:36 ιδου υδωρ ς *rell* | *om.* 𝔓45 {Om} 1245

9:18 ανεβλεψεν τε και αναστας 𝔓74 A B Ψ 6 69 81 (ανεβλεν) 104 326 2818 *rell* latt (τε C* *latet*) | και ανεβλεψεν αγ[αστας δε] 𝔓45vid {Sub} | ανεβλεψεν δε και αναστας ℵ 2492 | ανεβλεψεν δε παραχρημα και

αναστας C^2 104 181 1898 | ανεβλεψεν τε παραχρημα και αναστας ς E L 33 88 323 614 945 1175 1241 1739 *pm* (h) p sy^h mae

9:19a ενισχυθη B C^* 242 322 323 424** 467 945 1108 1175 1611 1739 1891 (-υνθη) 2298 (*pc*) | ενισχυσθη $\mathfrak{P}^{45}$ {Sub} | ενισχυσεν ς $\mathfrak{P}^{74}$ ℵ A C^2 E L Ψ 33 *rell*

9:19b τινας ς *rell* | ικαναc $\mathfrak{P}^{45}$ {Sub, HarmCont} h ("plurimos") mae

** 9:21 οι ακουοντες ς *rell* (οι ακουσαντες 223) | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om (Forward Leap)} $\mathfrak{P}^{74}$ Ψ^* 049 642 (*pc*)

9:24 σαυλω ς 81^c *rell* sa^{ms} bo^{pt} | σαουλ $\mathfrak{P}^{45}$ {Proper Name} | παυλω H 81^* 257 1243 c h vg^{mss} sa^{ms} bo^{mss} | αυτω 1505 2495

9:38 λυδδα ℵ^c A | λυδδας $\mathfrak{P}^{53}$ $\mathfrak{P}^{74}$ ℵ* B* C 81 623* 915 1175 *pc* | λυνδα $\mathfrak{P}^{45}$ {Proper Name} mae | λυδδης ς B^3 E L *rell* | λυδης Ψ 223 1646 2492 | λυδδη 1245

9:39a ανηγαγον ς *rell* | ηγαγον $\mathfrak{P}^{45}$ {Sub} | απηγαγον 1646

9:39b εποιει ς *rell* (εποιη 2147) | εποιησεν $\mathfrak{P}^{45}$ {Sub, HarmCont}

9:39c μετ αυτων ς *rell* | αυταις μετ α[υ]τ̣ων $\mathfrak{P}^{45}$ {Add, HarmCont}

9:40a εξω παντας ς ℵ A B E L 81 *rell* | παντας εξω C 69 102 255 1837 l_{53} vg | παντας 1896 | [ ]ρος παντας $\mathfrak{P}^{45}$ (*an* πετρος?) {Sub}

9:40b τα γονατα προσηυξατο ς *rell* | [τα] γ̣ο̣ν̣α̣ προσηυ[ξατο] $\mathfrak{P}^{45}$ {Nons (Forward Leap)}

9:40c προσηυξατο και ς *rell* | προσηυ[ξατο και θεις τα γον]ατα προσηυξατο και $\mathfrak{P}^{45}$ {Nons (Backward Leap [Ditt])}

9:41 τους αγιους και τας χηρας ς *rell* (χειρας 049 69 1175 *pc*, χηρ 876) | τας χηρας και τους [αγιους] $\mathfrak{P}^{45}$ {Tr (Forward Leap)} | τους αποστολους και τας χηρας 915 | φωνησας—αυτην *om.* 209*

10:10 εγενετο *sec.* $\mathfrak{P}^{74vid}$ ℵ A B C 81 181 323 453 945 1175 1739 2818 *pc* Or | ηλθεν $\mathfrak{P}^{45}$ {Sub} mae bo^{mss} aeth | επεπεσεν ς E L Ψ 33 69 104 326 *rell* latt | επεσεν 460 919 *pc* Cl

10:11 και τεσσαρσιν αρχαις δεδεμενον σκευος τι ως οθονην μεγαλην καταβαινον και καθιεμενον Ψ 5 33 441 913 1108 (*post* μεγαλην *add.* και) 1827 (*om.* και καθιεμενον) 1890 2138 *pc* (d gig l p) (sy^h) arm (Apostolic Constitutions) | και̣ τεσσαρσιν αρχαις δεδ[εμενον σκευος τι καθιε]μενον $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om (Forward Leap)} (d) | και καταβαινον σκευος τι ως οθονην μεγαλην τεσσαρσιν αρχαις καθιεμενον $\mathfrak{P}^{74}$ ℵ A B C^2 (μεγαλην *om.*) E (τεταρσιν) 88 181 431 915 (μεγαλην *om.*) 1175 1874 1877 (*pc*) ar c dem e p^2 ph ro w vg Or (καταβαινοντα 88 181, καθιεμενην 88 181 915 1874 1877) | και καταβαινον σκευος τι ως οθονην μεγαλην τεσσαρσιν αρχαις δεδεμενον και καθιεμενον C^{*vid} (μεγαλην *de* C* *non liquet*) 81 307 322 323 429 453 629^c 630 876 945 (το καταβαινον) 1678 1739 1891 2344 (τεσσαρσην) 2818 (και καθιεμενον *om.*) l_{593} (δεδεμενην) l_{1178} *pc* (sy^p) | και καταβαινον επ αυτον σκευος τι ως οθονην μεγαλην τεσσαρσιν αρχαις δεδεμενον και καθιεμενον ς L P 049 056 0142 104 326 (επ αυτω *et* και τεσσαρσιν) 614 1409 *rell* slav Chr (σκευλος H, τεσαρσιν 2147, δεδεμενην 223 467 1505 2495, καθημενον 69 2495, καθημεμενον 104, καθιεμενην 223 467, και καθιεμενον *om.* 1838) | και τεσσαρσιν αρχαις δεδεμενον σκευος τι ως οθονην μεγαλην καταβαινον επ αυτον και καθιεμενον 623

10:13 πετρε ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om} gig Cl Ambr

** 10:20 και πορευου συν αυτοις ς *rell* (πορευθητι 1898) | συν αυτοις κα[ι πορευου] $\mathfrak{P}^{45}$ {Tr} 5 623

** 10:21 ιδου ς *rell* | *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ {Om} 1890

10:31 η προσευχη ς *rell* | η ευχη 𝔓45 {Sub} | η δεησις 1243 (-σης) 1896 | η δεησια 1829 | αι προσευχαι (*et* σου εισηκουσθησαν) 1890

10:32 ξενιζεται εν οικια σιμωνος βυρσεως ς *rell* (ξενιται H, ξενηζ- 1243 2344) | εν οικια σιμω[νος βυρσεως ξενιζεται] 𝔓45 {Tr (Forward Leap?)} | ξενιζεται εν οικια σιμωνος τινος βυρσεως 103 242 630 876 945 1739 1896 2298 *pc* arm | ξενιζεται παρα τινι σιμωνι βυρσει C 94 307 431 2818 *pc*

10:33a παντες ς *rell* | *om.* 𝔓45 {Om}

10:33b ενωπιον του θεου παρεσμεν ς 𝔓74 D2 *rell* e (gig) | παρε[σμεν ενωπιον του $\overline{\text{θυ}}$ (= θεου)] 𝔓45 {Tr} | ενωπιον του κυριου παρεσμεν 323 327 441 1890 | ενωπιον σου D* (*et* βουλομενοι *post* ακουσαι) 629 (*pc*) lat syp sa mae aeth armusc

10:38 διηλθεν ς *rell* | περι[ηλθ]ε[ν] 𝔓45 {Sub} sin Irlat

10:39a ημεις εσμεν μαρτυρες ς L 33 88 104 326 915 917 1890c *rell* | ημεις με[ν μαρτυρες] 𝔓45vid {Sub (Forward Leap)} | ημεις μαρτυρες 𝔓74 ℵ B C E Ψ 81 94 181 322 323 623* 630 1175 1739 1891 2818 *al* d e p* Irlat | υμεις μαρτυρες A D 1245 (υμεις εσμεν μαρτυρες) | ημεις μαρτυρες εσμεν 242 614 945 1108 1611 1890* 2412 vg

** 10:39b παντων ς *rell* | *om.* 𝔓45vid pr. sp. {Om} 383 915 2147 | αυτου D (syp)

11:3 οτι ς *rell* | *om.* 𝔓45 {Om}

11:5 καθιεμενην ς *rell* | καθεμενον 𝔓45 {Sub, HarmCont} | καθειμενην 614 945 1611 2138 | καθημενην 2412 | καθημενην 330 2147

11:8 μου ς *rell* | *om.* 𝔓45 {Om}

11:11 επεστησαν ς *rell* | [επεστ]ησαν μοι 𝔓45 {Add}

11:26 εν αντιοχεια τους μαθητας ς Dc *rell* (-χια ℵ E, *aliter* D*) | τους μαθητας εν αντι[οχ]εια 𝔓45 {Tr} | εις αντιοχειαν τους μαθητας A | τους μαθητας 1838

11:29a ωρισαν εκαστος ς *rell* (ωρη- 33 88 1837, ορη- 1243 1646, ορι- 2147, ωρισεν A 3 209*) | [εκαστ]ος ωρισαν 𝔓45 {Tr}

** 11:29b αυτων ς *rell* vgst (εκαστος αυτων *om.* vgww) | *om.* 𝔓45 {Om} 1837 vgcl

11:30 σαυλου ς *rell* | σα[ο]υλ 𝔓45 {Proper Name} | παυλου 614 1898 2138 vgms corr

12:14 του πετρου ς *rell* | *om.* 𝔓45vid pr. sp. {Om}

12:20 ομοθυμαδον δε ς *rell* (ομοθυμαδων 2344 2412 *pc*, δε *suprascriptum* H) | και ομοθυμα[δον] 𝔓45 {Sub, HarmCont} | ομοθυμαδον τε Ψ 201 209c 226c 480 664 808 1611 1890 2138 2423 *pc* | ομοθυμαδον H* 945* | οι δε ομοθυμαδον D 1828 (*om.* δε) syhmg mae | ονοθυμαδον—αυτον *om.* 1838

13:7 σαυλον ς *rell* | σαουλ 𝔓45 {Proper Name} | παυλον 614 1243 1611 2412 vgww mae | παυλω (*et* βαρναβα) 326 | σαυλω (*et* βαρναβα) 1837

13:10 ειπεν *ante* ω ς *rell* | ειπεν *post* δολου 𝔓45 {Tr}

13:13a αναχθεντες ς Bc *rell* (αχθεντες 1243) | [αν]αχθεντε 𝔓45 {Orth} | ανεχθεντες B*

13:13b δε *post* αναχθ. ς *rell* e | [και] *ante* αναχθ. 𝔓45vid {Sub} latt | *om.* 915 1838 d

13:14 αυτοι δε ς *rell* | ουτοι δε 𝔓45 {Sub} | παυλος δε και βαρναβας E e vgms (*om.* δε)

13:25a αξιος *post* ουκ ειμι *sec.* ς *rell* | αξιος *ante* ουκ ειμι *sec.* 𝔓45 {Tr} | ικανος (*pro* αξιος) *post* ουκ ειμι *sec.* Ψ 181 307 337 460 618 1270 2818

13:25b ειμι *sec.* ς *rell* | ειμι εγω 𝔓45 {Add, HarmCont}

13:27 παν cαββατον ς *rell* | cαββατον [παν] 𝔓⁴⁵ {Tr} | πασαν cαββατον 440 1838 | cαββατον 1505 2495

13:33 τω ψαλμω γεγραπται τω δευτερω 𝔓⁷⁴ ℵ A B C Ψ 33 81 181 307 326 453 610 630 945 1678 1739 1891 1896 (*om.* τω *prim.*) 2344 2818 *al* arm geo | τω δευτερω ψαλμω γεγραπται H 056 0142 103 142 383 424 440 876 913 1765 2147 (το) 2816 *l*1443 *pc* ph^{txt} | τω ψαλμω τω δευτερω γεγραπται ς E L P 88 104 214 (*om.* τω *prim.*) 614 1241 1409 2495 *rell* lat (*et* t^{pt}) slav Chr Beda$^{2/3}$ | τω πρωτω ψαλμω γεγραπται D d gig ph$^{v.l.}$ (Or) Hil Ps-Hier Beda^{mss} | τω ψαλμω γεγραπται 522 1175 Hil Hes Beda$^{1/3}$ | τοις ψα̣λ̣μ̣[οις γεγραπται] 𝔓⁴⁵ {Sub} t^{pt}

13:46a κρινετε ς *rell* | κρειντε 𝔓⁴⁵ {Nons} | κρεινατε D*

** 13:46b εαυτους ς *rell* | αυτους 𝔓⁴⁵ {Sub} 206* d

13:46c αιωνιου ς *rell* | αιωνιας 𝔓⁴⁵ {Sub} | ουρανιου 323

** 13:47 ειναι cε ς *rell* | ε̣ιναι 𝔓⁴⁵ {Om} 206 242 522 945 1739 1891

13:48 εχαιρον και ς *rell* (*vel* -ρων *vel* -ρε) | *om.* 𝔓⁴⁵ᵛⁱᵈ ᵖʳ. ˢᵖ. {Om (Forward Leap)}

** 13:49 του κυριου ς *rell* | *om.* 𝔓⁴⁵ {Om} 242 (*pc*) | του θεου 489 623 927 1270 1837

13:52 τε A B 33 61 94 103 104 181 206 307 326 327 431 453 623 876 945 1739 1837 1838 1891 1898 2818 *al* vg | γε 𝔓⁴⁵ {Sub} | δε ς 𝔓⁷⁴ ℵ C D E L Ψ 81 323 *rell* e gig sy^{h}

14:15a και ημεις ς *rell* (υμεις 1739) | *om.* 𝔓⁴⁵ {Om} | ημεις D 049 1175 1854 2492 gig^{c} h

14:15b απο *et* επιστρεφειν ς *rell* (υπο 2492, -φην 049 1243) | αποστηναι απο *et* [κ]αι επιστρεφειν 𝔓⁴⁵ {Add} co aeth | οπως απο *et* επιστρεψηται (= -τε) D it? Ir^{lat} | ινα απο *et* επιστρεφητε E it?

14:16 γενεαις ς *rell* | *om.* 𝔓⁴⁵ {Om (Forward Leap)}

** 14:19a επηλθον ς *rell* (-θαν ℵ A B 81, -θεν 1) | απηλθον 𝔓⁴⁵ {Sub} 337 460 1245 1319 1854 | ηλθον 1270

14:19b και ικονιου ιουδαιοι ς *rell* (*add.* και *ante* ιουδαιοι 307 431 1646* 2818, των ιουδαιων *pro* ιουδαιοι 618*, *aliter* D *pc*) | ιουδαιοι και ι̣[κονιου] 𝔓⁴⁵ {Tr}

14:19c λιθασαντες ς *rell* (λθα- 1243*) | λιc̣αντες 𝔓⁴⁵ {Nons} | λιθοβολησαντες A 94 307 431 2818

15:7 ζητησεως (*vel* cυζητησεως [cυνζ- C D E]) ς *rell* | ζητ̣[ησεως ουκ ολι]γ̣ης τωι παυλωι και̣ τωι βαρναβα [πρ]ος αυ[τους εταξαν αναβα]ι̣-νειν παυλον και βαρ̣ν̣α̣βαν κα[ι τ]ινας [αλλους εξ αυτων πρ]ο[ς το]υ̣ς̣ [απ]οστολους̣ κ̣α̣ι̣ [π]ρ̣[εcβυ]τ̣ερ[ου]c 𝔓⁴⁵ {Nons (Backward Leap [Ditt])}

15:20 και της πορνειας ς *rell* (-νιας ℵ E *al*) | *om.* 𝔓⁴⁵ {Om (Forward Leap)} aeth^{ro}

15:21a κατα πολιν ς *rell* | *om.* 𝔓⁴⁵ {Om (Forward Leap)}

15:21b εχει ς *rell* (εχειν 1022 1245) | εκει 𝔓⁴⁵ {Orth}

15:23a οι *sec.* ς *rell* | *om.* 𝔓⁴⁵ {Om (Forward Leap)}

15:23b cυριαν ς *rell* (cυρια C*) | την cυριαν 𝔓⁴⁵ {Add, HarmCont}

15:38 τουτον ς *rell* | *om.* 𝔓⁴⁵ {Om (Forward Leap)} gig vg^{cl} | αυτον 1311

15:41a διηρχετο ς *rell* | [διηρ]κετο 𝔓⁴⁵ {Orth} | διηρχοντο 1243 1828

15:41b την cυριαν και την κιλικιαν ς *rell* (την *sec.* B D Ψ 88 307 431 453 2818 *pc*, *om.* ς ℵ A C E H L P 049 81 1739 *rell*; κιλιαν E) | δια της cυριας και της κιλικιας 𝔓⁴⁵ {Sub, HarmCont}

16:1 ονοματι ς *rell* | *om.* 𝔓⁴⁵ {Om (Forward Leap)}

16:3 λαβων περιετεμεν ς *rell* (λαβων—τους *om.* L) | ελαβεν και περιτεμων $\mathfrak{P}^{45}$ {Sub} | ελαβεν και περιτεμεν 614 1505 1611 1799 1890 2412 *pc*

16:17 δουλοι ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om (Forward Leap)}

16:18a και *prim.* ς *rell* (*aliter* D) | *om.* $\mathfrak{P}^{45}$ {Om} gig vg^{ms}

16:18b αυτη τη ωρα ς *rell* (τη *om.* 2344) d | αυτης τη[ς ωρας] $\mathfrak{P}^{45}$ {Sub} | ευθεως *ante* εξηλθεν D $aeth^{ro}$

** 16:33a αυτος ς *rell* | και αυτος $\mathfrak{P}^{45}$ {Add, HarmCont} 440

16:33b οι αυτου παντες ς $\mathfrak{P}^{74}$ ℵ B C D E L *rell* (αι 330, απαντες ℵ B 614 1505 1799 1890 1891 2412 2495 *pc*, παντες *om.* 2401) | ο οικος αυτου ολος $\mathfrak{P}^{45}$ {Sub, HarmCont} vg^{cl} bo^{ms} | ο οικος αυτου απαντες 181 1898 | οι οικιοι (= οικειοι) αυτου παντες A | οι υιοι αυτου παντες 69 (*om.* οι) l_{53} | οι αυτου 1845 | οι μετ αυτου παντες Thphyl^{b} | οι συν αυτω παντες 1874 | παντες οι αυτου 2180

16:35 ραβδουχους ς *rell* | αβδουχους $\mathfrak{P}^{45}$ {Nons}

16:37 ανθρωπους ρωμαιους υπαρχοντας ς *rell* | υπαρχοντας ρωμαιους ανθρωπους $\mathfrak{P}^{45}$ {Tr (Forward Leap)}

16:38a τοις στρατηγοις οι ραβδουχοι τα ρηματα ταυτα ς *rell* (αυτοιςοι *pro* τοις D*, στρατιγοις 1243, *om.* τοις στρατηγοις 383, *om.* ταυτα 614) | [τα ρηματα] ταυτα *post* τοις στρ̣[τηγοις] $\mathfrak{P}^{45}$ {Tr} | οι ραβδουχοι *ante* τοις στρατηγοις E 206 337 429 460 618 1891 *pc*

16:38b οι ραβδουχοι ς *rell* | τοις ραβδουχοι $\mathfrak{P}^{45}$ {Nons}

17:10 απηεσαν ς *rell* (απιεσαν 0120 33 *pc*, εισηεσαν E) | *om.* $\mathfrak{P}^{45}$ {Om (Forward Leap)} (*et fortasse* π[αρεγενοντο] *pro* παραγενομενοι)

** 17:11 εχοι ταυτα ουτως ς D^{c} *rell* (ουτος 049 1243 2147) | ταυτα ουτως εχοι $\mathfrak{P}^{45}$ {Tr (Forward Leap)} 69 (ταυθ) 181 547 1175 (ταυθ) 1898 latt | ταυτα ουτως εχει 0120 | εχει ταυτα ουτως D* E 1 453 1505 1838 1890 2818 *al* d e | εχοιεν ταυτα ουτως 3 103 383 876 | ουτως εχοι ταυτα 945

** 17:12a εξ αυτων επιστευσαν ς *rell* (εξ *om.* D) d e gig | επιστε[υσαν εξ αυτων] $\mathfrak{P}^{45}$ {Tr (Forward Leap)} 919 945 1898 latt

17:12b των *sec.* ς *rell* (*aliter* D*) | και των $\mathfrak{P}^{45}$ {Add, HarmCont}

17:12c ουκ ολιγοι ς D^{c} *rell* (ολιγων 460 618 917 1245 1518* *pc*) | ουχ ολιγοι $\mathfrak{P}^{45}$ {Orth} | *aliter* D*

17:13 ηλθον ς *rell* | ηλθαν $\mathfrak{P}^{45}$ {Sub}

17:16 δε ς *rell* | *om.* $\mathfrak{P}^{45}$ {Om}

The Singular Readings of $\mathfrak{P}^{46}$

Romans

5:19 κατεσταθηςαν ς *rell* | [κατε]στηςαν $\mathfrak{P}^{46}$ {Sub} | κατεσταθημεν 51 69 l_{55} | καθεστηκαμεν 823 2815 | καθεστηκασιν 999 2412

6:6 ημας ς *rell* | *om.* $\mathfrak{P}^{46vid\ pr.\ sp.}$ {Om}

6:13 μηδε ς *rell* (μητε $\mathfrak{P}^{94vid}$, μη 2401) | και $\mathfrak{P}^{46}$ {Sub}

6:14 αμαρτια ς *rell* | αμαρτι $\mathfrak{P}^{46}$ {Nons}

8:17a κληρονομοι κληρονομοι μεν θεου συνκληρονομοι ς *rell* (συνκληρονομοι *pro* κληρονομοι *prim.* D*, D^{c} *corr.*; συνκλ- ℵ A B* D L P *pc*, συγκλ- B^{3} C K Ψ *pm*) | κληρονομοι $\overline{\text{θυ}}$ (= θεου) συνκληρονομοι $\mathfrak{P}^{46}$ {Om (Forward Leap)} | κληρονομοι F G

** 8:17b συνπασχομεν ℵ B* C D F G | συμπασχομεν ς B^{3} K L Ψ 0151 *rell* (συμμ- 1799) | πασχομεν $\mathfrak{P}^{46}$ {Sub} 104 945 2147 | συμπασχωμεν A (συν-) P 049 056 0142 33 69 216* 326 1739 1908 *pc*

8:17c και *sec.* ς *rell* | *om.* 𝔓[46] {Om} vg[ms] sa[ms]

8:23 αλλα και αυτοι ς **א** A B C K L P Ψ *rell* | αλλα και ημεις αυτοι D F G 38 325 *pc* lat | αλλα 𝔓[46] {Om} | αλλα και αυτοι ημεις 88 441 | αλλα και αυτοι οι 056 0142 424* 440 460 876 1890 2401** *pc* | αλλα και αυτοι ημεις οι 104 630

8:28 παντα ς *rell* | παν 𝔓[46] {Sub}

8:30a και *ante* ουc *sec.* ς *rell* | και *post* ου (*pro* ουc) 𝔓[46] {Tr, HarmCont} | δε *post* ουc 69 103 319 1890 Cl Aug

8:30b ουc *sec.* ς *rell* | ου 𝔓[46] {Orth}

8:32a παντων παρεδωκεν αυτον ς *rell* (δεδωκεν 876 1610; εαυτον L 101 255 635 999 1610 1852 2401 2412, εαυτων 049) | [παρε]δωκεν αυτον παντων 𝔓[46] {Tr (Forward Leap)} | παρεδωκεν αυτον 440 483 Tert Hil

8:32b τα παντα ημιν ς D[c] *rell* | ημειν τα παντα 𝔓[46] {Tr} Or[lat] Aug | παντα ημιν D* F G arm

8:34 χριστος ς *rell* | αμα δε $\overline{\text{χρc}}$ (= χριστος) 𝔓[46] {Add} ar d* o vg[ms] Ir[lat]

8:38 ουτε *quint.* ς *rell* | ου ουτε (*ante* ενεστωτα) 𝔓[46] {Nons (Ditt)}

** 9:1 μου ς *rell* | *om.* 𝔓[46] {Om} 1506

** 9:2 λυπη μοι ς *rell* | μ̣ο̣ι̣ [λ]υπη 𝔓[46] {Tr} 440

9:3a αδελφων μου των ς B[2] *rell* | αδ̣ελφων των 𝔓[46] {Om} Cyp | *plane om.* B*

** 9:3b cυγγενων ς *rell* | cυνγενων 𝔓[46] {Orth} F G 049 2464

9:4 η λατρεια ς *rell* | λατρεια 𝔓[46] {Om} | ων—επαγγελιαι *om.* A, και αι διαθηκαι—επαγγελιαι *om.* 102

9:5 το ς *rell* Hipp[noet 2] | ο 𝔓[46] {Sub, HarmCont} Hipp[noet 6] | τα C* | *om.* F G

9:6 οτι ς *rell* | *om.* 𝔓[46] {Om} it vg[mss] sy[p] Ambst

9:7a ουδ ς *rell* | ουθ 𝔓[46] {Sub}

9:7b αλλ ς *rell* | αλ 𝔓[46] {Orth}

** 9:11a εκλογην ς *rell* | εγλογη 𝔓[46] (εκλ- > εγλ-) {Orth} 2464

** 9:11b εκλογην ς *rell* | εγλογη 𝔓[46] (-γην > -γη) {Orth} D*

** 9:12 αλλ ς *rell* | αλ 𝔓[46] {Orth} 2464

** 9:16 θελοντος *et* τρεχοντος ς *rell* | τρεχοντος *et* θελοντος 𝔓[46] {Tr (Forward Leap)} 876 1610 | θελοντος *et* ελεουντος 1799

9:26a αν κληθηcονται F G (ar b d* g sy[p] Ambst) | εαν κληθηcονται 𝔓[46] {Sub} (ar b d* g sy[p] Ambst) | ερρεθη (*vel* -ηθη) αυτοις ς **א** A D K L P Ψ 33 1739 1881 *rell* d*** vg sy[h] co (αυτοιc *om.* B *pc* f vg[mss] Ir[lat vid])

9:26b υμεις ς *rell* | *om.* 𝔓[46] {Om} it vg[ms] sy[p] Ir[lat vid] Ambst

** 10:8 cου *tert.* ς *rell* | *om.* 𝔓[46vid pr. sp.] {Om} 0142

** 10:14a ου ς *rell* | ο 𝔓[46] {Sub} 6 | εις ον 321 | *om.* 0142*

10:14b ακουcονται **א*** D F G K P 0151 5 6 104 309 326 365 424 436 441 623 642 1505 1506 1611 1739 1838 1881 1906 1908 1912 1928 *al* | ακουcωνται 𝔓[46] {Sub, HarmCont} | ακουcουcιν ς L 049 056[c] 0142[c] *rell* (ακουcι 056* 0142*) | ακουcωcιν **א**[c] A B Ψ 1 3 33 69 81 88 322 323 327 436 460 483 614 999 1022* (?) 1241 1799 1924 2412 2464 *l*59 *al*

10:15 γεγραπται ς *rell* | γεγραπται οτι 𝔓[46] {Add, HarmCont}

10:16 ηcαιας γαρ λεγει ς *rell* | καθως γεγραπται εν τω ηcαια 𝔓[46] {Sub, HarmCont}

10:19 υμαc *prim.* ς *rell* | *om.* 𝔓[46] {Om} | αυτους **א**[c] C 1610 aeth

** 11:1 εγω ς *rell* | *om.* 𝔓[46vid pr. sp.] {Om} 440

11:5 εκλογην ς *rell* | εγλογην 𝔓[46] {Orth} | εκλογηc D*

11:6a χαριτι ς *rell* | χαριc 𝔓[46] {Sub, HarmCont}

** 11:6b ουκετι *prim.* ς *rell* | ουκ 𝔓46 {Om (Forward Leap)} 614 1881 2412 *pc* d vgww.st syp
** 11:7a ουκ ς D* *rell* | ο ουκ 𝔓46 {Add (Backward Leap [Ditt])} Db (sed ο rursus deletum) Ψ
** 11:7b εκλογη ς *rell* (η δε εκλογη επετυχεν *om.* 1739*) | εγλογη 𝔓46 {Orth} Ψ 2495
11:13 εθνων ς *rell* | των εθνων 𝔓46 {Add, HarmCont}
11:16 αγια *sec.* ς *rell* | *om.* 𝔓46 {Om (Forward Leap)}
11:18 αλλ ς Dc *rell* | αλ 𝔓46 {Orth} | αλλα ℵ B D*
** 11:21 φυσιν ς *rell* (κατα φυσιν *om.* 440) | φυσει 𝔓46 {Orth} 1243
11:22 μεν τους ς *rell* | τους μεν 𝔓46 {Tr} latt
** 11:24 οι ς D*.c *rell* | *om.* 𝔓46 {Om (Forward Leap)} 460 618 1424 1738 | οι εαν Db | εαν 330 1505 1611 2496 | ου *pro* ουτοι οι 2815
** 11:26 ασεβειας ς *rell* | ασεβεις 𝔓46 {Sub} 440 1874 2138
11:27 η παρ εμου ς *rell* | παρ εμου η 𝔓46 {Tr}
11:28 εκλογην ς *rell* | εγλογην 𝔓46 {Orth}
11:29 κλησις ς *rell* (χρησις 056 0142) | κτισις 𝔓46 {Sub, HarmCont} | εκλογη 81
11:36 εξ αυτου και δι αυτου ς *rell* | δι αυτου και εξ αυτου 𝔓46 {Tr (Forward Leap)}
12:1a υμας 𝔓46c (man 3) ς *rell* | *om.* 𝔓46* {Om} | ημας 1352
12:1b τω θεω ς *rell* | $\overline{\theta\omega}$ (= θεω) 𝔓46 {Om} | τω κυριω 1881
** 12:4 γαρ ς *rell* | *om.* 𝔓46 {Om (Forward Leap)} 1311
12:5 καθ εις ς *rell* | κατ ις 𝔓46 {Orth}
** 12:6 προφητειαν ς *rell* | προφητεια 𝔓46 {Orth} 330 1241 2400 vgms
12:7 ειτε *sec.* ς *rell* | ητοι 𝔓46 {Nons}
12:8 σπουδη ο ελεων εν ς *rell* (σποδη 876) | *om.* 𝔓46vid pr. sp. {Om (Forward Leap)}
12:14 ευλογειτε *sec.* ς *rell* | *om.* 𝔓46 {Om, HarmCont} (boms) Ambr
12:16a φρονουντες *prim.* 𝔓46c (man 2) ς *rell* | φρονουτες 𝔓46* {Orth} | φιλοστοργοι 999 2401** | φιλοφρονουντες 1270
12:16b συναπαγομενοι ς *rell* (-γαμενοι B*) | συναγομενοι 𝔓46 {Sub (Forward Leap)} | συναπτομενοι 0142
** 12:20 γαρ ς *rell* | δε 𝔓46 {Sub} 2344
13:2 ανθεστηκοτες ς *rell* | ανθεστηκοντες 𝔓46 {Orth}
13:4a το *sec.* ς *rell* | *om.* 𝔓46 {Om}
13:4b εκδικος ς *rell* | εγδικος 𝔓46 {Orth}
13:5 αναγκη υποτασσεσθαι ς ℵ A B Ψ 048 33 1739 1881 *rell* (υποτασεσθαι 330 618 1881 *pc*, υποταττεσθαι 1243) (vg) sy co (και αναγκη ["ideoque" *pro* "ideo"] d*** t vgms) | υποτασσεσθε D F G w Ambst | και υποτασσεσθε 𝔓46c {Sub} d* f g gue Spec Irlat | και υποτασεσθε 𝔓46*
13:10 η *sec.* ς *rell* | *om.* 𝔓46 {Om}
13:13 εν ς *rell* | *om.* 𝔓46 {Om, HarmCont}
13:14a ιησουν χριστον *post* τον κυριον ς ℵ A C D F G Ψ 0285vid 33 *rell* lat sy (χριστον *om.* 323 489 547 630 1739 1881 1890 *pc*) | $\overline{\iota\eta\nu}$ (= ιησουν) $\overline{\chi\rho\nu}$ (= χριστον) *ante* τον $\overline{\kappa\nu}$ (= κυριον) 𝔓46 {Tr} ar t | τον χριστον ιησουν B Cl Hier got
** 13:14b τον κυριον ς *rell* (κυριον *om.* B Cl Hier) | τον $\overline{\kappa\nu}$ (= κυριον) ημων 𝔓46 {Add, HarmGen} 629 ar t vgms got
14:3 εσθιοντα *sec.* ς *rell* | εσθοντα 𝔓46 {Sub}

14:4 στηκει ς *rell* | η στηκει $\mathfrak{P}^{46}$ {Add, HarmCont} Ambst

14:18 τω θεω και δοκιμος ς G² *rell* (χριστω *pro* θεω 1827 [*at* θεω *pro* χριστω *antea*], δοκιμοις B G*, δοκιμοις *post* ανθρωποις *pon.* 131 [*pc*]) | *om.* $\mathfrak{P}^{46vid\ pr.\ sp.}$ {Om (Forward Leap)}

14:21 κρεα ς *rell* | κρει[α] $\mathfrak{P}^{46}$ {Orth} | κρεας D^b Ψ 69 1611 1739

** 15:5 υμιν ς *rell* | ημειν $\mathfrak{P}^{46}$ {Sub} 1319 1611

15:7 διο ς *rell* | [δι] ου $\mathfrak{P}^{46vid}$ {Sub, HarmCont}

15:12a του ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}

15:12b ο ανιστεμενος ς *rell* | ονιστανομενος $\mathfrak{P}^{46}$ (ο α- > ο-) {Orth} | ο ανιστανομενος ℵ

15:12c αρχειν ς *rell* | αρχει $\mathfrak{P}^{46}$ {(Orth?), Sub}

15:13 παcης χαρας και ειρηνης ς *rell* (χαρας και *om.* 69, ελπιδος *vel* ευφροcυνης *pro* ειρηνης *pc*) | παcηcιη χαρας και ειρηνης $\mathfrak{P}^{46}$ {Nons} | εν παcη χαρα και ειρηνη B F G (εν *om.* F G)

15:15a ως ς *rell* | ουτως $\mathfrak{P}^{46}$ {Sub (Ditt?)}

15:15b αναμιμνηcκων *ante* υμας ς *rell* (αναμιμ- B 1912, υπαναμιμ- 440, επαναμιμ- ς *rell*) | αναμιμνηcκων *ante* απο μερους $\mathfrak{P}^{46}$ {Tr (Forward Leap)}

15:15c υμας ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)}

15:16a εις *prim.* ς *rell* | δια $\mathfrak{P}^{46}$ {Sub, HarmCont}

15:16b η ς *rell* | και η $\mathfrak{P}^{46}$ {Add}

15:17a εχω ουν την B C^{vid} D F G 5 69 81 330 365 623 1852 *pc* | ην εχω $\mathfrak{P}^{46}$ {Sub} | εχω ουν ς ℵ A L P Ψ 33 1739 1881 *rell* | εχω μεν ουν 88

** 15:17b ιηcου ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)} 323* *pc* Ambst

15:18 τι *post* τολμηcω ℵ A B C D F G P 5 69 81 103 365 436 623 629 630 1506 1739 1881 1913 *pc* lat Spec (τολμηcω ℵ*, τολμω ℵ^c B lat) | τι *ante* τολμηcω $\mathfrak{P}^{46}$ {Tr (Forward Leap)} | τι *ante* ων ς L Ψ 6 33 104 1175 1505 *rell* b arm aeth

15:19 και *prim.* ς *rell* | τε και $\mathfrak{P}^{46}$ {Add}

15:20 δε ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}

** 15:23 εχων *prim.* ς *rell* | εχειν $\mathfrak{P}^{46c}$ {Nons} 460 618 1738 | εχαι $\mathfrak{P}^{46*}$ | εχω 330 *pc*

15:24 ως αν ℵ A B C^{vid} D F G P 0142 5 69 81 110 314 326 330 436 441 623 876 1611 1739 1831 *al* | εως αν $\mathfrak{P}^{46}$ {Sub} | ως εαν ς L Ψ 049 0151 6 33 104 1175 *rell*

** 15:26 αγιων των εν ιερουcαλημ $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell* d** f vg | εν ιερουcαλημ αγιων D F G d* g Spec | αγιων εν ιερουcαλημ $\mathfrak{P}^{46*}$ {Om (Forward Leap) or Tr} 618 1149 1738 | αγιων ιερουcαλημ 2344

** 15:27 εν ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} 1149 1799 2423* (?) d* Ambst

15:29 οιδα δε ς *rell* | οιδα τ[ε] $\mathfrak{P}^{46}$ {Sub} | γεινωcκω γαρ F G d f g m vg^{mss} Or^{lat} Ambst

** 15:31a μου $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell* | *om.* $\mathfrak{P}^{46*}$ {Om} 0151

15:31b τοις αγιοις ς *rell* | δια των αγιων $\mathfrak{P}^{46}$ {Sub}

15:33 16:25–27 *post* 16:23 (*vel* 16:24) ς $\mathfrak{P}^{61}$ ℵ B C D 81 91 263 365 436 614 630 1319 1573 1739 1852 1911 (*post* 16:23 *et* αμην. τελοc.) 2464 *al* ar b d f o vg sy^p co aeth $Or^{lat\ mss}$ Ambst | 16:25–27 *post* 15:33 $\mathfrak{P}^{46}$ {Tr} | 16:25–27 *post* 14:23 L Ψ 0209^{vid} 6 424 1175 1241 1881 1912 *rell* gue^{vid} (mon^{vid}) vg^{mss} sy^h geo^2 slav $Or^{lat\ mss}$ Chr | 16:25–27 *post* 16:23 (*vel* 16:24) *et post* 14:23 A P 0150 0151 5 33 69 (*post* 16:24 69**) 104 459 2805 (*pc*) arm geo^1 | 16:25–27 *post* 14:23 *et post* 15:33 (*sed om.* 16:1–24) 1506 | 16:25–27 *om.* F G 629 g $Hier^{mss}$

16:2a αυτην ς *rell* | *om.* 𝔓$^{46vid\ pr.\ sp.}$ {Om}
** 16:2b αν ς *rell* | εαγ 𝔓^{46} {Sub} 0150 1852
16:2c προστατις (*vel* -της) πολλων εγενηθη και εμου αυτου A (*post* εμου *add.* τε) B C L P 0150 33^{vid} 69 *al* c f vg sy co Ambst | προστατις (*vel* -της) πολλων εγενηθη και αυτου εμου ς Ψ 049 056 0142 0151 1739 1881 *rell* (*post* αυτου *add.* και ℵ 330 919 1611) | και εμου και αλλων παραστατεις εγενετο F G g | και εμου και αλλων προστατις εγενετο D* d* | [και εμου] και αλλων πολλων εγεν[ετο προστατις] 𝔓^{46vid} {Confl} | και εμου και αλλων πολλων προστατις εγενετο D$^{b.c}$ (d***) | πολλων προστατις εγενετο και αυτου εμου 1149
** 16:7a ιουνιαν ς *rell* | ιουλιαν 𝔓^{46} {Proper Name} 6 606 1718 2685 ar b c gig x z vg^{s} bo aeth Ambst Hier
16:7b οι και προ εμου γεγοναν ℵ (οι ℵ^{c}, ℵ* *om.*) A B 0150 630 1739 1881 *pc* f vg sy | οc και προ εμου γεγονεν 𝔓^{46} {Sub} | οι και προ εμου γεγοναcιν ς C L P Ψ 33 *rell* (και *om.* 356, γεγοναcιν *om.* 356 2815) | τοις προ εμου D F G it vg^{mss} Ambst
16:8 κυριω ς *rell* | κω (*sic sine lineola*) 𝔓^{46} {Orth}
** 16:12 κοπιωcας ς *rell* | [κ]ρπιουcας 𝔓^{46} {Orth} 1738 | κοπιαcας C 1319
16:13 εκλεκτον ς *rell* | εγ[λεκτον] 𝔓^{46} {Orth}
16:14 ερμην πατροβαν ερμαν ℵ A B C D* F G P 5 69 623 1739 1838 *pc* d vg$^{ww.st}$ aeth | ερμαν πατροβαν ερμην ς D^{c} L Ψ 33 1175 *rell* vg^{cl} sy^{p} arm | ερμην ερμαν πατροβαν 𝔓^{46} {Tr (Forward Leap)} | ερμαν 1827
16:15a ιουλιαν νηρεα ς ℵ B C^{2} D Ψ 33 1739 1881 *rell* latt sy co (ιουνιαν C* F G Ambst, νηρεαν A F G 0142 321 1912 latt) | βηρεα και αουλιαν 𝔓^{46} (ιουλιαν > βηρεα *et* νηρεα > αουλιαν) {Proper Name}
16:15b ιουλιαν νηρεα ς ℵ B C^{2} D Ψ 33 1739 1881 *rell* latt sy co (ιουνιαν C* F G Ambst, νηρεαν A F G 0142 321 1912 latt) | βηρεα και αουλιαν 𝔓^{46} (*add.* και) {Add, HarmCont} vg^{mss}
** 16:15c παντας ς *rell* (απαντας 1852) | *om.* 𝔓^{46} {Om (Forward Leap)} 1108 1611
** 16:17a τα ς *rell* | *om.* 𝔓^{46} {Om} 1739
16:17b διδαχην ς *rell* | διδαχην ποιουντας 𝔓^{46} {Add, HarmCont}
16:17c λεγοντας η ποιουντας D F G (ar) d* (d***) m Spec | η λεγοντας η ποιουντας 𝔓^{46} {Add, HarmCont} Ps-Cyp | ποιουντας ς *rell* | *om.* 1149 1872
** 16:17d και *sec.* ς *rell* | *om.* 𝔓^{46} {Om} 917 1175 1836 1874 (*pc*) Spec
16:19 θελω δε ς *rell* | και θελω D* F G d f g m vg^{mss} Hier Spec | και θελω δε 𝔓^{46} {Confl} | θελω 103 1827
16:21 και *tert.* (*ante* cωcιπατροc) ς *rell* | *om.* 𝔓$^{46vid\ pr.\ sp.}$ {Om} vg^{ms}
16:22 τερτιος ς *rell* (τερεντιος 2817) | ο τερτιος 𝔓^{46} {Add, HarmCont}
(16:25–27 *vide* 15:33)
16:26 κατ ς *rell* | κατε 𝔓^{46} {Nons (Ditt)}

1Corinthians

1:8 εως τελους ς *rell* | αχρι τελους D F G | τελειους 𝔓^{46} {Sub, HarmCont, (Theol?)}
1:13 μη παυλος ς *rell* | η παυλος 𝔓^{46} {Sub, HarmCont} (sy^{p})
1:18 μεν ς *rell* | *om.* 𝔓^{46} {Om} b d* r bo^{mss} Ir^{lat} Cyp
** 1:21 θεου ς *rell* | κοcμου 𝔓^{46} {Sub, HarmCont} 623
1:24 χριστον *et* δυναμιν *et* cοφιαν ς *rell* | $\overline{\text{χρc}}$ (= χριστος) *et* δυναμις *et* cοφια 𝔓^{46} {Sub}

1:25 εστιν και το ασθενες του θεου ισχυροτερον των ανθρωπων (*vel similia verba*) ς *rell* (εστιν *ante* και ς ℵ A B C L P *rell* [εσται 6 424** 1739], *ante* των ανθρωπων *prim. pon.* D F G latt arm; ο ασθενες F G; ασθενες *om.* C*vid; των ανθρωπων *sec. sine* εστιν 𝔓11vid ℵ* A* B C 33 424** 440 1175 1739 *l*1575, εστιν *post* ανθρωπων *sec.* ς ℵc Ac L P *rell*, εστιν *ante* των ανθρωπων *sec.* D F G latt arm) | *om.* 𝔓46 {Om (Forward Leap)} | εστιν Ψ 257 1799

1:28 τα οντα καταργηση ς *rell* (-γησει P 102 462) | καταργηση τα οντα 𝔓46 {Tr (Forward Leap)}

2:1 λογου ς *rell* | λογῳ̄ (= λογων) 𝔓46 {Sub} vgms Hier

2:3 πολλω ς *rell* | εν πολλω 𝔓46 {Nons}

2:8a εγνωκεν ς *rell* | εγνωσεν F G | εγνω 𝔓46 {Sub} | εγνωσαν 35

2:8b δοξης ς *rell* | δοξης̣ α̣υτ̄ω̄ (= αυτων) 𝔓46 {Add, HarmCont}

2:9 ουκ ειδεν ς *rell* (οιδεν 216* 483 1518 2401) | ουχ ειδεν 𝔓46 {Orth}

2:14 πνευματικως ς *rell* (-κος 1022**) | π̄ν̄ς̄ (= πνευματος) 𝔓46 {Nons}

2:15 πνευματικος ς *rell* (*vs om.* ℵ* vgms*, *suppl.* ℵa) | π̄ν̄ς̄ (= πνευματος) 𝔓46 {Sub}

3:1 πνευματικοις ς *rell* | π̄ν̄ς̄ (= πνευματος) 𝔓46 {Nons}

3:7 αλλ ς *rell* (αλλα D* 81 1912, αλα Dabs1) | αλ 𝔓46 {Orth}

** 4:3 εις ς *rell* | *om.* 𝔓46 {Om (Forward Leap)} 177

** 4:15 γαρ *prim.* ς *rell* | *om.* 𝔓46 {Om} 1 (*pc*) g

4:21 πνευματι ς Db.c *rell* | π̄ν̄ς̄ (= πνευματος) 𝔓46 {Nons} | πνευμα D* d

5:1a ακουεται ς *rell* | ακουω 𝔓46 {Sub, HarmCont}

5:1b γυναικα ς *rell* | την γυναικα 𝔓46 {Add, HarmCont}

5:8 αλλ ς *rell* (αλλα 33) | αλ 𝔓46 {Orth}

5:12a ουχι ς *rell* | *om.* 𝔓46 {Om, HarmCont} syp bo

5:12b εσω ς *rell* | εσωθεν 𝔓46 {Sub} | εξω 0142

5:12c κρινετε ς ℵa *rell* | κρεινατε 𝔓46 {Sub} syp co | κρινειτε ℵ* 255

5:13a εξω ς *rell* | εξωθεν 𝔓46 {Sub} Orpt Chrpt

** 5:13b εξαρειτε ς Dc L *rell* sy(h) | εξαιρετε 𝔓46 {Sub} 6 1739 1881 *pc* | εξαρατε ℵ A B C D* F G P Ψ 33 81 104 365 1175 2464 *pc* vg

6:10 ουτε μεθυσοι ς B D L *rell* (F G *vacant*) lat sy arm Irlat Meth | ουδε μεθυσοι 𝔓46 {Sub} | ου μεθυσοι ℵ A C P Ψ 33 81 104 181 206 218 234 242 365 424** 1175 1611 1739 1799 1838 1881 1927 *al* Cl Spec

6:12 αλλ ου παντα συμφερει παντα μοι εξεστιν ς *rell* (συνφερει D* 1908*vid, μοι *om.* C*; F G *vacant*) | *om.* 𝔓46 {Om (Forward Leap)}

7:4 αλλ *prim.* ς D G K L P Ψ 1739 *rell* (αλλ ο *om.* F) | αλ 𝔓46 {Orth} | αλλα ℵ A B C 81 *pc*

** 7:10 χωρισθηναι ς ℵ B C K L P Ψ 33vid 1739 *rell* Cl Epiph | χωριζεσθαι A D F G 1505 1881 *pc* | χωριζεσθω 𝔓46 {Sub, HarmCont} 614 2401 2412 *pc*

7:12 συνευδοκει ς *rell* (ccυν- 2412) | συνευδοκια 𝔓46 {Sub}

7:17 μεμερικεν ℵ* B 81 630 1739 1845 (*pc*) | εμερισεν 𝔓46* ς ℵc A C D F G K L P Ψ 33 *rell* | εμερικεν 𝔓46c (man 1) {Confl}

7:22 ο *sec.* ς *rell* | *om.* 𝔓46 {Om}

7:30 και *tert.* ς *rell* | *om.* 𝔓46 {Om}

7:36 η ς *rell* | ην 𝔓46 {Sub}

** 7:38 την παρθενον εαυτου B D | την παρθενον αυτου 𝔓46 {Sub} 629 Cl | την εαυτου παρθενον 𝔓15vid (τη[ν ε]α̣υ[του π]αρθενον) ℵ A P 33 69 81 104 181 365 441 460 1175 1739 1881 2464* *pc* syp.h** | *plane om.* ς K L

Ψ *rell* (ωστε—καλως ποιει *om.* F G 0278 216* 218 326 630 642 [*pc*] f g, *vs om.* 3 102)

7:40 μακαριωτερα ς *rell* | μακαρια 𝔓46 {Sub, HarmGen} Cl

8:1 η *prim.* ς *rell* | η δε 𝔓46 {Add, HarmCont} ar c vgmss (syp)

8:2 τι ς *rell* | *om.* 𝔓46 {Om (Forward Leap)} Tert Orlat Hil Ambst

8:3 τον θεον ς *rell* | *om.* 𝔓46 {Om} Cl

8:5 εισιν θεοι πολλοι ς *rell* | πολλοι εισιν θεοι 𝔓46 {Tr} | εισιν πολλοι θεοι 378

8:6 ο πατηρ ς *rell* | και ο $\overline{\pi\rho}$ (= πατηρ) 𝔓46 {Add} vgmss | και πατηρ 056 0142 Bas

** 8:7 ασθενης ουσα ς *rell* | ασθενουσα 𝔓46 {Sub} 629* Cl | ασθενησασασα 1881

8:9a δε ς *rell* | *om.* 𝔓46 {Om (Forward Leap)}

8:9b η 𝔓46c (man 2) ς *rell* | *om.* 𝔓46* {Om}

8:9c υμων ς *rell* | *om.* 𝔓46 {Om} vgsteph 1546 | ημων P 321 328 431 441 2815

8:10 ουχι ς *rell* | ουχ 𝔓46 {Sub}

8:12 ασθενουσαν ς *rell* | *om.* 𝔓46 {Om (Forward Leap)} | αμαρτανουσαν *l*1021

9:7 της ποιμνης ς Dc *rell* lat bo | αυτης D* F G 3 255 323 f g sa mfms vid aeth Chr Epiph Augpt | *om.* 𝔓46 {Om (Forward Leap)} *l*60 MarcionA | αυτου 1831 | "graegis ipsius" d

9:8a κατα ανθρωπον ς *rell* | κατ ανθρωπον 𝔓46 {Orth}

** 9:8b ταυτα *prim.* ς *rell* | *om.* 𝔓46 {Om} 1831 f vgms

9:9 εν γαρ τω μωυσεως νομω γεγραπται ς ℵ A B C K L P Ψ 1739 *rell* vg arm aeth Or1/3 (μωυ- ℵ B C K L P *al*, μωσεως ς A Ψ 1739 *al*, μωυσεος 2401 2412, νομω μω. 223 241 255 *pc*) | εν γαρ τω νομω γεγραπται 𝔓46 {Om, HarmCont} b Or1/3 (*om.* γαρ) Ambst | γεγραπται γαρ D* (γαρ *om.* Db,c) F G d f g Or1/3

9:10a ελπιδι *prim.* ς *rell* | ελπιζει 𝔓46 {Orth}

9:10b ελπιδι *sec.* ς ℵ A B C Db,c K L P Ψ 33 81 104 365 1175 1505 1739 1912 2464 *rell* vg sy Or Eus | ελπιζει 𝔓46 {Orth} | επ ελπιδι *sec. om.* D* F G ar b d g syhmg | της ελπιδος αυτου *pro* επ ελπιδι του 181 917 1836 1898

9:15a μαλλον ς *rell* | η μαλλον 𝔓46 {Add, HarmCont} | *om.* 33

9:15b μαλλον *post* μοι ς *rell* | μαλλον *ante* η το 𝔓46 {Tr, HarmCont} | μαλλον *om.* 33

9:16 γαρ *prim.* ς *rell* | *om.* 𝔓46 {Om}

9:20 και εγενομην τοις ιουδαιοις ως ιουδαιος ινα ιουδαιους κερδησω ς *rell* (και *om.* D* 69 1149 d; ως *om.* F G* 6* 326 424** 1739 *pc* g* Cl Or1739mg, *sed* τοις ιουδαιος ιουδαιοις F, τοις ιουδαιοις ιοδαιοις G*, τοις ιουδαιοις ως ιοδαιοις Gc; *add.* τους *ante* ιουδαιους 1912) | *om.* 𝔓46 {Om (Forward Leap)}

9:25 εγκρατευεται ς Dc *rell* (ενκρα- D* F G) | ενκρατευσηται 𝔓46 {Sub, HarmCont}

10:2 μωυσην B C F G K L P *rell* (*vel* μωσην ς ℵ A D Ψ 1739 *al*) | μωυσεα 𝔓46 {Proper Name}

10:4 επινον ς *rell* | επειον 𝔓46 {Sub, HarmCont}

10:6a κακεινοι ς *rell* MarcionE 1/2 (και κεινοι F G, εκεινοι 440) | και εκεινοις 𝔓46 (κακει- > και εκει-) {Orth} MarcionE 1/2

10:6b κακεινοι ς *rell* MarcionE 1/2 (και εκεινοι MarcionE 1/2, και κεινοι F G, εκεινοι 440) | και εκεινοις 𝔓46 (-νοι > -νοις) {Orth}

10:9a εξεπειρασαν ℵ C D* F G P 33 69 81 104 181 206 218 326 365 429 436 441 630 1175 1739 1799 1881 1906 2464 *al* Or^{1739mg} | εξεπειρασεν 𝔓^{46} {Orth} | επειρασαν ς A B D^{c} K L Ψ *rell*

10:9b απωλλυντο ℵ A^{vid} B 81 *pc* Or^{1739mg} | απωλυντο 𝔓^{46} {Orth} | απωλοντο ς C D F G K L P Ψ 33 1739 *rell* (απωλλοντο 1881)

10:13 εκβασιν ς *rell* | εγβασιν 𝔓^{46} {Orth}

10:16 εστιν *sec. post* του χριστου (*vel* κυριου D* F G 93 latt) ς *rell* | εστιν *sec. post* σωματος 𝔓^{46} {Tr} | εστιν *sec. ante* του σωματος A Hier Aug

10:21a ποτηριον *prim.* ς *rell* | το ποτηριον 𝔓^{46} {Add}

** 10:21b κυριου *prim.* ς *rell* | του $\overline{\text{κυ}}$ (= κυριου) 𝔓^{46} {Add} B

10:21c ποτηριον *sec.* ς *rell* | το ποτηριον 𝔓^{46} {Add}

10:21d τραπεζης *prim.* 𝔓$^{46c\ (man\ 2)}$ ς *rell* | τρπεζης 𝔓^{46*} {Nons}

10:27 εσθιετε ς *rell* | φαγεσθε 𝔓^{46} {Sub, HarmPar}

10:28 δι εκεινον τον μηνυσαντα και την συνειδησιν ς *rell* (*ante* την *add.* δια D 1912) | δι εκεινον 𝔓^{46} {Om (Forward Leap)} | δια την συνειδησιν F G

10:29 η ελευθερια ς *rell* | ηλευθε[ρια] 𝔓^{46} {Orth}

11:7 δοξα *prim.* ς *rell* | δοξαν 𝔓^{46} {Orth}

11:9 ανδρα ς *rell* | ανθρωπον 𝔓^{46} {Sub}

11:14 η φυσις αυτη ℵ A B C D*^{,c} H P 0150 33 69 81 181 206 241 263 429^{vid} 441 618 1739 1799 *al* | η φυσις αυτης 𝔓^{46} {Sub, HarmCont} | αυτη η φυσις ς D^{b} K L Ψ *rell* d f g vg | η φυσις F G

11:22 υμας ς *rell* | *om.* 𝔓^{46} {Om, HarmCont}

** 11:23 ο κυριος ς *rell* | $\overline{\text{κς}}$ (= κυριος) 𝔓^{46} {Om} 81 330 506 917 1022 *pc*

11:24a μου εστιν ς *rell* g | εστιν μου 𝔓^{46} {Tr, HarmPar} lat | μου το εστιν 0142*

11:24b το υπερ ς *rell* | υπερ 𝔓^{46} {Om} vg^{mss}

11:26 πινητε ς *rell* | *om.* 𝔓^{46} {Om} | πινετε P

11:33 εκδεχεσθε ς *rell* | εκδεχησθε 𝔓^{46} {Sub}

11:34a αν ς *rell* | εαν 𝔓^{46} {Sub}

11:34b διαταξομαι ς ℵ B C L P 1739 *rell* | διατοξομαι 𝔓^{46} {Orth} | διαταξωμαι A D F G K Ψ 69 223 328 623 1908 *al* | διδαξομαι 1912

12:8 δια του πνευματος διδοται ς *rell* | διδοται δια του $\overline{\text{πνς}}$ (= πνευματος) 𝔓^{46} {Tr (Forward Leap)} vg^{mss} Tert Hil Ambst Ambr Hier Aug^{pt}

12:9 αυτω *sec.* ς ℵ C^{3} D F G K L P 0201 *rell* f^{mg} g sy co arm geo slav Cl (εν τω αυτω πνευματι *om.* C* 365 1319 *pc* aeth, ιαματων—πνευματι *om.* Ψ, αλλω—πνευματι *om.* 69 326 *pc*) | ενι A B 0150 33 81 104 206 424** 429 436 459 630 1175 1739 1799 1881 2200 2464 *pc* lat Ambst Spec | *om.* 𝔓^{46} {Om (Forward Leap)} | πνευματικα *pro* εν τω αυτω πνευματι *l*1977

12:10a ενεργηματα δυναμεων ς ℵ A B C K L P Ψ 33 1739 1881 *rell* sy^{h} Cl (ενεργημα 056 0142 f vg, ενεργειαι 181) | ενεργεια δυναμεως D F G b d g Spec | ενεργηματα | δυναμεως 𝔓^{46} {Confl} | ενεργειαι δυναμεων 181

12:10b αλλω *quart.* ς *rell* (αλλω δε ερμηνεια γλωσσων *om.* B K 460 489 642 1898 *pc*) | ετερω 𝔓^{46} {Sub, HarmCont}

12:12 και μελη εχει πολλα ς D^{b,c} K L P Ψ *rell* lat | και μελη πολλα εχει ℵ A B C P 33 69 441 463 623 1739 *pc* arm | κ̣α̣[ι] πολλα μελη εχει 𝔓^{46} {Tr (Forward Leap)} | μελη δε εχει πολλα D*^{,nov} F G d g

12:16a το ους ς *rell* | ο πους 𝔓^{46} {Sub, HarmCont}

12:16b τουτο ς *rell* | τουτο οτι 𝔓⁴⁶ {Add, HarmCont}
12:21 ειπειν ς *rell* | ειπεν 𝔓⁴⁶ {Orth}
12:26 ειτε *prim.* ς ℵ A C D K L *rell* | ει τι B F G Ψ 1175 1739 1845 (*pc*) latt sy^{h} arm | ετι 𝔓⁴⁶ {Orth} | ει 104
13:3 και εαν *sec.* ς ℵ D F G K L *rell* (και αν B, καν A C 0150 1739) | και 𝔓⁴⁶ {Om} d Bas Chr Cyr Hier Aug
13:4 η αγαπη ου περπερευεται ς ℵ C D F G K L Ψ 048 0243 6 81 1739 1881 *rell* b d g sy$^{p.h}$ bo geo^{2} slav Spec (περπορευεται A 378 1610) | ου περπερευεται η αγαπη 𝔓⁴⁶ {Tr} bo^{ms} | ου περπερευεται B 056 0142 33 88 104 206 429 436 441 623 629 1175 1799 1912 2464 *pc* lat sy^{pal} sa bo^{ms} arm (aeth) geo^{1} Cl Ambst (περιccευεται 1799)
13:5 αcχημονει ς *rell* | ευcχημονει 𝔓⁴⁶ {Sub} | αυcχημονει 876 1241^{s} *l*592 *l*895
13:12a γαρ αρτι ς ℵ A B D^{c} K L 1739 *rell* | γαρ 𝔓⁴⁶ {Om (Forward Leap)} | αρτι D* F G P latt arm
13:12b προcωπον *sec.* ς *rell* | πρωcοπ$\overline{ο}$ (= πρωcοπον) 𝔓⁴⁶ (ο *prim.* > ω) {Orth}
13:12c προcωπον *sec.* ς *rell* | πρωcοπ$\overline{ω}$ (= πρωcοπον) 𝔓⁴⁶ (ω > ο) {Orth}
13:13 πιστις ελπις αγαπη τα τρια ταυτα ς *rell* | τα τρια ταυτα πιστις ελπις αγαπη 𝔓⁴⁶ {Tr} (sy^{p} bo aeth) Cl Aug
14:5 παντας ς *rell* | παντα 𝔓⁴⁶ {Sub, HarmCont} | *om.* 1827 vg^{ms}
14:7 τοις φθογγοις ς *rell* (τοις *om.* F G) | τοις φθγγοις 𝔓⁴⁶ {Nons} | φθογγου B ar b d vg^{mss} bo Ambst Pel | τοις λογοις 1845
14:9 εcεcθε ς *rell* | εισεcθε 𝔓⁴⁶ {Orth}
14:10 γενη 𝔓$^{46c\ (man\ 3)}$ ς *rell* | *om.* 𝔓⁴⁶* {Om}
14:11 ουν ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)}
14:13 διο ο ℵ* A B D^{s} F G P 048 0150 0243 0289 33 81 467 630 1241^{s} 1739 1881 2464 (*pc*) | διοπερ ο ς ℵ^{c} K L Ψ 104 326 1175 *rell* | διο 𝔓⁴⁶ {Om (Forward Leap)}
14:17 αλλ ς *rell* (αλλα B 483) | αλ 𝔓⁴⁶ {Orth}
14:18a παντων ς *rell* | υπερ παντων 𝔓⁴⁶ {Add, HarmCont} | περι παντων 223 1311 (*pc*) | οτι παντων F G lat Pel
14:18b λαλω ℵ B D^{s} F G P Ψ 048 0243 0289 6 33 81 104 242 365 424** 441 623* 1175 1739 1881 1890 *pc* latt arm | λαλων ς K L *rell* | λαλειν 𝔓⁴⁶ {Nons} | *om.* A
14:19a τω νοι ℵ A B D^{s} F G P Ψ 0150 0243 33 69 81 104 436 623 630 1175 1241^{s} 1739 1881 2464 *pc* lat arm Epiph | εν τω νοι 𝔓⁴⁶ {Add, HarmCont} | δια του νοος ς K L 048^{vid} *rell* d sy^{h} | δια τον νομον (ar) b Mcion^{E} Ambst
14:19b κατηχηcω ς *rell* | καθηχηcω 𝔓⁴⁶ {Orth}
** 14:19c λογους *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} 547 1890
14:21a εν *sec.* ς *rell* | εαν 𝔓⁴⁶ {Sub}
14:21b και *prim.* ς *rell* | *om.* 𝔓⁴⁶ {Om}
14:21c ουδ ουτως ς *rell* f vg (ουδε K 048 0243 1739 1799) | ουδ ως 𝔓⁴⁶ {Sub (Hapl?)} | ουδεπω F G d g
** 14:23 δε ς *rell* | δε και 𝔓⁴⁶ {Add} 0150 0201 88 462 823 2004 c vg^{mss}
14:24 ανακρινεται ς *rell* (ανακρινεται υπο παντων *om.* K 460) | ανακρεινατε 𝔓⁴⁶ {Orth}
14:25a καρδιας ς *rell* | διανοιας 𝔓⁴⁶ {Sub}
14:25b οντως ο θεος εν υμιν εστιν ℵ^{c} A B D$^{b.c}$ F G 0243 33 1739 1960 *pc* lat(t) (ο *om.* ℵ* D* F G 0243 1739, εν *om.* 0243) | ο θεος οντως εν

υμιν εστιν ς K L 326 623 1175 *rell* (ο *om.* Ψ 1836; οντως *om.* 489, παντως 1867, ημιν 2401) | οντως εν υμειν εστιν ο θ̅ϲ̅ (= θεος) 𝔓⁴⁶ {Tr (Forward Leap)}

14:28 η ς *rell* | ην 𝔓⁴⁶ {Sub} | ει 256 2127

14:33a αλλ ς *rell* (αλλα ℵ A B D Ψ 223 1022 1908 2401 2412 *pc*) | αλ 𝔓⁴⁶ {Orth}

14:33b ταις ς *rell* | *om.* 𝔓⁴⁶ᵛⁱᵈ ᵖʳ. ˢᵖ. {Om (Forward Leap)}

14:36 εξηλθεν *post* θεου ς *rell* | εξηλθεν *post* υμων 𝔓⁴⁶ {Tr}

15:9 του ς *rell* | *om.* 𝔓⁴⁶ {Om}

15:10a ου κενη εγενηθη ς *rell* (κενι 1022*, γεγονεν 1108 1611) | κενη ουκ εγενηθη 𝔓⁴⁶ {Tr} lat | ουκ εγενηθη κενη 326 | πτωχη ουκ εγενηθη D* b (d g) Ambst | πτωχη ου γεγονεν F G (d g)

15:10b εκοπιασα ς *rell* | εκοπισα 𝔓⁴⁶ {Nons}

15:10c αλλ ς Dᶜ *rell* (αλλα [*sec.*] ℵ A B D* 33) | αλ 𝔓⁴⁶ {Orth}

15:10d η συν εμοι ς ℵᶜ A D^{b.c} K L P Ψ 0150 0270ᶜ 33 1881 *rell* (η *om.* ℵ* B D* F G 0243 0270* 6 1739 *pc* latt) | η εις εμε 𝔓⁴⁶ {Sub, HarmCont} syʰᵐᵍ got (Or^{lat} Hier: "quae in me est")

15:12 οτι *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om}

15:17 ετι ς ℵᶜ B D F G K L P Ψ 1739 *rell* | ει 𝔓⁴⁶ {Sub, HarmCont} | οτι 69 327 2401 *pc* | και ετι ℵ* A 0150 81 104

15:20 κεκοιμημενων ς *rell* | κεκοιμενων 𝔓⁴⁶ {Nons (Forward Leap)}

15:22 ζωοποιηθησονται ς A*ⁱᵖˢᵉ ᶜᵒʳʳ ᵛⁱᵈ *rell* | ζωηποιηθησονται 𝔓⁴⁶ {Orth} | ζωοποιησονται A*

15:24 πατρι *vel* π̅ρ̅ι̅ ς 𝔓⁴⁶* (π̅α̅ρ̅ι̅ [= πατρι]) *rell* | π̅α̅ρ̅ (= πατηρ) 𝔓⁴⁶ᶜ {Nons} | π̅ν̅ι̅ (= πνευματι) F

15:27 του ς *rell* | τους 𝔓⁴⁶ {Orth}

15:29 επει ς *rell* | *om.* 𝔓⁴⁶ {Om}

** 15:31a αποθνησκω ς *rell* | αποθνησκων 𝔓⁴⁶ {Sub} 33 917 1912 | αποθνησκοντες 88 326 *pc* | αποθνησκομεν 255 321 | αποθνησκουσιν 1836 | *om.* 876

15:31b εν ς *rell* | *om.* 𝔓⁴⁶ {Om}

15:39 πετεινων D* F (-νον) G 203 206 429 506 1799 1831 2815 (*pc*) | πτηνων ς D^{b.c} 1739 *rell* | πετηνων 𝔓⁴⁶ {Orth, Confl?}

15:40 επουρανιων δοξα ετερα δε η των ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

15:41a δοξα *prim.* ς *rell* | δοξη 𝔓⁴⁶ {Orth}

15:41b ηλιου και αλλη ς *rell* d* vg^{mss} | ηλιου αλλη δε F G *l*37 g | ηλιου αλλη 𝔓⁴⁶ {Om} f r vg bo Or^{lat} Archelaus Ambst Spec

15:45 αδαμ *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om} | κυριος Mcion^{T.A}

15:47 ανθρωπος ο κυριος ς ℵᶜ A D^{b.c} K L P Ψ 075 81 104 326 1739^{mg} 1881 *rell* sy arm geo² slav got (ο *om.* 296) | ανθρωπος π̅ν̅κ̅ο̅ϲ̅ (= πνευματικος) 𝔓⁴⁶ {Sub, HarmCont} (geo¹) | ανθρωπος (*sec.*) ℵ* B C D* F G 0150 0243 6 33 424** 1175 1739* *pc* latt bo aeth | ο κυριος 630 1912 2200 | κυριος Mcion^{T.A} | *om.* sa

15:48a και *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} vg^{mss}

15:48b οι *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

15:49 και *sec.* ς 1739ᶜ *rell* | δη και 𝔓⁴⁶ {Add} | *om.* 1739* vg^{mss}

15:58 αγαπητοι ς *rell* (αγαπητοι *et* αδελφοι *transpon.* 216 2412) | αγαπητοι μου 𝔓⁴⁶ {Add, HarmCont}

16:3 εαν δοκιμασητε ς ℵ A C Dᶜ K L P Ψ 088 0121 1739 *rell* (αν B D* F G 1108 1611) | δοκιμαζετε 𝔓⁴⁶ {Sub}

16:5 διερχομαι ς *rell* (διερχομενος 2401, διερχομενοι 2412) | παρερχομαι $\mathfrak{P}^{46}$ {Sub, HarmCont}
16:6 δε ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} vg^{mss} Ambr Ambst | γαρ 088
** 16:7a υμας αρτι ς *rell* | αρτι υμας $\mathfrak{P}^{46}$ {Tr} 489
16:7b παροδω $\mathfrak{P}^{46c\ (man\ 4)}$ ς *rell* | παρδω $\mathfrak{P}^{46*}$ {Nons}
16:12 οταν ς *rell* | εαν $\mathfrak{P}^{46}$ {Sub, HarmCont}
16:15 αχαιας ς *rell* | αcιας $\mathfrak{P}^{46}$ {Proper Name, HarmPar} bo^{ms}
16:19 πρικα ℵ B P 0121 0243 33 81 226 1175* 1739 1881* *pc* c r vg$^{ww.st}$ sa bo^{pt} arm got | πρειcκας $\mathfrak{P}^{46}$ {Proper Name} | πρικιλλα ς C D F G K L Ψ 075 1881^{c} *rell* it vg^{cl} sy bo^{pt} aeth Ambst Pel | *vs* 19 *om.* A 110 (*pc*)
16:22 φιλει ς *rell* | φηλ̣ε̣ι $\mathfrak{P}^{46vid}$ {Orth}

2 Corinthians

1:2 χαρις ς *rell* | χαρις και $\mathfrak{P}^{46}$ {Add, HarmCont}
1:5a οτι ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}
1:5b ημων ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} vg^{ms*}
** 1:6–7 παρακλησεως και cωτηριας ειτε παρακαλουμεθα υπερ της υμων παρακλησεως της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν και η ελπις ημων βεβαια υπερ υμων ειδοτες οτι ως κοινωνοι εστε των παθηματων ℵ A C P Ψ 0121 0243 6 (αυτου *pro* αυτων) 104 256^{vid} 365 436 1175 1319 (ημων ειδοτες) 1573 1739 1881 1962 (ειτε δε) 2464 *pc* *l*596 (ειτε δε) *l*884 (αυτου *pro* αυτων *et* ημων ειδοτες) (o) r vg (sy^{p}) co (arm) (aeth) Ambst Hier^{vid} (ως ℵ A C P 0121 104, ωcπερ *rell*; εcτε *post* παθηματων r vg) | παρακλησεως και cωτηριας ειτε παρακαλουμεθα υπερ της υμων παρακλησεως της ενεργ[ου]μενης εν υπομονη των αυτων̣ π̣[α]θηματων $\mathfrak{P}^{46}$ {Om (Forward Leap)} 2127 | παρακλησεως της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν και η ελπις υμων βεβαια υπερ υμων ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και cωτηριας ειδοτες οτι ως κοινωνοι εστε των παθηματων B 33 (ελπις ημων, ειτε ουν, ημων παρακλησεως) (81 263 630 1175 2200 *pc* Eus) | παρακλησεως και cωτηριας της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν και η ελπις ημων βεβαια υπερ υμων ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και cωτηριας ειδοτες οτι ως κοινωνοι εστε των παθηματων *vel similia verba* ς D F G K L 0209 424 1241 1852 (1912) *rell* ar b (sy^{h}) geo slav Chr | παρακλησεως και cωτηριας της ενεργουμενης εν υπομονη των αυτων παθηματων ων και ημεις πασχομεν ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και cωτηριας και η ελπις ημων βεβαια υπερ υμων ειδοτες οτι ωcπερ κοινωνοι εστε των παθηματων ς
1:8 αδελφοι ς *rell* | *om.* $\mathfrak{P}^{46vid\ pr.\ sp.}$ {Om}
1:9 μη ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}
** 1:10 τηλικουτου θανατου ς 1739 *rell* | τηλικουτων θανατων $\mathfrak{P}^{46}$ {Sub} 630 (1852 θανατου) 2005 2200 (*pc*) d (lat) sy got Or^{1739mg} Or Ambst Chr Hier Thret
1:11 και ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} vg$^{steph\ 1546}$
1:12 αλλ εν ς *rell* | αλλα εν $\mathfrak{P}^{46}$ {Orth} | αλλα 1912
1:19 ο του θεου γαρ ℵ A B C P 0223 0243 33 69 81 424 436 442 1175 1739 *pc* | ο γαρ του θεου ς D F G K L Ψ *rell* (του *om.* F G) | ο του γαρ θυ (= θεου) $\mathfrak{P}^{46}$ {Tr}

** 1:20 το *prim.* ς *rell* | *om.* 𝔓[46] {Om (Forward Leap), HarmCont} 075[s]
2:3 η ς *rell* | *om.* 𝔓[46] {Om}
** 2:9 ει ς ℵ C D F G K L P Ψ 0243 0285 1739 1881 *rell* lat sy sa? bo arm aeth geo slav | *om.* 𝔓[46] {Om (Forward Leap)} 436 1505 2495 (*pc*) | η A B 33 *l*1154 *pc* | ωc 460 1836 (*pc*) (b)
2:13 με ς *rell* (με *ante* μη ευρειν *pon.* Ψ) | *om.* 𝔓[46vid] {Om}
2:14 δε ς *rell* | *om.* 𝔓[46] {Om} Vig[pt]
3:1a εαυτους ς *rell* | αυτους 𝔓[46] {Sub} | εαυτοις 0151
3:1b η εξ ς *rell* | εξ 𝔓[46] {Nons} | η ωc εξ 33
3:6 οc ς *rell* | ωc 𝔓[46] {Orth}
3:7 δυνασθαι ς *rell* | *om.* 𝔓[46] {Om}
** 3:15 αλλ εωc ς *rell* | αλλα εωc 𝔓[46] {Orth} C | αχρι γαρ 927
3:18a παντες ς *rell* | *om.* 𝔓[46] {Om} vg[ms] Or[lat] Aug Spec
3:18b κυριου *prim.* ς *rell* | του $\overline{\text{κυ}}$ (= κυριου) 𝔓[46] {Add}
3:18c κατοπτριζομενοι *et* μεταμορφουμεθα ς ℵ B C D K L P Ψ *rell* | κατοπτριζομεθα οι *et* μεταμορφουμενοι 𝔓[46] {Sub} | κατοπτριζομενοι *et* μεταμορφουμενοι A 614 1906 2401 2412 | αποπτριζομενοι *et* μεταμορφουμεθα F G | κατοπτριζομεθα *et* μεταμορφουμεθα 33
** 4:3 και ς *rell* | *om.* 𝔓[46] {Om} 223 440 547 999 1311 1898 2401 2412
4:4 του θεου ς *rell* (χριστου 378) | $\overline{\text{θυ}}$ (= θεου) 𝔓[46] {Om}
4:6 cκοτους ς *rell* | cκοτοτους 𝔓[46] {Nons (Backward Leap [Ditt])}
4:7 ινα η ς *rell* | *om.* 𝔓[46] {Nons}
4:8a αλλ *prim.* ς *rell* | και 𝔓[46] {Sub, HarmCont}
4:8b ου ς *rell* | μη 𝔓[46] {Sub, HarmCont}
4:9 αλλ *prim.* ς *rell* | αλ 𝔓[46] {Orth} | αλλα 0142*
** 4:10 ημων ς *rell* | *om.* 𝔓[46] {Om, HarmCont} 440
4:11a ζωη ς *rell* | ζωη η 𝔓[46] {Add (Ditt)}
4:11b του ιηcου ς ℵ A B C K L P Ψ 1739 *rell* f r vg Spec (*vs om.* aeth, αει—φανερωθη *om.* 33) | του $\overline{\text{υυ}}$ (= υιου) 𝔓[46] {Sub} | ιηcου χριστου D* F G d g | ιηcου D[c] | *om.* 1311
** 4:16 διο ς *rell* | διο και 𝔓[46] {Add} 0243 1739
4:18 δε ς *rell* | *om.* 𝔓[46] {Om, HarmCont}
5:1 οικοδομην εκ θεου ς *rell* (εχομεν *ante* εκ *pon.* 223 489 1912 2143, εκ θεου *om.* 623*, εκ *om.* 2004) | εκ $\overline{\text{θυ}}$ (= θεου) οικοδομην 𝔓[46] {Tr}
5:6 ενδημουντες εν τω cωματι ς *rell* (επιδη- D*, επιλη- F G, ενδυμ- 1799) | εν τω cωματι ενδημουντες 𝔓[46] {Tr (Forward Leap)}
5:8a θαρρουμεν ς *rell* Lcf | θαρρωμεν 𝔓[46] {Sub} | θαρρουντες ℵ 0243 6 33 81 436 630 1739 1881 2464 *pc* Tert
5:8b και ευδοκουμεν ς *rell* | ευδοκουντες 𝔓[46] {Sub, HarmCont} (d) vg[ms*vid] Tert Lcf
** 5:8c τον ς *rell* | *om.* 𝔓[46] {Om} 0151 206 241 876 1022 1245 1799 2423*
** 5:9 και ς *rell* | *om.* 𝔓[46] {Om} Ψ 0243 1108 1611 1739
** 5:10 δια ς *rell* (τα δια του cωματος *om.* L) | ιδια 𝔓[46] {Sub} 𝔓[99] 365 623 (*pc*) lat arm got Or[lat pt] Cyp
** 5:14–15 αρα οι παντες απεθανον και υπερ παντων απεθανεν ς *rell* (*post* και *add.* αδελφοι 1799, *ante* υπερ παντων *add.* χριcτοc 43 206, *post* απεθανεν *sec.* χριcτοc F G 51 93 234** 330 1911* [ο χριcτοc] [*pc*] vg[cl] arm, και—απεθανεν *om.* 1836 1898) | *om.* 𝔓[46] {Om (Forward Leap)} Ψ* 049 242 440
5:19 τον λογον ς *rell* | του ευαγγελιου τον λογον D* F G (ar d) f[c] g (vg[ms]) (του *om.* F G) | το ευαγγελιον 𝔓[46] {Confl}

** 5:20a υπερ χριστου ουν ς $\mathfrak{P}^{34}$ ℵ B C D^c 048 33 1739 1881 *rell* vg sy | υπερ $\overline{\text{χρυ}}$ (= χριστ ου) $\mathfrak{P}^{46}$ {Om} Ψ b Or | ον υπερ χριστου D^* F G d g

5:20b παρακαλουντος ς *rell* | παρακαλουτος $\mathfrak{P}^{46}$ {Orth}

6:8 αληθεις ς *rell* (αληθειας C) | ιδου αληθεις $\mathfrak{P}^{46}$ {Add, HarmCont}

6:16 καθως ειπεν ς *rell* f vg sy sa arm | καθως και ειπεν $\mathfrak{P}^{46}$ {Add} | λεγει γαρ D^* F G d g got

6:18 υμεις ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om, HarmCont} vg^{mss}

7:1a πνευματος ς *rell* | $\overline{\text{πνι}}$ (= πνευματι) $\mathfrak{P}^{46}$ {Sub}

7:1b αγιωσυ νην ς *rell* (αγιος- D F G, -σι νην F) | αγιωσυ νης $\mathfrak{P}^{46}$ {Orth}

7:1c φοβω ς *rell* | αγαπη $\mathfrak{P}^{46}$ {Sub, HarmCont}

7:3 εστε *ante* εις ς ℵ A B C D F G K L P Ψ *rell* | εστε *post* ο[τι] $\mathfrak{P}^{46}$ {Tr (Forward Leap)} (*etiam* ℵ* *add.* εστε *post* οτι, *sed ipse notavit*) | εστε *om.* B 1836 | εστιν *pro* εστε *ante* εις 0151

7:4 μοι *prim.* ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} vg^{ms} ("enim" *pro* "mihi")

7:5a αλλ ς *rell* | αλ $\mathfrak{P}^{46}$ {Orth}

** 7:5b φοβοι ς *rell* | φοβος $\mathfrak{P}^{46}$ {Sub, HarmCont} 1836 (*pc*) sy^p Tert | φονοι 999

7:6 αλλ ο ς *rell* | αλλα ο $\mathfrak{P}^{46}$ {Orth}

7:7 υπερ εμου ς *rell* | υπερ ημων $\mathfrak{P}^{46}$ {Sub, HarmCont} sy^p bo | *om.* K 0151

7:8 ωραν ς *rell* | ωρας $\mathfrak{P}^{46}$ {Orth}

7:9 αλλ ς *rell* | αλ $\mathfrak{P}^{46}$ {Orth}

7:11a υμιν ς *rell* | ημειν $\mathfrak{P}^{46}$ {Sub} bo Euthalius^{ms} | *om.* 1872

7:11b ζηλον ς *rell* | ζηλος $\mathfrak{P}^{46}$ {Sub}

7:13 χαρα $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | χαρ. $\mathfrak{P}^{46*}$ (*an* χαριτι *pro* χαρα τι(του) *scripturus erat?*) {Nons}

7:15a υμας ς $\mathfrak{P}^{46c\ (man\ 4)}$ *rell* | ημας $\mathfrak{P}^{46*}$ {Sub, HarmCont}

7:15b ως ς *rell* | ος $\mathfrak{P}^{46}$ {Orth}

8:1 εκκλησιαις ς *rell* | εκκλησιας $\mathfrak{P}^{46}$ {Orth}

8:2 και ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}

8:5a εδωκαν ς *rell* | εδωκαμεν $\mathfrak{P}^{46}$ {Nons} | δεδωκαν 442

** 8:5b κυριω ς *rell* | $\overline{\text{θω}}$ (= θεω) $\mathfrak{P}^{46}$ {Sub, HarmCont} 547 (*pc*) ar f r vg^{mss} Ambst

8:7a αλλ ς *rell* | αλ $\mathfrak{P}^{46}$ {Orth}

8:7b εν παντι περισσευετε ς *rell* (εν *om.* 0150*, -ευητε C P) | περισσευετε εν παντι $\mathfrak{P}^{46}$ {Tr} r Aug

** 8:14 γενηται *prim.* ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} 049 0243 206 630 1175 1739 1881 *pc*

8:19a ου μονον δε αλλα και χειροτονηθεις υπο των εκκλησιων ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)}

** 8:19b ταυτη τη ς *rell* | ταυτη $\mathfrak{P}^{46}$ {Om (Forward Leap [Hapl])} 056

** 8:19–20 προς την αυτου του κυριου δοξαν και προθυμιαν ημων στελλομενοι τουτο μη τις ημας μωμησηται εν τη αδροτητι ταυτη τη διακονουμενη υφ ημων ς *rell* (αυτου ℵ $D^{b.c}$ K Ψ 1881* *rell* sy geo, αυτην P 0243 206 327 424** 429 630 1739 1799 1881^c *pc* vg^{ms}, *om.* B C D* F G L 3 81 88 104 218 326 365 436 442 629 642 1175 1906 1912 2464 *al* lat co arm aeth slav got Ambst; προθυμιαν ημων ℵ B C D G K L P Ψ *rell* latt, προθυμιαν υμων F *pc*, τελουσιν *add.* D*; υποστελλομενοι F G, συστελλομενοι 88 1912; υμας *pro* ημας F G 69 104 440 442 *pc*; μωμηται C^2 [C* *latet*]; ανδροτητι 2401; υφ υμων 876) | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)} 33

8:21 κυριου ς *rell* (d g) | του $\overline{\text{θυ}}$ (= θεου) 𝔓^{46} {Sub, HarmGen} (lat) sy^{p} (Ambst) | θεου 241 (*pc*) (lat Ambst) | του κυριου 489 1845 (*pc*) (d g)

** 8:22 πολυ ς *rell* | *om.* 𝔓$^{46vid\ pr.\ sp.}$ {Om} 048^{vid} 206 1799 (*pc*) vg$^{ms\ corr}$

9:1 περισσον ς *rell* | περισσοτερον 𝔓^{46} {Sub, HarmCont} g

9:2a οιδα ς *rell* | οτι οιδα 𝔓^{46} {Add, HarmCont}

9:2b μακεδοσιν ς *rell* | εν μακεδοσιν 𝔓^{46} {Add}

9:2c αχαια ς *rell* | αχαινα 𝔓^{46} {Proper Name}

9:6 επ ευλογιαις *prim.* ς *rell* f vg | εν ευλογια D* F G d g vg^{mss} bo got Spec | επ ευλογια 𝔓^{46} {Confl} | επ ευλογιας 0243 1739 | *om.* 0209

9:9 πενησιν ς *rell* | πενεσιν 𝔓^{46} {Orth}

** 9:10 χορηγησαι *et* πληθυναι *et* αυξησαι ς **א**^{c} D^{c} K L Ψ 0209 0243 6 1739 1881 *rell* (2005 επιχορη-) | -σει *et* -νει *et* -σει **א*** B C (-νη) D* P 33 69 81 326 1175 1912 2464 *pc* latt | -σαι *et* -ναι *et* -σει F G | χορηγησει *et* πληθυνει *et* αυξησαι 𝔓^{46} {Confl} 104

9:12 ευχαριστιων ς *rell* | ευχαριστιαν 𝔓^{46} {Sub, HarmCont} d g r Cyp Aug aeth

9:13 τη ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)}

9:14a υμας ς 𝔓$^{46c\ (man\ 4)}$ *rell* | ημας 𝔓^{46*} {Sub}

9:14b υμιν ς *rell* | ημειν 𝔓^{46} {Sub} | υμας 1311

10:2 τη ς *rell* (τη πεποιθησει *om.* 917 1898 *pc*) | τε 𝔓^{46} {Orth}

10:3 περιπατουντες ς *rell* | περιπατουτες 𝔓^{46c} {Orth} | περιπατουτας 𝔓^{46*} | περιπατουντας F G 056

10:4 καθαιρουντες ς *rell* (-των D*) | καθαιροντες 𝔓^{46} {Orth}

10:7a εαυτω ς *rell* | εαυτων 𝔓^{46} {Orth}

10:7b χριστου *sec.* ς *rell* | ο $\overline{\text{χρς}}$ (= χριστος) 𝔓^{46} {Sub, HarmCont} aeth

10:8 καυχησωμαι ς B C D H K Ψ 0151^{c} 1739 1881^{c} *rell* (-σωμα F G, -σωμεθα 33) | καυχησομαι **א** L P 0151* 0209 0243 6 102 104 326 464 1175 1241 1505 1881* 2401* *al* (g) | καυχησωμαι καυχησομαι 𝔓^{46} {Confl}

** 10:10 φησιν ς *rell* (φασιν B lat sy) | *om.* 𝔓$^{46vid\ pr.\ sp.}$ {Om} 1881 b bo^{mss} aeth^{ro} Ambst

** 10:12a η συνκριναι (*vel* συ γκ-) ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)} 0150 (vg^{ms*})

** 10:12b συνιστανοντων ς *rell* | συ νισταντων 𝔓^{46} {Sub (Forward Leap)} 𝔓^{99} 0243 794 1739 | συνιστανοντες 330 | συνιστωντων 255 | συνιστοντων 1799 | συνοντων 1836

10:12c μετρουντες ς *rell* (συμμετρ- 0209) | νεκρουντες 𝔓^{46} {Sub}

10:12d και συνκρινοντες (*vel* συγκ-) ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)}

10:18 ο κυριος ς *rell* | $\overline{\text{κς}}$ (= κυριος) 𝔓^{46} {Om}

11:1 μου *prim.* ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)}

11:6 αλλ εν παντι φανερωσαντες εν πασιν εις υμας ς *rell* (-ρωσαντες **א*** B F G 0121 0243 33 630 1739 1881 *pc* g, -ρωθεις D*.^{b} lat Ambst, -ρωθεντες ς 𝔓^{34} **א**^{c} D^{c} K L P Ψ 0278 *rell* r vg^{cl}, -ρωθεντι 1 209, φανερωσαι 424; *post* φαν. *add.* εαυτους 0121 0243 209** 330 424 630 1739 1881 *pc*; εν πασιν *om.* F G latt; εις *om.* 0121) | *om.* 𝔓^{46} {Om}

11:9 και *sec.* ς *rell* | *om.* 𝔓^{46} {Om} vg^{ms*}

11:12 των θελοντων αφορμην ς *rell* (την *ante* αφορμην *add.* 1898, τοις θελουσιν αφορμην 0278) | *om.* 𝔓^{46} {Om (Forward Leap)}

11:16 καν ς *rell* | και 𝔓^{46} {Om (εαν)}

11:25a απαξ ελιθασθην ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)} t*

11:25b εναυαγησα ς *rell* | εναυγησα 𝔓^{46} {Nons} | εναυαγαγησα 075 | εναυγαγησα P 049 | εναβαγησα 223 642 2401*

11:27 εν ψυχει ς *rell* | ψυχει 𝔓⁴⁶ {Om} | εν ψυχω 296 440
12:5 ου ς ℵ*ipse corr vid *rell* g vgᵐˢˢ | ουδεν 𝔓⁴⁶ {Sub} lat got | *om.* ℵ*
** 12:6a θελησω ς *rell* | θελω 𝔓⁴⁶ {Sub} 075 5 69 623
12:6b καυχησασθαι ς *rell* | καυχασθαι F G | καυχησομαι 𝔓⁴⁶ {Sub, HarmCont}
12:6c εις ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} c f vgᶜˡ Ambst Pel
12:11a ηναγκασατε ς *rell* | αναγκαζετε 𝔓⁴⁶ {Sub}
** 12:11b υστερησα ς *rell* | υστερηκα 𝔓⁴⁶ {Sub} 429 1739 1799
** 12:14 τοις γονευσιν θησαυριζειν ς *rell* | θησαυριζειν τοις γονευσιν 𝔓⁴⁶ {Tr} 049 0243 630 1739 1881 *pc*
12:19a παλαι ℵ* A B F G 0243 6 33 81 256 330 365 424** 1175 1739 1881 *pc* lat sa Ambst | ου παλαι 𝔓⁴⁶ {Add, HarmCont} | παλιν ς ℵᶜ D K L P Ψ 0278 *rell* g o vgᵐˢˢ sy bo arm geo slav Chr
** 12:19b εν χριστω ς *rell* (χριστου εν θεω 1836) | *om.* 𝔓⁴⁶ {Om} 075 b d Ambst
13:3 ος εις υμας ουκ ς *rell* (εις *om.* 88 489*) | ος ουκ εις υμας ουκ 𝔓⁴⁶ {Nons}
13:4 ζησομεθα ς Dᶜ K L Ψ *rell* (ζησωμεθα 1799, αλλα ζησομεθα συν αυτω *om.* P) | ζησομεν ℵ A B D* 0150 0243 0278ᵛⁱᵈ 33 81 104 326 365 429* 436 442 630 1175 1241ˢ 1739 1881 2464 *al* | ζησωμεν F G | ζωμεν 𝔓⁴⁶ {Sub, HarmCont}
13:7 δε *prim.* ς *rell* | *om.* 𝔓⁴⁶ {Om}
** 13:10 ταυτα απων ς Dᵇ·ᶜ *rell* (ταυτ D*, αγαπων 1022) | απων ταυτα 𝔓⁴⁶ {Tr (Forward Leap)} 0150 326
13:13 αγιου ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

Galatians

1:4 των ς *rell* | *om.* 𝔓⁴⁶ {Om}
1:11a το ευαγγελισθεν ς *rell* (ευηγγ- A 075 0150 1424 *al*) | οθεν 𝔓⁴⁶ {Nons}
** 1:11b κατα ανθρωπον ς *rell* | κατ ανθρωπον 𝔓⁴⁶ {Orth} 1175
** 1:12 παρα ανθρωπου ς *rell* | παρ ανθρωπου 𝔓⁴⁶ {Orth} 0142 0150
1:14 προεκοπτον ς *rell* (-των 1836*) | επροεκοπτον 𝔓⁴⁶ {Sub} | επροκοπτον 056 0142
** 1:15 και καλεσας δια της χαριτος αυτου ς *rell* (*post* καλεσας *add.* με 177 242 479 1022 2423**, αυτου *om.* 642) | *om.* 𝔓⁴⁶ {Om (Forward Leap)} 6 1739 1881 *pc*
1:17a ανηλθον ς ℵ A K L P Ψ 0278 33 1241ˢ 1739 1881 *rell* syʰ | απηλθον 𝔓⁵¹ B D F G 103 181 206 429 462 1799 *pc* | ηλθον 𝔓⁴⁶ {Sub}
1:17b απηλθον ς *rell* | απηλθα 𝔓⁴⁶ {Sub} | ανηλθον 1241ˢ
** 1:18 επεμεινα ς *rell* (επι- 330, επεπε- 69*) | εμεινα 𝔓⁴⁶ {Sub (Forward Leap)} 460 614 999 1175 2401 2412 | υπεμεινα P
2:1 βαρναβα ς *rell* | βαρναβας 𝔓⁴⁶ {Proper Name} | βαρναβαν 460 618 1738
2:2 κατ ιδιαν ς *rell* (ιδια 0151*, ηδιαν 1241ˢ, διαν 614) | καθ ιδιαν 𝔓⁴⁶ {Orth}
2:3 ο συν εμοι ς *rell* (ο *om.* B, εν *pro* συν 1319) | *om.* 𝔓⁴⁶ {Om}
2:5a τη υποταγη ς *rell* | *om.* 𝔓⁴⁶ {Om} | τη επιταγη 547
** 2:5b ευαγγελιου ς *rell* | θῡ (= θεου) 𝔓⁴⁶ {Sub, HarmGen} 104
2:9 ιακωβος και κηφας ς ℵ B C Iᵛⁱᵈ K L P Ψ 0278 33 1739 1881 *rell* c vg sy co arm aeth (κιφας 1243 2464) | ιακ[ω]βος και πετρος 𝔓⁴⁶ {Proper Name, HarmCont} r | πετρος και ιακωβος D F G 629 1175 ar b d f g vgᵐˢˢ Mcion^T Or^lat Ambst Hier^pt Pel | ιακωβος A

2:12a τινας ς *rell* | τινα 𝔓46 {Sub, HarmCont} d gc r* Irlat

2:12b συνηςθιεν ς *rell* (συνιςθιεν 876 *pc*) | συνηςθειον 𝔓46 {Sub} vgms

2:13 συναπηχθη ς *rell* (-απει- 1874, -απι- 1735, συνυπαχθη א c 0278vid, συνυπηχθη 1913 2400, συνυπαχθηναι 206 429 1739 [*et* βαρναβαν], συνυπεχθηναι 1799, συναπαχθη 075, συνηπηχθη 1241s, συναπαχθηςαν 614 1319 2412, συναπαχθηναι P 0150 6) | απηχθη 𝔓46 {Sub}

** 2:14 και ουχ ιουδαικως ζης א A B C F G H P Ψ 0278 33 69 104 442 462 1175 1241s 1319 f g vgww.st (και *om.* 6 630 1739 *pc* vgms; ουχι א c (ουχ א*) B H Ψ, ουκ F G 6 630 1319 1739 [*pc*]; ιδαικως 1175 1241s) | ζης 𝔓46 {Om (Forward Leap)} 917 1881 (*pc*) ar b d vgms Ambst | ζης και ουχ ιουδαικως ς D K L 056 075 0142 *rell* vgcl (και *om.* 206 429; ουχ K 0150 0151 330 1837 2400 2464, ουχι D* 075 131 1505 1611 1874c 1982c 2495, ουκ ς Db.c 1874* *rell*, ου 1315, *om.* 049 205 1827 1982*; ιδαικως 1874*)

2:15 ιουδαιοι ς *rell* | ιουδαιοι οντες 𝔓46 {Add, HarmCont?}

2:17 ευρεθημεν ς *rell* (ηυ- 1505 *pc*) | ευρεθωμεν 𝔓46 {Sub, HarmCont} | ευρεθηθωμεν 88

3:2 εργων νομου ς *rell* (-γον 618 1243) | εργω νομου 𝔓46 {Orth (Forward Leap [Hapl])}

3:4 και ς *rell* | *om.* 𝔓46 {Om (Forward Leap)}

3:10a οτι (*post* γεγραπται γαρ) א A B C D F G P Ψ 0150 0278 33 88 104 436 442 463 1175 1739 1799 1944 *pc* d f g r vgms sy arm | τι 𝔓46 {Nons} | *om.* ς K L 6 326 *rell* vg

3:10b βιβλιω ς *rell* (νομω του βιβλιου *pro* βιβλιω του νομου Ψ) | βιβλω 𝔓46 {Nons}

3:12 δε ς *rell* | *om.* 𝔓46 {Om} Tyc

3:18 εκ ς *rell* | δια 𝔓46 {Sub, HarmCont}

3:19 προσετεθη ς א A B C Db.c K L (-θην) P Ψ 0176vid 0278 6 33 1739 1881 *rell* r co arm geo slav (Cl) Aug | ετεθη D* F G 436 460 1912 1944 2125 2464 *pc* lat Irlat Ambst Spec | *om.* 𝔓46 {Om, Theol} | εξετεθη 876

3:21 ζωοποιησαι ς Cvid *rell* | ζωοποιηθησεται 𝔓46 {Nons}

** 3:26 εν χριστω ιησου ς *rell* | $\overline{\text{χρυ}}$ (= χριστου) $\overline{\text{ιηυ}}$ (= ιησου) 𝔓46 {Sub, HarmCont} 6 sa | ιησου χριστου 206 917 1739 1799 1881 *pc* syp | εις χριστον ιησουν 1898 | *plane om.* P

3:27 εβαπτισθητε ς *rell* | εβα[πτισθ]ημεν 𝔓46 {Nons}

3:28a ουκ ενι *prim.* ς *rell* (ενη 2464) | ουκετι 𝔓46 {Sub, HarmCont}

3:28b ουκ ενι *sec.* ς *rell* | ουκετι 𝔓46 {Sub, HarmCont}

3:28c γαρ ς *rell* | *om.* 𝔓46 {Om} Ambr

** 4:6 του υιου αυτου ς 1734c 1738c *rell* | αυτου 𝔓46 {Om, Theol} 1734* 1738* Mcion^{T} Aug | του υιου 489 927 1836

4:9 πτωχα στοιχεια ς *rell* (στοχ- 69) | πτωχια 𝔓46 {Nons (Forward Leap)}

4:10 παρατηρεισθε ς *rell* (-ηςθε 88) | παρατηρουντες 𝔓46 {Sub}

** 4:11 κεκοπιακα ς *rell* (-καν ? 1022*) | εκοπιασα 𝔓46c (man 1) {Sub} 1739 1881 2147 | εκοπισα 𝔓46* | εκοπιακα F G

** 4:14a υμων א* A B D* F G 33 326 424** (*pc*) (vg) bo | μου 𝔓46 {Sub, HarmCont} 1734 (ar vgmss) slav | τον א c 0278 5 69 81 103 104 326 328 436 1241s 1927* 2464 *pc* syp arm geo | μου τον ς C*vid Db.c K L P Ψ *rell* (ar vgmss) syh sa boms | υμων τον C2 6 1739 1881 *pc* (vg) Or

** 4:14b ουδε εξεπτυσατε ς *rell* (-απτε 69 2464) | *om.* 𝔓46 {Om (Forward Leap)} 1245 | ουδε διεπτυσατε 205 209 323 796 945

4:15 εξορυξαντες ς *rell* (εξωρ- 88 *pc*, εξορυσαντες 𝔓99) | ε̣ξ̣[ορυξα]τε 𝔓46 {Sub, HarmCont} | ανορυξαντες 1245

** 4:23 εκ *sec.* ς *rell* | *om.* 𝔓[46] {Om} 6
** 4:24 αλληγορουμενα ς *rell* (αλλι- 1646) | αληγορουμενα 𝔓[46] {Orth} 69 1241[s] 1245 *pc*
4:27 ου τικτουσα ς *rell* | ουκ τικτουσα 𝔓[46] {Orth} | μη τικτουσα D F G
4:29 αλλ ς *rell* | αλ 𝔓[46] {Orth}
** 5:6 ενεργουμενη ς *rell* | ενεργουμενης 𝔓[46] {Sub, HarmCont} H Ψ 642
5:9 το ς *rell* | *om.* 𝔓[46] {Om}
5:12 οφελον ς *rell* (*vel* ωφελον) | αρα 𝔓[46] {Sub, HarmCont}
** 5:14a αγαπησεις ς *rell* (-σης P 0150 *al*) | αγαπησαι 𝔓[46] {Sub, HarmCont} 1241[s]
5:14b σου ς *rell* | *om.* 𝔓[46] {Om}
5:16 περιπατειτε ς *rell* (-πατητε 0150 2147) | περιπατεισθε 𝔓[46] {Nons}
6:2 αναπληρωσετε B F G 322 323 945 1962 2495 (*pc*) latt co aeth slav Mcion[T] Cyp Spec | αποπληρωσετε 𝔓[46] {Sub} | αναπληρωσατε ς ℵ A C D K L P Ψ 0122 33 1739 1881 *rell* arm geo Cl | αναπληρουτε *l*921[1/2]
6:3 ει γαρ ς *rell* | [ει]περ 𝔓[46] {Sub}
** 6:4a εαυτον ς *rell* | αυτον 𝔓[46] {Sub} 0142 131
6:4b και ουκ ς *rell* (ουχ 1243) | [ου]χ 𝔓[46vid pr. sp.] {Om (Forward Leap)} | και 1319
6:6a κατηχουμενος ς *rell* (κατει- L 2464, κατε- F, κατοι- 2147) | καθηχουμε[νος] 𝔓[46] {Orth}
6:6b κατηχουντι ς *rell* (κατοι- 1241[s] 2147 *pc*, τω κατηχουντι *om.* K 0151) | καθηχουντι 𝔓[46] {Orth}
6:7 ο *et* ταυτα D* F G | α *et* ταυτα 𝔓[46] {Sub, HarmCont} lat Spec | ο *et* τουτο ς D[b.c] *rell* r
** 6:13 ουδε ς *rell* | ουτε 𝔓[46] {Sub} 1505 1611 | ου 0151 206* 209* 327 1799 1908 1913 1982
6:14 γενοιτο ς *rell* (γενητο 1319) | γενοιτο με 𝔓[46] {Add, HarmCont}
** 6:16 στοιχησουσιν ς ℵ B C[2] K L P Ψ 0278 33 *rell* (-χησουσιν 1243) | στοιχησωσιν 𝔓[46] {Sub} 075[s] 1424 1836 | στοιχουσιν A C* D F G 6 88 1739 1881 1912 2816 *pc* it vg[ms] Ambst

Ephesians

1:1 τοις *sec.* ς *rell* : *om.* 𝔓[46] {Om (Forward Leap)}
1:3 ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ς *rell* (και πατηρ *om.* B, *post* κυριου *add.* και σωτηρος ℵ*, *corr.* ℵ[c]) | *om.* 𝔓[46] {Om (Forward Leap)}
1:5 δια ς *rell* | *om.* 𝔓[46] {Om, (Theol?)}
1:6 εχαριτωσεν ς *rell* | εχαριστωσεν 𝔓[46] {Orth} | εχαρισεν 642
1:9 αυτου *prim.* ς *rell* | *om.* 𝔓[46] {Om}
1:15 κυριω ς *rell* | $\overline{\text{κω}}$ (= κυριω) ημων 𝔓[46] {Add, HarmGen}
1:17 ιησου χριστου ς *rell* | $\overline{\text{χου}}$ (= χριστου) $\overline{\text{ιηυ}}$ (= ιησου) 𝔓[46] {Tr}
2:1 παραπτωμασιν ς *rell* (τοις παραπτ. *et* τη αμαρτια [*pro* ταις αμαρτιαις] *transpon.* 1836, του παραπτωμασιν *pro* τοις παραπτ. F, παραπτωματι 1799*) | παραπτωμασιν υμων 𝔓[46] {Add, HarmCont} sy[p] sa bo arm (arm *autem om.* υμων *post* αμαρτιαις)
2:2a περιεπατησατε ς *rell* | επεριεπατησατε 𝔓[46] {Sub}
2:2b ενεργουντος ς *rell* | εργουντος 𝔓[46] {Sub (Forward Leap)}
2:4 ην ηγαπησεν ς *rell* (η ηγαπησεν 0150) | ηλεησεν 𝔓[46] {Sub, HarmCont} b d (Bas) Ambst MVict | ην ηγαπησεν ημας ηλεησεν ημας g ("qua dlilexit" [*sic pro* dilexit] "nos misertus est nostri") vg[mss]

2:5a τοις παραπτωμασιν ς ℵ A D^b K L P 0278 33 1739 1881 *rell* co Cl | τοις σωμασιν $\mathfrak{P}^{46}$ {Sub, HarmCont?, (Theol?)} | ταις αμαρτιαις D* d f vg | τη αμαρτια F G g | εν τοις παραπτωμασιν και ταις επιθυμιαις B ar vg^{ms} | τοις παραπτωμασιν και ταις αμαρτιαις Ψ Or^{lat}

2:5b συνεζωοποιησεν ς *rell* (εζωοπ- 642) | συνεζωποιησεν $\mathfrak{P}^{46}$ {Orth}

2:6 εν χριστω ιησου ς *rell* | εν τω $\overline{\chi\rho\omega}$ (= χριστω) $\overline{\iota\eta\upsilon}$ (= ιησου) $\mathfrak{P}^{46}$ {Add, HarmCont} | *om.* F G g

2:7 εν χριστω ιησου ς ℵ^a (ℵ* *om. vs 7*) *rell* ($\overline{\chi\upsilon}$ D, ιησου *om.* D* F G d g $aeth^{ro}$, *ante* χριστω *pon.* $aeth^{pp}$) | εν τω $\overline{\chi\omega}$ (= χριστω) $\overline{\iota\eta[\upsilon}$] (= ιησου) $\mathfrak{P}^{46}$ {Add, HarmCont}

2:13 εγγυς ς *rell* | ενγυς $\mathfrak{P}^{46}$ {Orth}

2:15 εν δογμασιν ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)} vg^{ms}

2:16 και ς *rell* | α και $\mathfrak{P}^{46}$ {Nons}

2:17 εγγυς ς *rell* | ενγυς $\mathfrak{P}^{46}$ {Orth}

2:19 αλλ (*ante* εστε) A C D* F G 33 104 442 1912 *pc* (αλλα *ante* εστε ℵ B) | αλ (*ante* [εστε] *ut vid*) $\mathfrak{P}^{46}$ {Orth} | αλλα (*ante* συμπολιται *et om.* εστε *sec.*) ς D^c K L P Ψ *rell* | αλλα (*ante* και *pro* εστε *sec.*) 1739 1881

3:1 τουτου ς *rell* | τουτο $\mathfrak{P}^{46}$ {Orth}

3:7 αυτου ς *rell* | του $\overline{\theta\upsilon}$ (= θεου) $\mathfrak{P}^{46}$ {Sub, HarmCont}

3:8 ελαχιστοτερω ς *rell* | ελαχιστερω $\mathfrak{P}^{46}$ {Nons (Forward Leap)} | ελαχιστω F G 76

3:11 χριστω ς *rell* (τω χριστω ιησου *om.* F G g) | $\overline{\kappa\omega}$ (= κυριω) $\mathfrak{P}^{46}$ {Sub, HarmCont}

** 3:13 υμων *prim.* ς *rell* (υπερ υμων *om.* 38 Ambst) | ημων $\mathfrak{P}^{46}$ {Sub, HarmCont} 81* *pc* bo^{ms}

3:18a καταλαβεσθαι ς *rell* | καταλαμβανεσθαι $\mathfrak{P}^{46}$ {Sub} | καταλαβειν 1836 | καταβαλεσθαι 049

3:18b το ς *rell* | ο $\mathfrak{P}^{46}$ {Sub}

4:4 εκληθητε ς *rell* | εκληθη $\mathfrak{P}^{46}$ {Nons}

4:8 δοματα ς *rell* (δωματα 2412) | δομα $\mathfrak{P}^{46}$ {Sub (Forward Leap [Hapl])}

4:9a οτι ς *rell* | οντι $\mathfrak{P}^{46}$ {Orth} | *om.* 181 623* 1836 1898

4:9b τα ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}

4:10 ο αναβας ς *rell* | οναβας $\mathfrak{P}^{46}$ {Orth}

4:11 εδωκεν ς *rell* Cl^{pt} | δεδωκεν $\mathfrak{P}^{46}$ {Sub} Cl^{pt}

4:15 ο χριστος ς ℵ^c D F G K L P Ψ 104 326 *rell* (ο *om.* ℵ* A B C 0150 6 33 81 424** 442 1175 1241^s 1739 1881 2464 [*pc*]) | του $\overline{\chi\rho\upsilon}$ (= χριστου) $\mathfrak{P}^{46}$ {Sub, HarmPar}

4:16 κατ ενεργειαν ς *rell* (κατα 0150, κατα την 33) | και ενεργειας $\mathfrak{P}^{46}$ {Sub} | *om.* F G it Ir^{lat} Lcf Ambst MVict Tyc $Ambr^{semel}$

4:25 διο ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} b mon* Lcf Did

4:28 ινα εχη ς ℵ ^{c} *rell* (εχει L P 0150 33 102 462, εχητε ℵ* I $Cl^{1/2}$, σχη 330) | ιν εχη $\mathfrak{P}^{46}$ {Orth} | εχη B

4:29 αλλ ς D^c *rell* (αλλα B D*) | αλ $\mathfrak{P}^{46}$ {Orth}

4:30 μη ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}

5:2 θυσιαν ς *rell* | οσμην $\mathfrak{P}^{46}$ {Sub, HarmCont}

** 5:4 η ευτραπελια ς *rell* (ευτρεπελια 2401) | και ευτραπελια $\mathfrak{P}^{46}$ {Sub, HarmCont} 223 629 1799 1890 (*pc*) Cyp

** 5:5 του χριστου και θεου ς $D^{c\ (man\ 1\ in\ scribendo)}$ 1739^c *rell* | του θεου και χριστου F G g bo^{ms} Ambst Zeno | του $\overline{\theta\upsilon}$ (= θεου) $\mathfrak{P}^{46}$ {Om, HarmGen} D* 1245 2147 | του χριστου 38* 90 | χριστου του θεου 1739^* vg^{ms} aeth | χριστου και θεου 2005 | του υιου του θεου 1836

5:11a και *prim.* ς *rell* | *om.* 𝔓⁴⁶ {Om}
** 5:11b και *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om} 917 ar c mon* vg^cl sy^p bo^mss arm Lcf
5:11c ελεγχετε ς *rell* | ελλεγχετε 𝔓⁴⁶ {Orth}
5:12 κρυφη ς *rell* | κρυβη 𝔓⁴⁶ {Sub}
5:14 των ς *rell* | *om.* 𝔓⁴⁶ {Om, HarmGen}
5:15a περιπατειτε ς *rell* | περιπατητε 𝔓⁴⁶ {Sub}
** 5:15b αλλ ωc ς *rell* | αλλα ωc 𝔓⁴⁶ {Orth} 048
5:17 κυριου ς *rell* f g vg^ww.st sy^h co arm (ημων *add.* B) | χ̅ρ̅υ̅ (= χριστ ου) 𝔓⁴⁶ {Sub} | θεου A 0142 0151 81 90 103 330 365 460 614 618 629 642 876 1911** 2464 2815 *l*916 *pc* ar c d vg^cl sy^p bo^pt arm^mss Hier Cass
5:24 ωc ℵ A D* F G P 048 075 0278 33 104 330 424** 442 1611 1739 1908 2005 *pc* | οτι 𝔓⁴⁶ {Sub} | ωcπερ ς D^c K L 326 *rell* | *om.* B Ψ 88 (*pc*) b vg^ms Ambst
** 5:27a εχουcαν ς *rell* | εχουcα 𝔓⁴⁶ {Orth} 049
5:27b αλλ ς *rell* | αλ 𝔓⁴⁶ {Orth}
5:31 caρκα ς *rell* | caρκαν 𝔓⁴⁶ {Sub}
** 6:8 ποιηcη ς *rell* (-cει P 462) | ποιη 𝔓⁴⁶ {Sub (Forward Leap)} Ψ
6:11 υμας ς *rell* | *om.* 𝔓⁴⁶ {Om}
6:12a αρχας προc τας εξουcιας ς *rell* (και *pro* προc τας D c f vg, εξουcιας *tantum* ar d Cyp Hil Lcf Spec) | μεθοδιας 𝔓⁴⁶ {Sub, HarmCont} | αρχας εξουcιας F G g
6:12b εν τοις επουρανιοις ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} Did
6:13 δυνηθητε ς *rell* | δυνητε 𝔓⁴⁶ {Nons (Forward Leap)}
6:20 δει 𝔓^46c (man 2 vid) ς *rell* | ̣ει 𝔓^46* (?) {Nons}
6:22 καρδιας υμων 𝔓^46c (man 3 vid) ς *rell* | καρδιας ημων 𝔓^46* {Sub} gig o vg^ms*
6:23 αδελφοις ς *rell* | αγιοις 𝔓⁴⁶ {Sub}

Philippians
1:1 αγιοις εν χριστω ιηcου τοις ς *rell* (ιηcου *om.* 1912) | *om.* 𝔓⁴⁶ {Om} | πacιν—ιηcου *om.* 0150 33 | τοις ουcιν εν φιλιπποις *om.* 103
1:7 cυνκοινωνουc (*vel* cυγκ-) ς *rell* | και κοινωνουc 𝔓⁴⁶ {Sub}
1:8a μου ς ℵ* A B K L P 1739 *rell* | μοι ℵ^instaurator ut vid D F G Ψ 0278 81 104 205 326 365 431 436 1175 1241^s 1611 1952 2005 *pc* | *om.* 𝔓⁴⁶ {Om} ar vg^ms
1:8b ωc ς *rell* | ω 𝔓⁴⁶ {Orth}
1:10 ημεραν ς *rell* | την ημεραν 𝔓⁴⁶ {Add}
1:11 δοξαν και επαινον μοι F G g Ambst | δοξαν και επαινον θεου ς ℵ A B D^c I Ψ 075 0278 33 1739 1881 *rell* lat sy co arm geo slav (επαινοc 2412; χριcτου *pro* θεου D* 1962, "eius" vg^ms*, θεου *om.* 1925 vg^ms) | δοξαν θ̅υ̅ (= θεου) και επαινον εμοι 𝔓⁴⁶ {Confl} | "gloriam mihi et laudem dei" ar
1:13 φανεροuc ς *rell* | [φα]νεροucθαι 𝔓⁴⁶ {Nons}
1:15 μεν και ς ℵ* *rell* | [με]ν δε 𝔓⁴⁶ {Nons} | δε και 1245 | μεν ℵ^c 0278 33 110 256 2401 r vg^mss | δε 048^vid
1:18a ειτε *prim.* ς *rell* | ει 𝔓⁴⁶ {Om (τε)}
1:18b και *prim.* ς *rell* (καιρω 0150) | αλλα και 𝔓⁴⁶ {Add, HarmCont} bo^ms
1:20a παρρηcια ς *rell* | παρηcια 𝔓⁴⁶ {Orth}
1:20b ζωης 𝔓^46c (man 2) ς *rell* | ζωc 𝔓^46* {Nons}
** 1:23 μαλλον ς *rell* | *om.* 𝔓⁴⁶ {Om} 0278 436 (*pc*) vg^mss Cl Or^lat
** 1:30 εν εμοι *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} 81

** 2:7 ανθρωπων ς *rell* | ανθρωπου 𝔓⁴⁶ {Sub, HarmCont} 056 0142 t vg^{mss} sy^{pal} sa bo Mcion^{T} Cyp MVict Hil Ambr

2:18 και υμεις χαιρετε και ς *rell* (αυτοι *pro* υμεις 242, ημεις 1799) | και υμεις | χαιρετε και υμεις χαιρετε και 𝔓⁴⁶ {Nons (Backward Leap [Ditt])}

2:22 γινωσκετε ς *rell* | οιδατε 𝔓⁴⁶ {Sub}

2:23 τουτον ς *rell* | τουτο 𝔓⁴⁶ {Orth}

2:24 δε ς *rell* | *om.* 𝔓⁴⁶ {Om}

2:25 αποστολον ς *rell* | [απο]στολος 𝔓⁴⁶ {Orth}

2:26 παντας υμας ς ℵ^{c} F G K L P Ψ 1739 1881 *rell* lat sa geo^{1} (υμας παντας B b [vg^{ms}] Ambst, υμας *ante* ην *pon.* 941) | παντας υμας ιδειν ℵ* A C D I^{vid} 075 (ιδειν παντας υμας) 0150 0278 33 69 81 88 104 326 330 365 429 436 635 (ιδειν παντας υμας) 642 1175 1241^{s} 1799 1891 1960 2401 2423* (?) 2495 2815 *l*809 (ιδειν παντας ημας) *al* d sy bo arm aeth geo^{2} slav | πρ̣ε̣μ[ψαι] προς υμας 𝔓⁴⁶^{vid} {Sub, HarmCont}

3:1 μου ς *rell* (μοι F G) | *om.* 𝔓⁴⁶ {Om, HarmCont} vg^{ms*} MVict

3:3a πνευματι ς *rell* | εν πνευματι 𝔓⁴⁶ {Add, HarmCont}

3:3b θεου ℵ* A B C D^{c} F G K L 0278^{vid} 33 1739 1881 *rell* g vg^{mss} sy^{hmg} co arm geo Ambr | θεω ς ℵ^{c} D* P Ψ 075 88 365 436 1175 *pc* lat sy$^{p.h}$ aeth slav Chr Ambr Aug Spec (1984 θειω *pro* θεω) | *om.* 𝔓⁴⁶ {Om} vg^{ms}

3:5a περιτομη ς *rell* | περιτομης 𝔓⁴⁶ {Orth}

3:5b νομον ς *rell* (τον νομον F G) | νοφον 𝔓⁴⁶ {Nons}

3:10 συμμορφιζομενος τω θανατω αυτου ς *rell* (συμμορφ- ς A B^{corr} D^{c} K L P Ψ 1739, συνμορφ- ℵ D*, συμορφ- B*, συνφορτ- F G; -φιζομενος ℵ* A B D* P 33 424** 1739 1912, -φουμενος ς ℵ^{c} D^{c} K L, -φορτειζομενος F G; συμμορφαζομενος 101**; αυτου *om.* 919) | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

3:14a του θεου ς *rell* | $\overline{\text{θυ}}$ (= θεου) 𝔓⁴⁶ {Om} | *om.* F G 181 g vg^{ms*} Cl

3:14b εν χριστω ιησου ς 𝔓⁶¹^{vid} ℵ A B D^{b} I Ψ 075 33 1739 1881 *rell* lat sy$^{(p)}$ co Cl Or (εν ιησου χριστω 𝔓¹⁶, ιησου *om.* 242) | εν κυριω ιησου χριστω D* F G d g | *om.* 𝔓⁴⁶ {Om (Forward Leap)} Ambst

3:17 καθως ς *rell* | καθως και 𝔓⁴⁶ {Add, HarmCont}

3:18 λεγω ς *rell* | λεγω β[λε]πετε 𝔓⁴⁶ {Add, HarmCont}

3:20 απεκδεχομεθα ς *rell* | *om.* 𝔓⁴⁶$^{vid\ pr.\ sp.}$ {Om (Forward Leap)}

4:3a σε ς *rell* | *om.* 𝔓⁴⁶ {Om}

4:3b βιβλω ς *rell* | βυβλω 𝔓⁴⁶ {Sub}

4:5a επιεικες ς *rell* | επικες 𝔓⁴⁶ {Orth (Forward Leap)}

4:5b εγγυς ς *rell* | ενγυς 𝔓⁴⁶ {Orth}

4:6 μετα ευχαριστιας ς *rell* (μετ ℵ B 056 0142 0150 255 330 *pc*) | μετα ευχα|ριστειας μετα ευχαριστειας 𝔓⁴⁶ {Nons (Ditt)}

4:7 χριστω ς *rell* | $\overline{\text{κω}}$ (= κυριω) 𝔓⁴⁶ {Sub}

4:15 μονοι ς *rell* (*om.* A* ?) | μονον 𝔓⁴⁶ {Sub} sy$^{pal.p}$ arm

4:17 το δομα αλλα επιζητω ς *rell* (δωμα L *pc*, δογμα 0142*^{vid}, δραμα 2412; αλλα A B P 917, αλλ ς ℵ D F G K L 1739 *rell*; *post* επιζητω *add.* οτι 547) | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

4:18a δεξαμενος ς *rell* (-μενους 075) | δε δεξαμενος 𝔓⁴⁶ {Add (Ditt), HarmCont} vg^{ms} | δε και δεξαμενος 2495

** 4:18b οσμην ς 876$^{c\ (man\ 2)}$ *rell* | οσμη 𝔓⁴⁶ {Orth} 876* | εις οσμην 33 296 467

Colossians

1:7a συνδουλου $\mathfrak{P}^{46c\ (man\ 4)}$ ς *rell* | συνδολου $\mathfrak{P}^{46*}$ {Orth} | συνδυλουc F

1:7b οc ς *rell* | ο $\mathfrak{P}^{46}$ {Orth}

** 1:12 ευχαριστουντες ς *rell* (-ουμεν C^3 $\mathfrak{P}^{mg\ eccl}$ 321 326 440 *pc*) | και ευχαρι-[στουντ]ες $\mathfrak{P}^{46}$ {Add} 1175 aeth Ambst

1:16 εξουσιαι τα ς *rell* (τα *om.* 81) | εξουσιαι οτι $\mathfrak{P}^{46}$ {Sub, HarmCont}

1:20a αποκαταλλαξαι ς *rell* (-ξη A) | αποκατααλλαξαι $\mathfrak{P}^{46}$ {Orth} | καταλ-λαξαι 049

** 1:20b σταυρου αυτου ς *rell* | $\overline{\text{στου}}$ (= σταυρου) $\mathfrak{P}^{46}$ {Om (Forward Leap)} Ψ vg^{ms} sa^{mss} bo^{mss}

1:22a αποκατηλλαγητε B | αποκαταλ[λα]γητε $\mathfrak{P}^{46}$ {Sub} | αποκατηλλακται 33 | αποκατηλλαξεν ς ℵ A C D^c K L P Ψ 048 075 1739 1881 *rell* lat sy arm aeth geo slav (απεκ- P Ψ 0278 81 *pc*) | αποκαταλλαγεντες D^* F G b d g vg^{ms} Ir^{lat} Ambst Spec | απηλλαξεν 104 459 | κατηλλαξεν *l*921

** 1:22b εν ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap [Hapl])} 1311

1:23a και μη ς *rell* | δ[ε] $\mathfrak{P}^{46vid}$ {Sub} | μη 33 489

1:23b μετακινουμενοι ς *rell* (κατακιν- 223) | [μετακινη]τοι $\mathfrak{P}^{46}$ (?) {Sub}

1:24 ανταναπληρω ς *rell* | ανταναπληρων $\mathfrak{P}^{46}$ {Sub} | αναπληρω F G 049 181 209* 327 489

1:27 της δοξης *prim.* ς *rell* ο | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)} Pel^{ms}

1:28 καταγγελλομεν ς *rell* (κατανγε- D) | καταγγελλοντες $\mathfrak{P}^{46}$ {Sub, HarmCont}

2:1 το ς *rell* | μου το $\mathfrak{P}^{46}$ (*et* μου *post* προcωπον) {Nons}

2:13 παντα τα παραπτωματα ς *rell* | τα π[αρα]πτωματα παντα $\mathfrak{P}^{46}$ {Tr}

2:18 εμβατευων ς D^c *rell* (εμβ- ς ℵ A B C D^c K L P, ενβ- D^* F G 0278, ενμβ- 69) | εμβαδευ[ων] $\mathfrak{P}^{46}$ {Orth}

2:23 εν εθελοθρηcκια (*vel* -cκεια) ς D^c (D^* ?) *rell* (A *latet*, θελο- 1960) | ἐθ̣ε̣λο εν θρηcκεια $\mathfrak{P}^{46vid}$ {Nons} | εν θρηcκια $D^{b\ vid}$ F G d

3:1–2 ζητειτε ου ο χριστος εστιν εν δεξια του θεου καθημενος τα ανω ς *rell* (που *pro* ου F G; ο θεος *pro* ο χριστος ℵ* *sed ipse corr vid*; εστιν *suppl.* ℵ^a, *om.* ℵ* 241 255 314 876 *pc, ante* ο χριστος *pon.* H 0278 69 462 *pc*; α *pro* τα F G) | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)}

3:6a δι α ς ℵ A B C^2 $D^{b.c}$ H K L P Ψ 1739 *rell* f vg | δι ο C* (δια ο *vid*) D^* F G d g vg^{mss} arm | δια ταυτα $\mathfrak{P}^{46}$ {Sub, HarmPar} sy^p

3:6b ερχεται ς *rell* | γαρ ερχεται $\mathfrak{P}^{46}$ {Add, HarmPar} sy^p

3:9 ψευδεcθε ς *rell* | ψευδηcθε $\mathfrak{P}^{46}$ {Sub}

3:16a ενοικειτω ς *rell* | οικειτω $\mathfrak{P}^{46}$ {Sub}

** 3:16b πνευματικαις ς *rell* | πνευματικοις $\mathfrak{P}^{46}$ {Orth} F

3:19 αυτας ς *rell* | αυταις $\mathfrak{P}^{46}$ {Orth}

3:24 απο ς *rell* | απο του $\mathfrak{P}^{46}$ {Add, HarmCont}

4:9 οc ς *rell* | ο $\mathfrak{P}^{46}$ {Orth}

4:11a εκ ς *rell* | εκ της $\mathfrak{P}^{46}$ {Add}

** 4:11b μοι ς *rell* | εμοι $\mathfrak{P}^{46}$ {Sub} 1739

1 Thessalonians

1:10 αναμενειν ς *rell* (αναμενεις F*) | υπομ̣ε̣[νειν] $\mathfrak{P}^{46}$ {Sub, HarmCont?}

5:6 νηφωμεν ς *rell* latt (-ομεν F P *al* d vg^{mss}) | [νη]ψωμεν $\mathfrak{P}^{46}$ {Sub}

Hebrews

** 1:2 και ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} 0150 sa^{mss}

1:3 δι εαυτου 0243 6 424** 1739 1881* (*pc*) | δι αυτου $\mathfrak{P}^{46}$ {Sub} | αυτου

		ℵ A B D^{b} H* P Ψ 075 0150 33 81 181* 436 629 1175 1908 1962 2464 *l*249 *al* lat sy^{pal} arm geo^{1} | αυτου δι εαυτου ς D^{c} H^{c} K L *rell* ar b comp d vg^{ms} sy sa bo fay | αυτου δι αυτου D* 0278 256 263 365 1022 (αὑτου) 1505
	1:6	ειςαγαγη ς *rell* | [αγαγ]η 𝔓$^{46vid\ pr.\ sp.}$ {Sub} | προςαγαγη 1898
	2:8a	τα παντα *prim.* ς *rell* | *om.* 𝔓^{46} {Om}
	2:8b	αφηκεν αυτω ς *rell* (αυτω *om.* d) | αυτω αφηκεν 𝔓^{46} {Tr (Forward Leap)}
	2:8c	τα *sec.* ς *rell* | *om.* 𝔓^{46} {Om}
	2:18	πεπονθεν ς *rell* | πεποθε̄ (= πεποθεν) 𝔓^{46} {Orth}
	3:3	εχει του οικου ς *rell* | [του οικου] εχει 𝔓$^{46vid\ pr.\ sp.}$ {Tr} vg^{ms}
	3:6	εςμεν 𝔓$^{46c\ (man\ 3)}$ ς *rell* | μεν 𝔓^{46*} {Sub (Forward Leap)}
	3:18	απειθηςαςιν ς *rell* | απιςτηςαςιν 𝔓^{46} {Sub} lat
	4:6	εις ς *rell* (εις αυτην *om.* 1890) | *om.* 𝔓^{46} {Om} vg^{ms*}
	4:7a	ημεραν ς *rell* | *om.* 𝔓^{46} {Om} vg^{ms*} | καιρον Ψ
**	4:7b	cημερον *sec.* ς *rell* | *om.* 𝔓^{46} {Om} 1610
**	4:11	απειθειας ς D^{c} *rell* | απιστιας 𝔓^{46} {Sub} 104 1611 2005 (*pc*) lat sy^{h} | αληθειας D* d
**	5:1a	τα ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap [Hapl])} 547
	5:1b	υπερ *sec.* ς *rell* | περι 𝔓^{46} {Sub, HarmCont}
	5:3	προcφερειν ς *rell* | προcφερει 𝔓^{46} {Orth}
	5:5	αλλ ο ς *rell* | αλλα ο 𝔓^{46} {Orth}
	5:6	ιερευc 𝔓$^{46c\ (man\ 2)}$ ς *rell* | επευξ 𝔓^{46*} {Nons}
	5:10	αρχιερευc ς *rell* (αρχιερεωc 0150) | cυ ει αρχιερευc 𝔓^{46} {Add, HarmPar}
	5:12	τα ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)}
	6:1a	τελειοτητα ς *rell* | θεμελιοτητα 𝔓^{46} {Nons}
	6:1b	φερωμεθα 𝔓$^{46c\ (man\ 2)}$ ς D^{c} 1739$^{c\ vid}$ *rell* (*vel* φερομεθα D* K P 5 88 216 330 383 440 462 623 794 823 917 999 1162 1245 1319 1739^{*vid} 1836 1845 1912 2004 2143* sy^{p}) | φερωνεθα 𝔓^{46*} {Orth}
	6:4	τε ς *rell* | *om.* 𝔓^{46} {Om (Forward Leap)} | δε 1836
	6:5	ρημα ς *rell* | ρηματος 𝔓^{46} {Sub, HarmCont}
**	6:6	ανατ̄ρεc (= ανατρεc) 𝔓^{46} {Orth} ς *(sed nullus codex apud Tisch.)* K 0151 223 2423*
	6:7	ουc ς *rell* | οιc 𝔓^{46} {Sub}
	6:9	λαλουμεν ς *rell* | ελαβομεν 𝔓^{46} {Sub}
	6:11a	δε ς *rell* | *om.* 𝔓^{46vid} {Om} vg^{mss}
	6:11b	ενδεικνυcθαι ς *rell* (ενδικν- D*, ενδιγν- A, ενδειγν- C*) | δεικγυcθαι 𝔓^{46} {Sub (Forward Leap)} | ενδειξαcθαι Ψ | επιδεικνυcθαι 2004
	6:13	καθ εαυτου ς *rell* | καθε εαυτου 𝔓^{46} {Nons (Ditt)}
**	6:15	ουτωc μακροθυμηcαc *rell* | ουτω μακροθυμηcαc 𝔓^{46} {Orth} ς *(sed nullus codex apud Tisch.)* K 0151 223 2423*
	7:1a	ο *prim.* ς *rell* | *om.* 𝔓^{46} {Om}
	7:1b	cαλημ 𝔓$^{46c\ (man\ 2)}$ ς *rell* | cαμουηλ 𝔓^{46*} {Proper Name}
	7:2a	εμεριcεν ς *rell* | αυτω εμεριcεν 𝔓^{46} {Add, (HarmPar?)} sy^{p} | μεμερικεν Ψ^{*vid}
	7:2b	cαλημ 𝔓$^{46c\ (man\ 2)}$ ς *rell* | cαμουηλ 𝔓^{46*} {Proper Name}
**	7:2c	ο ς *rell* | οc 𝔓^{46} {Sub} 81
	7:4	ακροθινιων ς ℵ B D K *rell* | ακροτινιων 𝔓^{46} {Orth} | ακροθηνιων A C^{2} (C* *latet*) L P 223 1739 2423* *al*
	7:8	δεκατας ς *rell* | [δε]καδας 𝔓^{46} {Orth}

7:9 δεκατας ς *rell* (ο δεκατας λαμβανων *om.* 623 1912) | δεκαδας 𝔓⁴⁶ {Orth}

** 7:11 γαρ ς *rell* | *om.* 𝔓⁴⁶ {Om} 2298 ar

7:12 μεταθεcιc γινεται ς *rell* | μεταθεcιν γεινεcθαι 𝔓⁴⁶ {Sub, HarmCont}

7:13 μετεcχηκεν ς *rell* | μετεcχεν 𝔓⁴⁶ {Sub, HarmCont}

7:14 εξ ιουδα ς *rell* | εκ ιουδα 𝔓⁴⁶ {Orth}

7:15 ανιcταται ς *rell* | ανιcτacθαι 𝔓⁴⁶ vg^ms {Nons}

7:16 οc ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} d

** 7:18 μεν ς *rell* | *om.* 𝔓⁴⁶ {Om} 440* 1241 μ r w sa

7:19 ουδεν ς *rell* | ου 𝔓⁴⁶ {Sub}

7:20 ειcιν ιερειc *post* ορκωμοciac *sec.* ς D^c *rell* (οι μεν—ορκωμοciac *om.* D* Ψ 93 547 2401* 2815 *pc* d vg^mss* sy^h, ειcιν ιερειc—ορκωμοciac [*vs* 21] *om.* 056 0142, οι μεν—γεγονοτες *om.* aeth) | ειcιν ιερειc *post* ορ̣κ̣ω̣μοciac *prim.* 𝔓⁴⁶ {Tr (Forward Leap)}

7:21 δε ς *rell* | *om.* 𝔓⁴⁶ {Om}

7:25a και 𝔓^46c (man 3) ς *rell* | *om.* 𝔓^46* {Om} b comp vg^ms

7:25b cωζειν ς *rell* | cωζει 𝔓⁴⁶ {Orth} | ζην Ψ

7:27a θυciac ς *rell* | θυciαν D P 075 81 442 618 630 1867 1908 *l*55 (*pc*) d r vg^mss Ambr Aug | *om.* 𝔓⁴⁶ {Om (Forward Leap?)} *l*112 f vg^mss

7:27b εφαπαξ ς *rell* | απαξ̣ 𝔓⁴⁶ {Sub}

7:28 ανθρωπους καθιcτηcιν αρχιερειc ς *rell* (ανθρωπους καθιcτηcιν ιερειc I^vid latt sy^p, *post* ανθρωπους *add.* γαρ 1799) | καθιcτηcιν αρχιερειc ανθρωπους D^c (καθιcτηcιν ιερειc ανθρωπους D* d) | [καθιcτηcιν ανθρω]π̣ο̣υc ι̣ε̣[ρειc] 𝔓^46vid pr. sp. {Tr} f vg^mss sa bo (αρχιερειc) mf^ms

8:2a και *prim.* ς *rell* | γαρ και 𝔓⁴⁶ {Add, HarmCont}

8:2b ο ς *rell* | *om.* 𝔓⁴⁶ {Om}

8:2c ανθρωποc 𝔓^46c (man 2) ς *rell* | ανθρωποις 𝔓^46* {Orth}

8:5a μωυcηc ℵ B K L P Ψ *rell* (μωcηc ς A D 69 223 1022 1739 *al*) | μωυcη 𝔓⁴⁶ {Sub}

8:5b γαρ 𝔓^46c (man 2) ς *rell* | γρα 𝔓^46* {Nons}

8:5c ποιηcειc ℵ A B D K L P Ψ 1739 *rell* (*vel* ποιηcηc ς 056 0142 0150 *al*) | *om.* 𝔓⁴⁶ {Om (Forward Leap)}

8:6 διαφορωτερας ς *rell* | διαφωρωτερας 𝔓⁴⁶ {Orth} | διαφοροτερας L P

8:8 λεγει [ιδου ημεραι ερχονται λεγει] 𝔓^46c (man 2 [in mg. inf.]) ς *rell* | λεγει 𝔓^46* {Om (Forward Leap)}

8:9a ου ς *rell* | και ου 𝔓⁴⁶ {Add, HarmCont}

** 8:9b εν *sec.* ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap)} 920 1739 1912 2815

8:11a διδαξωcιν ς *rell* comp d vg^ms | διδαξη 𝔓⁴⁶ {Sub, HarmCont} ar b vg | διδαξουcιν D^c 2400

8:11b εκαcτοc *prim.* ς *rell* | ετεροc 𝔓⁴⁶ {Sub, HarmCont}

** 8:11c λεγων ς *rell* | *om.* 𝔓^46vid pr. sp. {Om} 075 322 323 vg^ms*

8:11d γνωθι τον κυριον ς *rell* | ε|γνω α̣υ̣τον κ̅ς̅ (= κυριοc) 𝔓^46vid {Sub}

** 8:12 οτι ιλεως εcομαι ταιc αδικιαιc αυτων ς *rell* (ιλεοc K L P 0150 0151 2412 *al*, ελεως 0142; 69 *om.* οτι ιλεως—αμαρτιων αυτων) | *om.* 𝔓⁴⁶ {Om (Forward Leap)} 1960

** 8:13 εγγυc ς *rell* | ενγυc 𝔓⁴⁶ {Orth} D*

9:3a η ς *rell* | *om.* 𝔓⁴⁶ {Om (Forward Leap [Hapl])}

9:3b αγια ς ℵ* A D* I^vid P 33 1739 1881 1908 *rell* | ανα 𝔓⁴⁶ (*pro* αγια *absque* [των] αγιων *cum* Or^lat ["sanctum" *tantum*]) {Nons} | τα αγια ℵ^c B D^c K L 0150 0151 0278 5 6 181 398 623 1022 1241 1505 1898 2423* *al*

9:3c αγιων ς ℵ* A D* I^vid 33 1881 *rell* | των αγιων ℵ^c B D^c K L P 0150 0151 0278 5 6 181 398 623 1022 1241 1505 1739 1898 1908 2423* *al* | *om.* 𝔓^46 {Om, HarmCont} Or^lat

9:5 κατασκιαζοντα 𝔓^46c (man 2) ς *rell* | κατασκευαζον 𝔓^46* {Nons} | κατα-σκιαζον A P 33 256 436 1912 2127 *pc* (-ζων *pc*) | κατασκευαζοντα 0278

9:6 εισιασιν 𝔓^46c (man 2) ς *rell* | ισασιν 𝔓^46* {Nons} | εισιεσαν 88 | εισηασιν 1022**

9:11 γενομενων B D* 1611 1739 2005 (*pc*) d sy^(p).h.(pal) geo | γεναμενων 𝔓^46 {Sub} | μελλοντων ς ℵ A D^c I^vid K L P 0278 33 1881 *rell* lat sy^hmg co arm aeth slav Eus

9:12a του ς *rell* | *om.* 𝔓^46 {Om, HarmCont}

9:12b αιωνιαν ς *rell* | αιωνια 𝔓^46 {Sub, HarmCont} d Dion (και αιωνια)

9:14a $\overline{\alpha\mu\alpha}$ 𝔓^46c (man 2) ς *rell* | $\overline{\pi\nu\alpha}$ = (πνευμα) 𝔓^46* {Sub, HarmCont} | σωμα 1836*

9:14b $\overline{\theta\omega}$ (= θεω) [καθαριει την συνειδησιν υμων (*vel* ημων) απο νεκρων εργων εις το λατρευειν τω $\overline{\theta\omega}$ (= θεω) τω ζωντι] 𝔓^46c (man 2 [in mg. inf.]) ς *rell* (*ante* καθαριει *add.* οc D*, *del.* D^c; καθαρισει 206 431 2125 *pc*; υμων ς ℵ D^c L 0278 33 1739^c 1881 *rell* ar b t vg^ww.st sy^h.pal sa bo^pt arm aeth geo slav, ημων A D* K P 075 5 38 201 241 365 424 469 506 876 1319 1739* 1831 1836* 1908 1912 2004 *pc* comp d gig p w vg^cl sy^p bo^pt Ambr, *om.* 614 2412 *pc*; *ante* νεκρων *add.* των K 431; πονηρων *pro* νεκρων 2815; τω θεω τω D*, θεω ς D^c *rell*) | $\overline{\theta\omega}$ (= θεω) τω ζωντι 𝔓^46* {Om (Forward Leap)}

9:15a τουτο ς *rell* | τουτου 𝔓^46 {Sub, HarmCont}

9:15b αιωνιου κληρονομιας ς *rell* (623 ζωης *pro* κληρ.) | κληρονομιας αι[ω]γιου 𝔓^46 {Tr} f vg^ms

9:18 ουδ ς ℵ P 1739 *rell* | ουθ 𝔓^46 {Sub (δε > τε)} | ουδε A C D^b.c L 33 330 436 440 876 1022 1799 1898 1960 2401 2423 *pm* | ουδεν D*

9:19 τε ς *rell* | δε 𝔓^46 {Sub} | *om.* 0151

** 9:20 ο $\overline{\theta c}$ (= θεοc) 𝔓^46c (man 2) ς *rell* | *om.* 𝔓^46* {Om (Forward Leap)} 1319

9:21 δε ς *rell* | τε 𝔓^46 {Sub} | *om.* 2815

9:22a αιματι 𝔓^46c (man 2) ς *rell* | νεκρω 𝔓^46* {Sub, HarmCont}

** 9:22b αιματεκχυσιας ς *rell* | αιματος εκχυσιας 𝔓^46 {Sub} 319* | αιματοχυ-σιας Ψ

9:25a εαυτον ς *rell* | αυτοc 𝔓^46 {Sub} | αυτον 917 1836

9:25b κατ ενιαυτον ς *rell* | καθ ενιαυτον 𝔓^46 {Orth}

10:1a ουκ αυτην ς *rell* | και 𝔓^46 {Sub} | ουκ αυτων 1908 sy^p | ου κατα 69 | ου κατ αυτην 223 | ου κατα την αυτην 365

10:1b κατ ενιαυτον ς *rell* | καθ ενιαυτον 𝔓^46 {Orth}

10:3 κατ ενιαυτον ς *rell* | καθ ενιαυτον 𝔓^46 {Orth}

10:10a προσφορας 𝔓^46c (man 2) ς *rell* | προc (*et spatium ante* του) 𝔓^46* {Nons}

10:10b $\overline{\iota\eta\upsilon}$ (= ιησου) $\overline{\chi\rho\upsilon}$ (= χριστου) 𝔓^46c (man 2) ς *rell* (του *praem.* 2815) | $\overline{\iota\eta c}$ (= ιησους) $\overline{\chi\rho c}$ (= χριστος) 𝔓^46* {Nons} | ιησου 103 | του χριστου 1149

10:12 διηνεκες ς *rell* (εις το διηνεκες *om.* 2004) | διηνεγκες 𝔓^46 {Orth}

10:14 αγιαζομενους ς *rell* | ανακωζομενους 𝔓^46 {Sub} | αλιζομενους L*^vid

10:22 αληθεινης 𝔓^46c (man 3) ς *rell* (αληθενης 876^s) | αληθειας 𝔓^46* {Nons}

10:24 εις παροξυσμον ς *rell* (εις παρωξυσμον L 0151) | εκ παροξυσμου 𝔓^46 {Nons}

10:25a επιcυναγωγην $\mathfrak{P}^{46*}$ ς *rell* | cυναγωγην $\mathfrak{P}^{46c}$ {Sub}
10:25b καθωc εθoc τιcιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | εθoc τι $\mathfrak{P}^{46*}$ {Nons}
10:26a γαρ ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} vg^{ms*}
10:26b απολειπεται ς D^{c} (περιλ- D*) *rell* | καταλειπεται $\mathfrak{P}^{46}$ {Sub, HarmCont}
10:29 αξιωθηcεται ς *rell* | καταξιωθηcεται $\mathfrak{P}^{46}$ {Sub, HarmCont}
** 10:34a δεcμιοιc A D* H 0150 6 33 69^{mg} 81 201 241 424** 442 465^{txt} 1573 1739 1908 1912 2127 *l*1357 (*pc*) lat sy co arm geo^{1} | δεcμοιc $\mathfrak{P}^{46}$ {Sub} Ψ 075^{s} 104 256 1022 (*pc*) (r) | δεc[μοι]c *vel* δεc[μιοι]c $\mathfrak{P}^{13}$ | δεcμοιc μου ς **א** D^{c} K L P 056 0142 0151 1881 *rell* aeth geo^{2} slav Cl | δεcμοιc αυτων d z^{vid}
** 10:34b προcεδεξαcθε $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | προcδεξαcθε $\mathfrak{P}^{46*}$ {Sub} 056 075^{s} 0142 69 440 | εδεξαcθε 216 241 547 1890
** 10:35 υμων ς 522$^{c\ (man\ 2)}$ *rell* | ημων $\mathfrak{P}^{46}$ {Sub} 522* μ
10:36 υπομονηc $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | υπομονην $\mathfrak{P}^{46*}$ {Orth} z*
10:38 και εαν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* (και εαν υποcτειληται *omiserat* D* *sed ipse suppl.*) | καν $\mathfrak{P}^{46*}$ {Orth}
10:39 υποcτοληc ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}
11:1 δε ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om}
11:3 κατηρτιcθαι ς *rell* | κατηρτιcται $\mathfrak{P}^{46}$ {Orth}
11:7 κατεκρεινεν τον $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | κατεκρεινεντοc $\mathfrak{P}^{46*vid}$ {Orth}
11:14 τοιαυτα ς *rell* | τα τοιαυτα $\mathfrak{P}^{46}$ {Add} | τα αυτα 242
11:15a μνημονευουcιν **א*** D* (-ουcαν *vid*) Ψ 81 436 442 1022 1505 1739* 1908 2005 (*pc*) | μνημονεουcιν $\mathfrak{P}^{46}$ {Orth} | εμνημονευον ς **א**^{c} A D^{c} K L P 1739^{c} 1881 *rell* (-νευcαν 0150 33 104 [*pc*]) latt sy^{h} Hier^{pt} | εμνημονεον 0142
11:15b ειχον ς *rell* | ειχαν $\mathfrak{P}^{46}$ {Sub}
** 11:16 θεοc *sec.* ς D^{c} *rell* (*post* αυτων *pon.* D* P 103 d vg^{mss}) | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap [Hapl])} 522 w vg^{ms*}
11:17 αβρααμ τον ιcαακ ς **א** (ιcακ) A 33 1739 1881 *rell* z vg (ο *ante* αβρααμ *add.* 056 0142; αβρααμ *post* πειραζομενοc *pon.* D, αβρααμ *ante* πειραζομενοc *pon.* 1022 1245 1505 1611 (*pc*), αβρααμ *ante* προcενηνοχεν *pon.* 1912, αβρααμ *om.* Ψ 330 2005 (*pc*) b vg^{ms}; ιcακ D*, *corr.* D^{c}) | ιcακ $\mathfrak{P}^{46}$ {Om (Forward Leap)}
11:21 ιωcηφ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | αυτου $\mathfrak{P}^{46*}$ {Sub, HarmCont}
11:22 περι *prim.* ς *rell* | και περι $\mathfrak{P}^{46}$ {Add, HarmCont}
11:23a τριμηνον ς *rell* | τριμηνοc $\mathfrak{P}^{46}$ {Sub, HarmCont}
** 11:23b και ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om} 642
11:30 κυκλωθεντα ς *rell* | κυκλοθεν $\mathfrak{P}^{46}$ {Sub}
11:31 απειθηcαcιν ς *rell* | απιcτηcαcιν $\mathfrak{P}^{46}$ {Sub}
11:32a βαρακ ς *rell* | βαραχ $\mathfrak{P}^{46}$ {Proper Name} (βαραχθαι *pro* βαρακ τε Euthalius^{ms})
11:32b τε *post* δαυειδ ς *rell* d vg^{mss} | *om.* $\mathfrak{P}^{46}$ {Om} z* vg$^{ww.st}$ (τε και *om.* z^{c} vg^{cl})
11:33 κατηγωνιcαντο βαcιλειαc ς *rell* | βαcιλειc $\mathfrak{P}^{46}$ {Sub, HarmCont}
11:35 απολυτρωcιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | απολυcιν $\mathfrak{P}^{46*}$ {Sub}
11:36 φυλακηc ς *rell* | φυλακαιc $\mathfrak{P}^{46}$ {Sub}
** 11:39 ουτοι ς *rell* | *om.* $\mathfrak{P}^{46}$ {Om (Forward Leap)} $\mathfrak{P}^{13vid\ pr.\ sp.}$ 1739 1881 sa Cl Aug
** 11:40a προβλεψαμενου ς *rell* | προcβλεψαμενοι $\mathfrak{P}^{46}$ (προ- > προc-) {Sub} 365 1241^{s} | προειδομενου Cl

11:40b προβλεψαμενου ς *rell* (προcβλ- 365 1241^{s}) | προcβλεψαμενοι 𝔓^{46} (-μενου > -μενοι) {Sub, HarmCont} | προειδομενου Cl

12:1a τοιγαρουν ς *rell* | τοιγαρ 𝔓^{46} {Sub}

12:1b περικειμενον ς *rell* | περιχειμενον 𝔓^{46} {Orth}

12:1c ογκον ς D^{c} *rell* (ονκον D$^{*.nov}$) | ογκων 𝔓^{46} {Orth}

** 12:1d ευπεριστατον ς *rell* | ευπερισπαστ̣[ον] 𝔓^{46} {Sub} 1739 | "fragilem" d z | "agile" Ps-Aug

12:1e τον ς *rell* | το 𝔓^{46} {Orth}

12:3 εκλελυμενοι 𝔓^{13} D$^{*.nov}$ 1739 1881 *pc* | εγλελυμενοι 𝔓^{46} {Orth} | εκλυομενοι ς D$^{b.c}$ *rell*

12:4a αντικατεστητε ς 𝔓^{13} ℵ A D L** P 0142^{c} 1739 *rell* | αντικατεστηκεν 𝔓^{46c} {Nons} (d) | αντικατεστηc̣εν 𝔓^{46*} 522 (d) | αντεκατεστητε L* 0142^{*vid} 0150 5 33 69 81 88 181 234 242 323 330 440 462 489 642 794 876 920 1149 1836 1845 2004 2143 *al* | αντεστητε K 0151 38 337

** 12:4b ανταγωνιζομενοι ς *rell* | αγωνιζομενοι 𝔓^{46} {Sub (Forward Leap)} 𝔓^{13} 0151 69 1022 1245 1505 1852 2005 2495 (*pc*) z

12:5a εκλελησθε ς *rell* | εγλελησθε 𝔓^{46} {Orth} | εκλελυσθε K Ψ 88 102 103 205 206* 209 1022

12:5b παιδειας ς 𝔓^{13} D^{c} K 1739 *rell* (*vel* παιδιας ℵ A D* L P 1022* 1960) | παιδεια 𝔓^{46} {Orth} d

** 12:5c εκλυου ς *rell* | εγλυου 𝔓^{46} {Orth} 𝔓^{13}

12:5d ελεγχομενος ς *rell* (ελενχ- D) | ελλεγχομενος 𝔓^{46} {Orth}

12:6–7 [μαστιγοι δε παντα υιον ον παραδεχεται εις παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο $\overline{\text{θc}}$ (= θεος) τις γαρ υιος ον ου παιδευει] (*vel similia verba*) 𝔓$^{46c\ (man\ 2\ [in\ mg.\ inf.])}$ ς 𝔓^{13} *rell* (δε *om.* 1912 f; ει *pro* εις ς Ψ* 5 104 326 365 630 945 *al*; υπομεινατε D* 1022 1245, D^{c} υπομενετε; ημιν 33 642 vg^{ms}; εστιν *post* γαρ *add.* ς ℵ^{c} D K L P 056 0142 0150 0151 33 1739 1881 *rell* d vg^{mss} bo arm, *om.* 𝔓^{13} ℵ* A I P Ψ 104 256 f vg sa aeth; ουκ επαιδευσεν P) | *om.* 𝔓^{46*} {Om (Forward Leap)}

12:8 ης 𝔓$^{46c\ (man\ 2)}$ ς *rell* | ο̣ις (*vel* ε̣ις) 𝔓^{46*} {Orth}

12:9 ειχομεν ς *rell* | ειχαμεν 𝔓^{46} {Sub} | εχομεν 0142

12:10a γαρ 𝔓$^{46c\ (man\ 2)}$ ς *rell* | *om.* 𝔓^{46*} {Om}

12:10b αυτοις ς *rell* | εαυτοις 𝔓^{46} {Sub} | αυτους L

12:10c μεταλαβειν ς *rell* | μεταβαλειν 𝔓^{46} {Nons} | μεταλαμβανειν 1739

12:14a ουδεις 𝔓$^{46c\ (man\ 2)}$ ς *rell* | ουδει 𝔓^{46*} {Orth}

12:14b τον κυριον ς *rell* | $\overline{\text{κc}}$ (= κυριος) 𝔓^{46} {Nons}

12:15a επισκοπουντες ς *rell* | επισκοπουντας 𝔓^{46} {Orth}

12:15b ενοχλη ς *rell* (-λει K P 0151) | ενχι̣λη (*vel* ενχηλη *vel* ενχο̣λη) 𝔓^{46} {Nons} | εν χολη 517 *et cjj* P. Katz *et alii* (*e* Deut 29:18[17] LXX [εν χολη B^{ab} F$^{1\ vid}$ *pm*])

12:16a τα πρωτοτοκια ς *rell* (-κεια A K 642 1739) | τας πρωτοτοκειας 𝔓^{46} {Sub} ar z vg^{mss}

12:16b εαυτου ℵ* A C D$^{b.c}$ 920 *vel* αυτου ς ℵ^{c} D* H K L P Ψ 33 1739 1881 *rell* | *om.* 𝔓^{46} {Om} arm Cl | αυτων I

12:17a γαρ τοπον ς *rell* | τοπον γαρ 𝔓^{46} {Tr} | τοπον 88

12:17b καιπερ ς *rell* bo^{ms} | καιτοι 𝔓^{46} {Sub} bo

** 12:18 και σκοτω ς ℵ^{c} D$^{b.c}$ L 1739 1881 *rell* | και σκοτει 𝔓^{46} {Sub} Ψ | και ζοφω ℵ* A C D* P 048 33 81 104 263 326 365 436 442 1175 1241^{s} 1912 *pc* | *om.* K 256 d vg^{ms}

12:23 παντων 𝔓$^{46c\ (man\ 2)}$ ς *rell* | *om.* 𝔓^{46*} {Om}

12:24 ιησου ς *rell* | $\overline{\text{ιης}}$ (= ιησους) $\overline{\text{χρς}}$ (= χριστος) 𝔓^{46} {Nons} (Fulg)

12:25 οι τον *et* αποστρεφομενοι ς *rell* (των 2401) | τον *et* αποστρεφομενον 𝔓46 {Nons}
12:26 ου η ς *rell* | η 𝔓46c {Om} | ει η 𝔓46* sa | ου 0243 181 460 623* 794 917 1739 1836 *pc*
12:28 λατρευωμεν ς A C2 (C* ?) D L 048 33 181 326 623 1912 *pc* latt sa bo^ms | λατρευομεν א K P Ψ 056 0142 0150 0151 0243 0285^vid 104 1739 1881 *rell* arm | λατρευcωμεν 𝔓46 {Sub} bo
** 13:5 ουδ ου ς *rell* | ουδε 𝔓46 {Om (ου)} 0285 69 2423**
** 13:7a υμων ς D^c *rell* (ημων 0150*) | *om.* 𝔓46 {Om (Forward Leap)} D*
13:7b ων ς *rell* | ωc 𝔓46 {Sub}
13:7c εκβαcιν ς *rell* | εγβαcιν 𝔓46 {Orth}
** 13:8 και *prim.* 𝔓46c (man 2) ς *rell* | *om.* 𝔓46* {Om} 69
13:9 και 𝔓46c (man 2) ς *rell* | *om.* 𝔓46* {Om}
13:11a γαρ ς *rell* | *om.* 𝔓46 {Om} f
** 13:11b κατα[κaιεται] 𝔓46c (man 2) ς D^b.c *rell* | [κaιεται] 𝔓46* {Sub (Forward Leap)} Ψ 489 2401* | κατaναλιcκονται D*
13:15 θυciαν ς *rell* | θυciαc 𝔓46 {Sub, HarmPar} b d z it^109 vg^ms sy sa bo arm^mss
13:16 δε ς *rell* (δ D*) | τε 𝔓46 {Sub}
13:17 αποδωcοντεc ς *rell* (-cονται D* 0142) | αποδωcονταc 𝔓46 {Orth}
13:18 εν 𝔓46c (man 3 vid) ς *rell* | *om.* 𝔓46* {Om (Forward Leap [Hapl])}
13:21a εν *prim.* 𝔓46c (man 3 vid) ς *rell* | *om.* 𝔓46* {Om}
13:21b αγαθω א D* Ψ 1022* *pc* latt bo geo1 | τω αγαθω 𝔓46 {Add} | εργω αγαθω ς C D^c K P 0243 0285 33 1739 1881 *rell* vg^mss sy sa arm aeth geo2 slav | εργω και λογω αγαθω A
13:21c αυτου αυτω א* A C* 0150 33* 81 1175 1241^s 1739^mg *pc* sa^mss bo | αυτου αυτο 𝔓46 {Orth} | αυτου (*prim.*) ς א^c C3 D K P Ψ 0243 0285 33^c 1739* 1881 *rell* ar f vg sa^ms bo^ms arm aeth | αυτου αυτοc 451 1912 2492 (*pc*) (it)
13:21d ιηυ (= ιηcου) χρυ (= χριcτου) 𝔓46c (man 2) ς *rell* | ιηc (= ιηcουc) χρc (= χριcτοc) 𝔓46* {Nons}
** 13:24a παντας *prim.* ς *rell* | *om.* 𝔓46 {Om} 88 | τουc φιλουc υμων 623
13:24b και παντας τουc αγιουc 𝔓46c (man 2) ς *rell* | *om.* 𝔓46* {Om}
13:25 υμων 𝔓46c (man 2) ς D^c *rell* | *om.* 𝔓46* {Om (Forward Leap)} | των αγιων D* | ημων 1241^s

The Singular Readings of 𝔓47

Revelation

9:10 κεντρα ς *rell* | [κε]νδρα 𝔓47 {Orth} | κενcτρα 2058^vid | κεντροις 2061 Prim
9:11 αβαδδων ς א A P 1006 1678^com 1841 2030 2062 *al* | αβ(β)α(α)δ(δ)ων 046 *pm* | αββαδον 2065 | βαδδον 2053^com (βανδων 2053^txt) | βαττων 𝔓47 {Proper Name} sa^ms (ʙaττ̄ɴ) | ᴀʙaττ̄ɴ sa^ms | αβλαδδων 61 69 | ναβαδδων 1611 | αββααδνων 469 | αβααδνων 141
** 9:14a caλπιγγα ς *pm* | caλπιγγαν 𝔓47 {Sub} 1918 (-ηγγαν 792, -ιγκαν 2061)
** 9:14b τeccαραc ς A P 046 *pm* | *om.* 𝔓47 {Om (Forward Leap)} 2029 | τeccαρεc א 172 | τeccαρουc 2053^txt et com | τeccαρειc *pc* | δ′ 2814 *al*
9:14c τω ποταμω τω μεγαλω ευφρατη ς 𝔓115 (]φρατη) א A 046 *pm* (εφρατη 046 203 *pc*) | του ποταμου του μεγαλου ευφρατου 𝔓47 {Sub} (του

ευφρατου Epiph) | τη ψαμμω του ποταμου του μεγαλου ευφρατου 1678 1778 2080 | τω ποταμω τω μεγαλω ποταμω ευφρατη P

9:18a τουτων ς *rell* (τουτον 2033) | *om.* 𝔓^{47} {Om (Forward Leap)} aeth^{ms}

9:18b αυτων ς *rell* | *om.* 𝔓^{47} {Om (Forward Leap)}

9:19 η γαρ εξουσια 𝔓^{115} ℵ A C P 046 *pm* vg sy bo arm aeth | ην γαρ η εξουσια 𝔓^{47} {Sub} | αι γαρ εξουσιαι ς *al* | και γαρ εξουσια 1894

9:20a και τα ειδωλα ς ℵ A C P 046 *pm* (η *pro* και 1678 1778 2020 2080 2351, και *om. pc* arm^{1}, τα *om.* ς;]ειδω[𝔓^{115}) | *om.* 𝔓^{47} {Om (Forward Leap)} sa^{mss}

** 9:20b αργυρα ς *rell* | αργυρεα 𝔓^{47} {Sub} 2351 (-αια txt, -εα com)

** 9:20c τα ξυλινα ς *pm* | ξυλινα 𝔓^{47} {Om} 𝔓^{85vid} 1773 1854 2019 2200 2329 (*pc*)

9:21 ουτε εκ των κλεμματων αυτων ς *rell* (αυτων *om.* 61 69) | *om.* 𝔓^{47} {Om (Forward Leap)} vg^{ms*} sy^{ph} sa Prim

10:3a μυκαται ς 𝔓^{115} ℵ A C P 046 *pm* | μυχαται 𝔓^{47} {Orth} | βρυχαται 2051 2064 *pc*

10:3b αι επτα ς 𝔓^{115} ℵ^{c} A C P 046 *pm* | αι 𝔓^{47} {Om} | επτα ℵ* 94 1611 2344 *al* arm | *plane om.* 1876 2043 2082 | *plane om. vel* αι aeth^{ro} | (αι) επτα aeth^{pp}

10:4a και οσα ελαλησαν ℵ 432 1685 1732 1876 2034 2036 2037 2043 2046 2047 2066 2074 2082 (*pc*) gig vg^{ms} sa Tyc Prim Bea | και ηκουσα οσα ελαλησαν 𝔓^{47} {Add, HarmCont} bo | και οτε ελαλησαν ς A C *rell* (οτε *om.* 2014)

10:4b αι επτα *prim.* ς *rell* (αι επτα βρονται *om.* 792 it^{ar}) | αι 𝔓^{47} {Om} | επτα 296 522* 2814

10:4c γραφειν ς *rell* (-φην 046 2329 *pc*) | αυτα γραφειν 𝔓^{47} {Add, HarmCont} | γραφειν αυτα 1854 sa bo | γραφειν τα ειρημενα τοις επτα πνευμασι 2053^{com}

** 10:4d φωνην *et* λεγουσαν ς ℵ A C P 046 *pm* | φωνης *et* λεγουσης 𝔓^{47} {Sub} 743 2051 2064 2067 | φωνην *et* λεγουσης 469 2055

** 10:4e μη αυτα ℵ A C P 046 2073* *pm* vg | μη αυτας 𝔓^{47} {Orth} 1849 vg^{mss} sy^{h} | μη ταυτα ς 254 2026 2078 *pc* | μετα ταυτα 2814 *al*

** 10:5 χειρα ς *rell* | χειραν 𝔓^{47} {Sub} 522* 616 1734 1918 2033

** 10:8 η φωνη ην ς ℵ A C P 046 *pm* | φωνη[ν 𝔓^{47vid} {Sub} 1006 1841 2053^{txt} 2057 2329 2344 *al* ar (gig) t vg^{cl} Tyc Prim (*aut* φωνη[ην 𝔓^{47} *omittens* η *solus*) | την φωνην 1854 | η φωνη η λεγουσα *pro* η φωνη ην ηκουσα 1678 1778

** 10:10 βιβλιον 𝔓^{47*} ℵ 046 1678 1778 1854 *rell* lat | βιβλιδιον 𝔓^{47c} (man 1 in scribendo) {Sub} 2065 2432 (*pc*) | βιβλαριδιον ς A C P 94 2073 2344 2351 (βυβλαρυδιον) 2814 *al* | βιβλιδαριον 69 1006 1611 1841 2053 *al* | βιβλαριον 2186 | βυβλαριον 2329 | βιβλιονδαριον 2048

10:11 βασιλευσι(ν) ς ℵ A P 046 *pm* | βασιλευσις 𝔓^{47} {Orth}

11:1 καλαμος ομοιος ς 𝔓^{115} ℵ A P 046 *pm* | [κ]αλαμονος 𝔓^{47} {Nons} | καλαμος ως (*et* ραβδος) 1678 1778 2020 2080

11:2 την αυλην την ς ℵ^{c} A P 046 *pm* | την 𝔓^{47} {Om (Forward Leap)} | την αυλην 2329 *pc* | της αυλης της ℵ* | την αυλην την αυλην την 792 2034

** 11:5 θελη *prim.* ς 2030 2050 2062 *pc* | θελει ℵ A C P 046 203* 2053^{txt} *rell* | θελησει 𝔓^{47} {Sub} 1841 *pc* latt Hipp (arm ?) | εθελει 2021

** 11:6 εξουσιαν (*sec.*) εχουσιν ς *rell* (εχωσιν C, εξουσιν 1778 2080, σχουσιν

2091^{vid}, εχουσιν *om.* 1678) | εχουσιν εξουσιαν $\mathfrak{P}^{47}$ {Tr (Forward Leap), HarmPar} 1854 Tyc Bea | εξουσιν εξουσιαν 2329

11:7a τελεσωσι(ν) ς *rell* (και—τελεσωσιν *om.* 2351 *pc*) | τελωσιν $\mathfrak{P}^{47}$ {Sub (Forward Leap), HarmCont} | τελεσουσι 2814 *al* | τελεσω *pc*

11:7b το θηριον το ς ℵ^{c} *pm* | τοτε το θηριον το $\mathfrak{P}^{47}$ {Add} sa bo^{mss} arm^{1a} | το θηριον τοτε ℵ* | το θηριον το τεταρτον το A

** 11:10a ουτοι ς *rell* (ουτι 680) | *om.* $\mathfrak{P}^{47}$ {Om (Forward Leap)} 172 935 1888 2045* 2065 2432 sy^{ph} sa

11:10b οι δυο ς *rell* (οι $\overline{\beta}$ 1678) | οι $\overline{\iota\beta}$ (= δωδεκα) $\mathfrak{P}^{47vid}$ {Sub (Ditt)}

11:11 τρεις ημερας και ημισυ ς ℵ A C P 046 *pm* (*add.* το *post* και C, ημισου ℵ* A) | τρις ημερας ημισυ $\mathfrak{P}^{47}$ {Om} sa | τρεις και ημισυ ημερας 2014 2015 2036 2037 *pc* | τρεις ημισυ ημερας 61 69 1678 1778 2020 2080 2329 *pc*

11:12a εθεωρησαν ς ℵ A C P 046 *rell* (-ορησαν A 181, -ρισαν *pc*) | εμετρησαν $\mathfrak{P}^{47}$ {Sub, HarmCont} | εθεωρουν 498 1704 2020 2058

** 11:12b οι εχθροι ς *rell* | οι $\overline{\iota\varepsilon}$ (= δεκαπεντε) εχθροι $\mathfrak{P}^{47vid}$ {Add (Ditt)} 1611

11:13 εκεινη ς *rell* | αυτη $\mathfrak{P}^{47}$ {Sub}

11:16 επι τους θρονους αυτων ς ℵ A C P 046 051 *pm* (τους *om.* 94, αυτου 2029) | *om.* $\mathfrak{P}^{47}$ {Om (Forward Leap)} arm^{1} | επι των θρονων 792 2051 *pc* vg^{ms*} | επι του θρονου 498 *pc*

11:17a κυριε ς *rell* | κυριος ℵ 2595* (*pc*) | ο $\overline{\kappa\varsigma}$ (= κυριος) $\mathfrak{P}^{47c\ (man\ 1)}$ {Sub, HarmCont} co | ο $\overline{\theta\varsigma}$ (= θεος) $\mathfrak{P}^{47*}$ | *om.* 141 vg^{ms}

11:17b ο θεος ς *rell* | ο $\overline{\theta\varsigma}$ (= θεος) ο $\overline{\theta\varsigma}$ (= θεος) $\mathfrak{P}^{47}$ {Add (Backward Leap [Ditt])}

11:17c την μεγαλην ς *rell* | την μενουσαν $\mathfrak{P}^{47}$ {Sub} | *om.* 2019 bo arm^{pt}

11:18a ο καιρος ς *rell* | καιρος $\mathfrak{P}^{47vid}$ {Om} | ο κληρος C 2053^{com} (*et* 2065 *in verbis post* νεκρων *repetitis*)

** 11:18b τοις αγιοις και τοις φοβουμενοις ς $\mathfrak{P}^{115vid}$ (]υ̣μ̣ενοις̣[) C P 046 *rell* (*post* αγιοις *add.* σου 1678 1778 2080 *pc* vg^{ms}, τοις *sec. om.* ℵ 2051, σεβομενοις *pro* φοβουμενοις 1678, βουλομενοις 522, σου *pro* και 2258) | τους αγιους και τους φοβουμενους A *pc* | τοις αγιοις και τους φοβουμε[νους] $\mathfrak{P}^{47}$ {Confl} 2351 | τοις αγιοις τοις φοβουμενοις 051 1773 1854 2065 2073 2429 2432 2814 *al*

12:2a εχουσα ς *rell* | εχουσαν $\mathfrak{P}^{47}$ {Orth} | εχουσαι 2059

12:2b κραζει ς ℵ A P 051 1006 1611 1841 1854 2053 2329 2344 *al* vg$^{ww.st}$ | κραδει $\mathfrak{P}^{47}$ {Orth} | κραξει 2042^{vid} 2254^{vid} | εκραζεν C 94 469 2020 2351 *pm* diu h^{vid} vg^{cl} sy^{h} | εκραξεν 046 61 69 203 506 2080 *al* gig vg^{ms*} | κεκραξεται 1678 1778^{*vid} | κεκραξαται 1778^{c}

** 12:3 αυτου ς 2053^{com} *rell* | *om.* $\mathfrak{P}^{47}$ {Om} 2053^{txt} | αυτων A *pc* gig Tyc Bea

** 12:4 εβαλεν ς *rell* | εβαλλεν $\mathfrak{P}^{47}$ {Sub} 69 469 1006 1841 *pc* | βαλλει 2019 | ελαβεν 2038*

12:6 $\overline{\text{ακξ}}$ *vel* χιλιας διακοσιας εξηκοντα ς ℵ (πεντε *add.* ℵ^{cc*}) A C P 046 051 *pm* | $\overline{\text{ϙ̣ξ}}$ $\mathfrak{P}^{47}$ {Nons} | $\overline{\text{αωξ}}$ 61 69 *vel* χιλιας οκτακοσιας εξηκοντα 1854

12:9a ο αρχαιος ς *rell* (αρχων 2044 2069, -αιως 1918, ο αρχεμος 2065) | *om.* $\mathfrak{P}^{47}$ {Om (Forward Leap)}

** 12:9b αυτου *prim.* ς *rell* | *om.* $\mathfrak{P}^{47}$ {Om} 2053^{txt} *pc* bo

12:10 εξουσια ς *rell* | σωτηρια $\mathfrak{P}^{47}$ {Sub, HarmCont} | βασιλεια 792 | θυσια 2256

** 12:11a δια *sec.* ς *rell* | *om.* $\mathfrak{P}^{47}$ {Om} 498 1704 2031 2056 2058 | μετα 2014 2034

12:11b αχρι ς *rell* (αρχη 046) | αθρι 𝔓⁴⁷ {Nons} | μεχρι 469 2073 *al*

12:13a εδιωξεν ς *rell* (εδιοξεν 181) | απηλθεν εκδιωξαι 𝔓⁴⁷ {Sub, HarmCont} | εδιωκεν 1678^{com} 1778^{com} 1854 2053$^{txt.com}$ | εδωκεν ℵ* | εξεδιωξεν ℵ^{c}

12:13b την γυναικα ς *rell* | την γυναικαν 𝔓⁴⁷ {Sub} | την γυνην 2026

12:14a πτερυγες ς *rell* | πτερυγας 𝔓⁴⁷ {Orth} | πτεριγες 628 *pc*

** 12:14b καιρους ς 2053^{com} *rell* (καιρονς 1852) | καιρου 𝔓⁴⁷ {Orth} 808 1893 2053^{txt*} (*et om.* και *sec. ante* καιρους 808 1893)

** 12:15 εκ ς *rell* | απο 𝔓⁴⁷ {Sub, HarmCont} 1678 1778 2042 2080

12:16a αυτης ς *rell* (στομαυτης *pro* στομα αυτης 2254) | της 𝔓⁴⁷ {Nons}

** 12:16b εκ ς *rell* | απο 𝔓⁴⁷ {Sub, HarmCont} 2042 | επι 2075 2077

** 13:4a προσεκυνησαν *prim.* ς *rell* | προσεκυνησεν 𝔓⁴⁷ {Sub, HarmCont} 141 (-σε) 2019 (-σε) 2344 (*pc*) sy^{ph} | -κυνη 1094 | -κεινησαν 680 *pc*

13:4b και προσεκυνησαν τω θηριω λεγοντες τις ομοιος τω θηριω ς ℵ A C P 046 *pm* (τω θηριω *prim.*: το θηριον ς A 61 2344 *pc*, τω θηριον *pc*; τις ομοιος λεγοντες 2053^{com}; λεγοντες *om.* 2256; ομοιως 046* *pc*; *post* ομοιος *add.* σοι 2351) | *om.* 𝔓⁴⁷ {Om (Forward Leap)} | λεγοντες (*et om.* και προσεκυνησαν τω δρακοντι *usque* θηριω) 2060 2286 2302 | τις ομοιος τω θηριω 2256 | λεγοντες τις ομοιος τω θηριω 051 *al* arm | και προσεκυνησαν τω θηριω 2053^{txt} | και προσεκυνησαν τω θηριω λεγοντες 2060 2286 2302

** 13:5 λαλουν ς *rell* | λαλουν τα 𝔓⁴⁷ {Add} 2256 (λαλοῦντα) | λαλων 181 | λαλουντι 205

13:6a εις βλασφημιαν ς P 046 051 *rell* (ως 1894) gig Ir^{lat} Tyc Bea (εις—ονομα αυτου *om.* 2015) | εις βλασφημιας ℵ A C 94 1006 1773 1841 1854 2344 *al* lat | βλασφημησαι 𝔓⁴⁷ {Sub, HarmCont} sy^{ph} co

13:6b τους εν τω ουρανω σκηνουντας ς 𝔓$^{115vid\ pr.\ sp.}$ ℵ (-τες, του *pro* τους ℵ^{c}) A C P 046 051 *pm* (τους *om.* 1854 2018, τω *om.* 1006 *al*, εν αυτη *pro* εν τω 2065, οικουντας *pc*, κατοικουντας *pc*) | εν τω ουρανω 𝔓⁴⁷ {Om} aeth arm^{mss}

13:11a ομοια ς *rell* (ομια 2033) | ομοιω 𝔓⁴⁷ {Orth} | ομοιον 792 (*et* αρνιον *pro* αρνιω) | ονομα C

13:11b ελαλει ς *rell* | λαλει 𝔓⁴⁷ {Sub, HarmCont} gig | ελαλη 046 2329 2351 *al* | ελαλησαν 2042 | ελαλοι 2026

13:14 εζησεν ς *rell* (εζησαν 1918) | ζησας 𝔓⁴⁷ {Sub}

13:15 του θηριου ινα και λαληση η εικων του θηριου και ποιηση ς 𝔓¹¹⁵ (]ᾳ ᾖ[αι λ]αληση[) ℵ A P 046 051 *pm* (και *post* ινα *om.* 1006 1841 *al*, λαλη 1678 1778 2080 *pc*, ποιησει ℵ 469 2329 2351 *al* vg^{mss}) | του ποιη[σαι] 𝔓⁴⁷ {Sub} | του θηριου και ποιησει 61 69 2429 *al* | ινα και—θηριου *tert. om.* C 181 2015 2053$^{txt.com}$ | και ποιηση—θηριου *tert. om.* 1685 1894 2026*

** 13:17 το ονομα του θηριου A P 046 051 *pm* vgst | η το ονομα του θηριου 𝔓⁴⁷ {Add, HarmCont} ς (*sed nullus codex apud Tisch.*) 141 628 1719 2049 2091 (*pc*) gig vg^{cl} Tyc Bea | του ονοματος του θηριου C 1773 *al* ar vg^{ww} sy Ir^{lat} | του θηριου η το ονομα αυτου ℵ 1678 1778 2020 2080 (*pc*) (και *pro* η 2019) vg^{ms} co | επι του μετωπου αυτου το ονομα του θηριου 2329 | του θηριου 1611 *pc* | το ονομα του θηριου *plane om.* 2065 *pc*

** 13:18a ο εχων νουν ℵ^{cc} A C P 046 051 *pm* | ο εχω νουν 𝔓⁴⁷ (*vel* ο εχων ουν) {Orth (Forward Leap [Hapl])} 2015 | ο εχων τον νουν ς 296 743 2059 2329 2814 *pc* | ο εχων ους ℵ* 1918 2065 2432 *pc*

13:18b και ο αριθμος αυτου εστιν ς A C P 046 051 1006 1611 1841 1854 2053

2329 2344 *pm* (και *om.* 046 61 69 2351 *al*, ο *om.* 2432 *pc*, εστιν *om.* ς A 046 61 69 203 469 506 2030 2050 2062 2351 2377 *al*) sy^{h} | εστιν δε $\mathfrak{P}^{47}$ {Sub} | *plane om.* ℵ 2053^{com} *pc* sy^{ph} sa | αριθμος γαρ αυτου εστιν 1828 | και ο αριθμος αυτου εστι και ο αριθμος αυτου 2021

14:2a εκ ς *rell* (εκ—φωνην *sec. om.* 792 *pc*, εκ—φωνην *tert. om.* 2059*) | ωc εκ $\mathfrak{P}^{47}$ {Add, HarmCont}

** 14:2b ηκουcα *sec.* ς 2038 *al* | ηκουcα ωc ℵ A C P 046 051 *pm* | ηκουcα ωc φωνην $\mathfrak{P}^{47}$ {Add, HarmCont} $\mathfrak{P}^{115vid\ pr.\ sp.}$ (]υcαῳ[) 2053^{txt} (*et* κιθαριζοντων *pro* κιθαρωδων κιθαριζοντων) 2436 ar vg^{ms} (ωc φωνη 254 2019 (t)) | ηκουcα φηcιν φωνης ωc 2053^{com} | *om.* 2078

14:4 μετα γυναικων ουκ ς *rell* (γυναικοc 986 *pc*) | μη μετα γυναικω[ν] $\mathfrak{P}^{47}$ {Sub}

** 14:6 φυλην και γλωccαν ς *pm* | φυλων και γλωccων $\mathfrak{P}^{47}$ {Sub} 620 628

14:7 δοτε αυτω δοξαν ς *rell* (δωτε *pc*, αυτον 792, αυτω *post* δοξαν *pon.* 1678 1778 2015 2020 2080) | δοξαcατε αυτον δοξ$\overline{\alpha}$ (= δοξαν) $\mathfrak{P}^{47}$ {Sub}

14:8 ηκολουθηcε ς *rell* | ηκολουθει $\mathfrak{P}^{47}$ {Sub} sy^{ph} arab | ηκολουθη 1773 | ηλθε *pc*

14:9a προcκυνει ς *rell* (*vel* -η *pc vel* -ηcει 1678 1773 1778 2020 2080) | προκυνει $\mathfrak{P}^{47}$ {Orth}

** 14:9b την χειρα ς *rell* (τη χειρα 1719) | της χειρο[c] $\mathfrak{P}^{47}$ {Sub} 94 1611 1773 2329 *pc* | την χειραν 620 1918 | της δεξιας χειροc 2019

14:12 εστιν *post* αγιων ς *rell* | εστιν *post* ωδε *prim.* $\mathfrak{P}^{47}$ {Tr, HarmPar} gig vg^{ms} Prim | *om.* εστιν 808 1893

** 14:13a οι *sec.* ς *rell* (οι νεκροι οι *om.* 808*) | *om.* $\mathfrak{P}^{47}$ {Om (Forward Leap)} 1746 2042

** 14:13b ινα ς *rell* | οτι $\mathfrak{P}^{47}$ {Sub, HarmCont} 2019** 2429 | *om.* 808 1893 arab

** 14:14a επι *prim.* ς *rell* | ο επι $\mathfrak{P}^{47}$ {Add} 2029 (ο καθημενος επι την νεφελην 680 922)

** 14:14b καθημενος ομοιος ς 498 2023 2029 2042 2429 2814 *al* | καθημενον ομοιον ℵ A C P 046 051 *pm* | καθημενος ομοιον $\mathfrak{P}^{47}$ {Confl} 1955 | καθημενον ομοιος 459 1854 2256 | ομοιον 469

** 14:14c δρεπανον ς *rell* | δραπανον $\mathfrak{P}^{47}$ {Orth} 2051 2067

14:15a κραζων ς ℵ A C P 046 051 2065^{c} *pm* (κραζον 2065* 2329 *pc*, κραζω 2058, και εκραξε 792) | α[να]κραζων $\mathfrak{P}^{47vid}$ {Sub, HarmPar} Prim

** 14:15b εν ς *rell* | *om.* $\mathfrak{P}^{47}$ {Om (Forward Leap)} 792 1773 2329 gig vg Tyc

14:15c δρεπανον ς *rell* | δραπανον $\mathfrak{P}^{47}$ {Orth} | δρεπανονον 1918

** 14:15d ηλθεν ς *rell* (-ον 1728^{vid}) | [ε]ξηλθεν $\mathfrak{P}^{47}$ {Sub, HarmCont} 172 2018

14:15e η ωρα θερισαι οτι εξηρανθη ο θερισμος της γης ς $\mathfrak{P}^{115c}$ ($\mathfrak{P}^{115*}$ *om.* η) ℵ A C P 046 051 2053^{com} *pm* (vg) sy (*add.* του *post* ωρα ς 94 203 469 1006 1841 1854 2053^{txt} 2329 *pc* it Prim Bea, του θερισμου *pro* θερισαι ℵ 1678 1778 2020 2080 *pc*, και *pro* οτι 2070^{txt}) | ο θερισμος οτι ε[ξηρανθη] $\mathfrak{P}^{47vid\ pr.\ sp.}$ {Sub, (HarmPar?)} | η ωρα θερισαι 1611 sy^{ph}

14:16 δρεπανον ς *rell* (δρεπανων 2033) | δραπαν[ον] $\mathfrak{P}^{47}$ {Orth}

** 14:17a του εν τω ς *rell* | αυτου εν τω $\mathfrak{P}^{47}$ {Sub} 205 209 2042 2595 *al* | του εν C | εν τω 61 104 *pc*

14:17b δρεπανον ς *rell* (*vs om.* 69 *pc*) | δραπανον $\mathfrak{P}^{47}$ {Orth} | δρεπανα 2015

14:18a κραυγη ς C P 051 *pm* | κραυη $\mathfrak{P}^{47}$ {Orth} | φωνη ℵ A 046 1006 1678 1778 1841 2020 2053^{txt} 2080 *pc* latt

** 14:18b δρεπανον *prim.* ς *pm* | δραπανον $\mathfrak{P}^{47}$ {Orth} 2043

** 14:18c δρεπανον *sec.* ς *rell* | δραπανον $\mathfrak{P}^{47}$ {Orth} 2043

14:19a δρεπανον ς *rell* | δραπανον 𝔓^{47} {Orth} | δρεπαναν 2065

** 14:19b εις την γην ς 𝔓^{115} (ẹις την[) A C P 046 *pm* | επι την γην 𝔓^{47} {Sub} 1611 (*pc*) | επι της γης ℵ 1678 1778 2020 2080 *pc* | *om. pc* vg^{mss}

** 14:19c την ληνον *et* την μεγαλην ς ℵ 1006 1678 1778 1841 1854 2030 2050 2053 2062 2065 2080 2432 *al* gig h sy$^{ph.hmg}$ | την ληνον *et* του μεγαλου 𝔓^{47} {Sub, HarmCont} 1611 2019 2078 2429 2436 (*pc*) sy^{h} | την ληνον *et* τον μεγαν 𝔓^{115} A C (αλωναν) P 046 051 69 2020 *pm* (λινον 506* 2329 *pc*, μεγα A 94 2329 *pc*) | τον ληνον *et* τον μεγαν 498 1773 2814 *al*

14:20 αχρι ς *rell* | μεχρι 𝔓^{47} {Sub}

15:1 εν αυταις ετελεσθη ς ℵ A C P 046 *pm* (ταυταις 051 2065 2073 *al*) | ετελεσθη εν αυταις 𝔓^{47} {Tr (Forward Leap), HarmPar} | ενταυθα ετελεσθη 1773

15:2 εχοντας ς *rell* (εχωντας 620 1918, εχουσαν 1854) | [εχοντας εκ του θηριου και | της εικονος αυτου και εκ του αριθμου του | ονοματος α]υτου ẹ[ст]ωτας [επι την θαλασ|саν την υ]ελινην εχοντας 𝔓^{47vid} {Nons (Backward Leap [Ditt])}

15:3 αδουσιν ς *rell* gig vg^{ms} (*et* vgst) | ạδωσιν 𝔓^{47} {Sub} | αδοντας ℵ 2062 *pc* ar h vg$^{cl.ww}$ Prim Bea | αδωντας *pc* | και αδουσιν *om.* C

15:4a δοξασει A C P 046 051 203 469 506 2053^{txt} 2073 2080 2329 *al* (*vel* δοξασῃ ς ℵ 1006 1611 1678 1778 1841 2062 *rell*) | δοξισει 𝔓^{47} {Orth} | δοξασοι 181 2019 2065 *pc* | θαυμασῃ 1854

15:4b μονος οσιος ς ℵ A C P 051* 1611 1854 2015 2036 2053 2062 *al* sy^{ph} vg$^{ww.st}$ | μονος συ 𝔓^{47vid} {Sub} | μονος αγιος 046 051$^{v.l.}$ 61 69 94 203 469 506 *pm* sy^{hmg} | συ μονος οσιος 2026 2057 | συ ει μονος αγιος 468 | μονος συ οσιος 2091 | μονος ει οσιος 1678 1778 2020 2080 *pc* | μονος οσιος ει 1773 2073** 2429 *pc* vg^{cl} | μονος ει αγιος *pc* | μονος αγιος ει 1006 1841 2065 2073* 2432 *al* gig | μονος αγιος συ ει 367 | μονος οσιος και δικαιος 2329 *pc* (sy^{h**})

15:4c εφανερωθησαν ς *rell* | εφανερωθη 𝔓^{47} {Sub}

15:6a περιεζωσμενοι ς ℵ A C P 046 051 *pm* | περιεсẓωμενοι 𝔓^{47} (ζ > сζ) {Orth} (περιεζωσμενοι Compl.) | περιζωσμενοι 181 296 *pc*

15:6b περιεζωσμενοι ς ℵ A C P 046 051 *pm* (περιεζωσμενοι Compl.) | περιεсẓωμενοι 𝔓^{47} (-ζωσμενοι > -ζωμενοι) {Orth} | περιζωσμενοι 181 296 *pc*

15:7a ζωων ς *rell* (ζωιων 1006, ζοων 616, ζωον *pc*) | *om.* 𝔓^{47} {Om (Forward Leap)}

** 15:7b εδωκεν ς *rell* | εδωκαν 𝔓^{47} {Sub, HarmCont} 2031 2056

16:1 εις την γην ς *rell* (εις *om.* 2045*, επι 2037 *al*) | *om.* 𝔓^{47} {Om} h sa arm^{4}

16:2 εξεχεεν ς *rell* | εξεχεην 𝔓^{47} {Orth}

16:3 απεθανεν ς *rell* aeth^{pp} | απεθανον 𝔓^{47} {Sub} h co aeth^{ro} | εξεχεεν 1678

** 16:8 αυτω ς *rell* (αυτου 1918) | *om.* 𝔓^{47} {Om} 920 1859 2027 2256

** 16:10a εсκοτωμενη ς ℵ* A C P 051 *pm* (-ομενη 2329 *pc*) | εсκωτωμενην 𝔓^{47} (ο > ω) {Orth} 628 (εсκωτωμενη) 2084 (εсκωτωμενη) (εсκωτομενη 256 935 1734) | εсκοτισμενη ℵ^{cc} 046 1611 2429 *al*

16:10b εсκοτωμενη ς ℵ* A C P 051 *pm* (-ομενη 2329 *pc*, εсκωτωμενη 628 2084, εсκωτομενη 256 935 1734) | εсκωτωμενην 𝔓^{47} (-μενη > -μενην) {Orth} | εсκοτισμενη ℵ^{cc} 046 1611 2429 *al*

** 16:11 εβλασφημησαν ς 𝔓^{47*} ℵ A C P 046 051 *pm* (-μισαν 2329 *pc*) | εβλασφημουν 𝔓^{47c} {Sub} 1678 1778 2080 (*pc*) gig sa bo^{ms}

16:18 ανθρωπος εγενετο A 254 (*pc*) bo arm aeth | ανθρωποι εγενοντο ℵ 046 051 61 69 1006 1611 1841 1854 2053^{txt} 2062 2065 2073 2329 2429 2432 *al* latt sy (οι *praem.* ς 94 2030 2050 2351 2814 *pm*) | ανθρωπος εγενοντο 𝔓^{47} {Confl} | εγενετο ανθρωπος 1678 1778 2020 2080 | εγενοντο ανθρωποι *pc* | εγενοντο οι ανθρωποι *pc* | ουρανοι εγενοντο 506 *pc* (ουνοι *pro* ανοι)

16:19 των εθνων ς *rell* (τον νεθνων 1918) | αι των εθνων 𝔓^{47} {Add, HarmCont} | *plane om.* 2031 2056

16:20 ευρεθηcαν ς *rell* (ηυ- 051 2053^{txt} 2056 2062$^{txt\ c}$ [ηυρθηcαν 2062^{txt*}] *pc*) | ευρεθη 𝔓^{47} {Sub}

17:1 των υδατων των πολλων ς 046 61 69 94 203 469 506 2020 2030 2351 *rell* (πολων 1852) | υδατων πολλων ℵ A P 1006 1611 1678 1778 1841 1854 2053$^{txt.com}$ 2062$^{txt.com}$ 2065 2073 2329 *al* arm | υδα[των των πολ]λων 𝔓$^{47vid\ pr.\ sp.}$ {Add (Ditt) or Om} sa^{vid} | των υδατων πολλων 2429 | των υδατων των των πολλων 919

The Singular Readings of 𝔓^{66}

John

1:4 εν ς *rell* | *om.* 𝔓^{66} {Om (Forward Leap [Hapl])}

1:8 αλλ ινα ς *rell* | αλλα ινα 𝔓^{66} {Orth}

** 1:13 αλλ εκ ς *rell* (εεκ L) | αλλα εκ 𝔓^{66} {Orth} W^{s}

1:17 χαρις και ς *rell* aur vg | χαρ[ις] δε και 𝔓^{66} {Add} it vg^{mss} sy^{h**} bo | δε χαρις και W^{s}

1:21 τι ουν cυ ηλιας ει 𝔓$^{75c\ (man\ 1\ [in\ scribendo?])}$ (𝔓^{75*} co) C* Ψ 33 *pc* (e) ff^{2} l Or | τις ουν cυ ηλειας ει 𝔓^{66} {Sub, HarmCont} (arm) | τι ουν ηλιας ει ℵ L 0141 a sy^{p} | cυ ουν τι ηλιας ει B (slav) | τι ουν ηλιας ει cυ ς A C^{3} Γ Δ Θ 0234 f^{1} f^{13} 892 1006 1342 *rell* lat sy^{h} (τις ουν 828*, ο *ante* ηλιας *add.* 945) | τι ουν cυ ει ηλιας W^{s} vg^{ms} | cυ τις ει ηλιας ει 1071 aeth (geo) | cυ τι ουν ηλιας ει 1170 | ηλιας ει cυ b r^{1} co

** 1:27a αξιος ς *rell* | ικανος 𝔓^{66} {Sub, HarmPar} 𝔓^{75} 472 (*pc*)

** 1:27b αυτου *post* λυcω ς *rell* vg | αυτ[ου] *post* υποδηματος 𝔓^{66c} (αυ[𝔓^{66*}) {Tr, HarmPar} 185 a b f q r^{1} vg^{mss} | αυτου *om.* 2768 aur ff^{2} l

1:50 υποκατω της cυκης ς *rell* | υπο την cυκην 𝔓^{66} {Sub, HarmCont}

2:11 της ς *rell* | τη 𝔓^{66} {Orth}

** 3:4 ανθρωπος γεννηθηναι γερων ων ς *rell* (ο *ante* ανθρωπος *add.* 472; γενη- A*, γεννηναι K*; ων *om.* A* 565) | γεννηθηναι ανθρωπος γερων ων 𝔓^{66} {Tr} 245 1223 *pc* j | ανθρωπος γερων ων γεννηθηναι ℵ *pc* | ανθρωπος γεννηθηναι ανωθεν γερων ων H 28 1506 *pc* aur e f (co)

3:6 γεγεννημενον *prim.* ς *rell* (-ν- A H Θ *al*) | γε|γεγεννημενον 𝔓^{66} {Nons (Backward Leap [Ditt])}

** 3:21 ειργαcμενα ς ℵ^{a} *rell* | ηργαcμενα 𝔓^{66} {Sub} Θ 1424 | ειργαcμενον ℵ* | εργαcαμενα L | εργαcμενα 579 *pc*

3:27 η ς *rell* | ην 𝔓^{66} {Sub}

** 3:28 ειπον ς ℵ A D L W^{s} Θ Ψ 086 f^{1} 33 *rell* lat | ειπ$\overline{ο}$ (= ειπον) οτι 𝔓^{66} {Add, HarmCont} 𝔓^{75} 485 700 (*pc*) aur (e) f ff^{2} l sy$^{s.c.p}$ (sy$^{s.p}$ *add.* εγω, sy^{c} *praem.* εγω) arm (*add.* υμιν *ante* οτι) | ειπον εγω B sy$^{pal\ a}$ (*add.* οτι) | εγω ειπον 083^{vid} | ειπον υμιν f^{13} 251 (*pc*) a vg^{mss}

** 3:31 ανωθεν ς *rell* | ανοθεν 𝔓^{66c} {Orth} K M W^{s} | ανοθ 𝔓^{66*}

3:33 εcφρα[γι]cεν ς $\mathfrak{P}^{66*}$ *rell* (-γηcεν K Θ 28 579) bo^{ms} | ουτος εcφρα[γι]-cεν $\mathfrak{P}^{66c2}$ {Add, HarmCont} bo | τουτον εcφρα[γι]cεν $\mathfrak{P}^{66c1}$

4:14 εν αυτω πηγη ς *rell* (πιγη Θ, εν *om.* 28 270 945 1223 *pc*) | πηγη εν αυτω $\mathfrak{P}^{66}$ {Tr}

** 4:23 προcκυνουντας ς *rell* (προcκ- E*, -νηcαντας 482*) | προcκυνουτας $\mathfrak{P}^{66}$ {Orth} W^{s}

4:31 μεταξυ ς *rell* | μετοξυ $\mathfrak{P}^{66}$ {Orth}

4:36 ο θεριζων *sec.* ς *rell* | θεριζων $\mathfrak{P}^{66}$ {Nons}

4:39 μαρτυρουcης ς *rell* (-cιc Θ) | ματυρουcης $\mathfrak{P}^{66c}$ {Orth} | [ειπο]υcης $\mathfrak{P}^{66*}$ (?) 185 (sy^{c})

5:2 βηθcαιδα $\mathfrak{P}^{75}$ B T W^{s} *pc* aur c ff^{2c} vg sy^{h} (pbo) bo^{pt} aeth Tert | βηδcαιδα $\mathfrak{P}^{66c}$ {Proper Name} sa ac^{2} bo^{mss} | βηδcαιδαν $\mathfrak{P}^{66*}$ | βηccαιδα Ψ | βηθεcδα ς A C Γ Δ Θ 078 f^{1} f^{13} 892 1006 1342 *rell* f q vg^{mss} sy$^{c.p.hmg.pal}$ arm geo slav (βιθεcδα 69 477, βιθεcθα Λ *pc*, βηθεcεδα E, βηcθεcδα N) | βηθζαθα ℵ 33 it | βηζαθα L e | βελζεθα D (a) r^{1}

5:6 χρονον εχει ς *rell* (ηδη *post* χρονον *pon.* $\mathfrak{P}^{75}$ f^{1} 138 205 213 482 565 [*pc*]) | εχει χρονον $\mathfrak{P}^{66}$ {Tr (Forward Leap)}

** 5:19 αν (*post* γαρ) ς *rell* | εαν $\mathfrak{P}^{66}$ {Sub, HarmCont} 1071 1321 (*pc*) Or | *om.* A D L Π 126 1241 2768 *pc* | αν γαρ *pro* α γαρ αν 579

5:30 δυναμαι ς *rell* | δυνομαι $\mathfrak{P}^{66}$ {Sub}

5:36 ο πατηρ *sec.* ς *rell* | $\overline{\text{πηρ}}$ (= πατηρ) $\mathfrak{P}^{66}$ {Om} | εκεινος 1241

5:43 με ς $\mathfrak{P}^{66*}$ *rell* | *om.* $\mathfrak{P}^{66c}$ {Om (Forward Leap)} ff^{2}

6:52 cαρκα ς *rell* | cαρκ$\overline{\alpha}$ (= cαρκαν) $\mathfrak{P}^{66}$ {Sub}

6:53 cαρκα ς *rell* | cαρκαν $\mathfrak{P}^{66}$ {Sub}

6:61 αυτοις ς *rell* | αυτοις $\overline{\text{ιc}}$ (= ιηcους) $\mathfrak{P}^{66}$ {Add (Ditt), HarmCont}

** 6:62 θεωρητε ς *rell* | θεωρηcηται $\mathfrak{P}^{66}$ {Sub} 213 (*pc*) | θεωρειτε H Γ Λ 13 579 1424 *al* | ιδητε W 28 (*pc*) Did Epiph

6:65 η ς *rell* (ει 157 1071) | ην $\mathfrak{P}^{66}$ {Sub}

6:69 ο αγιος του θεου $\mathfrak{P}^{75}$ ℵ B C* D L W 397 sa^{ms} pbo bo^{ms} | ο $\overline{\text{χc}}$ (= χριcτος) ο αγιος του $\overline{\text{θυ}}$ (= θεου) $\mathfrak{P}^{66}$ {Add, HarmPar} sa^{mss} ac^{2} bo^{pt} Cyr^{lem} | ο χριcτος ο υιος του θεου C^{3} Θ* 0141 f^{1} 33 205 565 1010 *pc* lat sy^{s} arm geo^{1} | ο χριcτος ο υιος του θεου του ζωντος ς Γ (ο *pro* του *sec.*) Δ (*om.* του *sec.*) Θ^{c} Ψ 0250 f^{13} 28 157 579 700 892 1006 1071 1241 1342 1424 1505 *rell* f$^{(man\ 1)}$ ff^{2} q r^{1} sy$^{p.h.pal}$ bo^{mss} aeth^{pp} got geo^{B} slav Cyr^{comm} Cyp$^{1/2}$ | ο υιος του θεου του ζωντος 17 *l*524 geo^{A} Cyp$^{1/2}$ | ο υιος του θεου b sy^{c} | ο χριcτος Tert | ο χριcτος ο αγιος ο υιος του θεου του ζωντος aeth^{ro}

6:70 αυτοις ο ιηcους ς $\mathfrak{P}^{75}$ B C K L N Θ 047 f^{1} f^{13} 71 565 700 713 1010 1071 *rell* vg (69 544 1321 *pc* aur q vg^{mss} αυτω *pro* αυτοις) | αυτοις $\overline{\text{ιc}}$ (= ιηcους) $\mathfrak{P}^{66}$ {Om} | αυτοις E F G H M Γ Δ Λ 28 579 1342 1424 1506 *pm* sy^{s} | ιηcους και ειπεν αυτοις ℵ *pc* a (ff^{2}) | αυτοις ο ιηcους και ειπεν N | ο ιηcους λεγων D

7:3a ειπον ς *rell* | ειπαν $\mathfrak{P}^{66}$ {Sub}

7:3b θεωρηcωcι ς B^{3} K Γ Θ Ψ 070 f^{1} f^{13} *rell* | θεορηcωcι $\mathfrak{P}^{66}$ {Orth} | θεωρηcουcι $\mathfrak{P}^{75}$ ℵ^{c} B* D L M N W Δ 0105 0250 $f^{13pt\ (983\ 1689)}$ 33 157 1424 *al* | θεωρουcιν ℵ* | θεαcωνται 1010 1293

7:8 ουπω *sec.* (*ante* πεπληρωται) ς *rell* | ουδεπω $\mathfrak{P}^{66}$ {Sub, HarmCont}

7:19 ποιει ς *rell* (ποιη 2) | πιει $\mathfrak{P}^{66}$ {Orth}

7:24 μη κρινετε ς *rell* (-ατε V 69 543 1241, -ητε Θ) | μη κρινε $\mathfrak{P}^{66}$ {Sub (Forward Leap)}

7:27 ο δε χριστος ς *rell* (Θ χρηστος) | ο $\overline{\text{χς}}$ (= χριστος) δε 𝔓⁶⁶ {Tr} | ο δε ο χριστος A | ο χριστος ℵ e bo^{ms} | χριστος 565

7:28 ουν ς *rell* | δε 𝔓⁶⁶ {Sub} ff² j sa^{mss} pbo

7:30 ουπω ς *rell* (ουπο L) | ουδεπω 𝔓⁶⁶ {Sub, HarmCont}

7:35 ειπον ς *rell* (-πων Ω) | ειπαν 𝔓⁶⁶ {Sub}

** 7:36 ειπεν ς *rell* | ειπεν οτι 𝔓⁶⁶ {Add, HarmCont} *f*$^{13pt\ (983\ 1689)}$ (*pc*) vg^{ms}

7:45 ηλθον ς *rell* | ηλθαν 𝔓⁶⁶ {Sub}

8:20 ρηματα ς *rell* | ρητα 𝔓⁶⁶ {Sub}

8:25a ελεγον ουν ς *rell* | και ελεγον 𝔓⁶⁶ {Sub} | ελεγον ℵ Γ 249 *pc* sy$^{s.p}$ pbo bo^{pt} | ειπον ουν W 245 1187 (*pc*)

8:25b την ς 𝔓⁶⁶* *rell* (την αρχην *om.* 047) | ειπον υμιν την 𝔓⁶⁶ᶜ {Add, HarmCont}

8:26 εχω ς *rell* | εχων 𝔓⁶⁶ {Sub} e

8:28 ουδεν ς *rell* | ουδε εν 𝔓⁶⁶ {Sub}

** 8:36 εσεσθε ς *rell* | εστε 𝔓⁶⁶ {Sub} 1071 | γενησεσθε 1241

8:42a εγω γαρ εκ ς *rell* (παρα *pro* εκ 579, εκ του θεου *om.* G) | εκ γαρ 𝔓⁶⁶ {Om (Forward Leap)} l

8:42b εξηλθον ς *rell* | εξεληλυθα 𝔓⁶⁶ {Sub, HarmCont}

8:42c απεστειλεν ς *rell* (απο- 579) | απεσταλκεν 𝔓⁶⁶ {Sub, HarmCont}

** 8:51 θεωρηση (ς 𝔓⁷⁵ B C D K L N X Θ Ψ 33 *rell* Or^{septies}) *vel* θεωρησει (ℵ M Γ Ω *f*¹³ 1 21 28 472 1071 *pc* Or^{bis} Chr) ς *rell* (θεωορηση 579) | ιδη 𝔓⁶⁶ {Sub, HarmPar} 1093 (*pc*) Cyr | θεωρη Δ | οψεται Or^{semel}

** 8:55 εσομαι ομοιος υμων ς ℵ C L Γ Δ Ψ 070 33 579 (ομοιως) 892 1006 *rell* | εσομαι υμ$\overline{\omega}$ (= υμων) ομοιος 𝔓⁶⁶ {Tr} *f*¹³ 1342 | εσομαι ομοιος υμιν 𝔓⁷⁵ A B W Θ (ομοις) *f*¹ 157 238 565 *pc* | ομοιος εσομαι υμιν D *pc*

9:4 δυναται ς *rell* | δυνη[σε]ται 𝔓⁶⁶$^{vid\ pr.\ sp.}$ {Sub} b

9:10 ειπον D (b d r¹) | ειπαν 𝔓⁶⁶ {Sub} (b d r¹) | ελεγον ς ℵᶜ *rell* lat (ελεγαν ℵ*)

9:16a ανθρωπος *sec.* ς *rell* | *om.* 𝔓⁶⁶$^{vid\ pr.\ sp.}$ {Om (Forward Leap)}

9:16b σχισμα ς *rell* | σχιμα 𝔓⁶⁶ {Orth}

** 9:28a δε (*post* ημεις) ς *rell* a aurᶜ f π q r² vg | γαρ 𝔓⁶⁶ {Sub} 348 1216 (*pc*) sy^{p} | *om.* D b c e ff² l

9:28b του ς *rell* | *om.* 𝔓⁶⁶ {Om}

** 9:29 ημεις ς *rell* | ημεις δε 𝔓⁶⁶ {Add, HarmCont} *pc*

9:30 εν τουτω γαρ 𝔓⁷⁵ ℵ B L N W Θ Ψ 22 249 579 1010 1071 1241 1321 *pc* (τουτο 579 1071) | εν γαρ τουτω ς A K Γ Δ *f*¹ *f*¹³ 33 892 *rell* (τουτο X Λ Ω 28 565 1424 *al*) | τουτο γαρ 𝔓⁶⁶ {Sub} e ("hoc ergo") sa bo arm | εν τουτω ουν D r¹ sy^{p}

9:31 η ς *rell* (ει Y 1424) | $\overline{\eta}$ (= ην) 𝔓⁶⁶ {Sub}

** 9:33 θεου ς *rell* | $\overline{\text{θυ}}$ (= θεου) ο $\overline{\text{ανος}}$ (= ανθρωπος) 𝔓⁶⁶ {Add} Θ (*sed om.* ουτος) N *pc* (ουτος ο ανθρωπος παρα θεου 1241)

** 9:34 εξεβαλον ς *rell* | εξεβαλαν 𝔓⁶⁶ {Sub} W

9:35 εξεβαλον ς *rell* (-αλλον Θᶜ) | εξεβαλαν 𝔓⁶⁶ {Sub}

9:37 εκεινος ς *rell* | αυτος 𝔓⁶⁶ {Sub, HarmCont} latt ac² mf pbo

** 9:40 ημεις ς *rell* | υμεις 𝔓⁶⁶ {Orth} E U 579 1071

10:3 προβατα *sec.* ς *rell* | προβατια 𝔓⁶⁶ {Sub, HarmCont} b q

10:16 αγαγειν ς *rell* | συναγαγειν 𝔓⁶⁶ {Sub, HarmPar} Cl^{pt} Did

** 10:21 αλλοι ς *rell* | αλλοι δε 𝔓⁶⁶ {Add, HarmCont} ℵ Θ *f*¹³ 1093 1242 (*pc*) d vg^{ms} sy$^{s.p}$ sa^{mss} bo (ελεγον δε αλλοι W)

10:31 λιθασωσιν αυτον ς *rell* (ληθ- E*, -σωσην L, -σουσιν 579) | αυτον λιθασωσιν 𝔓⁶⁶ {Tr} a e

** 10:32 δια ποιον ς *rell* | δια ποιον ουν 𝔓66 {Add, HarmCont} W bo Epiph | δια ποιων (*et* εργων) 047 69 579 1241 1424

10:34 αυτοις ο ιησους ς 𝔓75 ℵ A K L Γ Δ Θ Ψ *f*1 *f*13 33 892s 1006 1342 *rell* bo$^{ms(s?)}$ | αυτοις ιησους 𝔓45 B W | αυτοις ο ιησους και ειπεν D 1071 j bo^{pler} (bo^{mss} *om.* αυτοις) | ι̅ς̅ (= ιησους) και ειπεν αυτοις 𝔓66 {Sub, HarmGen} (bo^{mss} *om.* αυτοις) aeth (aeth^{ro} *add.* κυριος *ante* ιησους) | αυτοις *f*13pt (983 1689)

** 10:40a παλιν ς *rell* | *om.* 𝔓66 {Om (Forward Leap)} Γ 047 213 245 440 1355 (*pc*) e sy^{s,p} ac2

** 10:40b οπου ς *rell* | ου 𝔓66 {Sub (Forward Leap)} 047 (*pc*)

11:4 του θεου *sec.* ς *rell* | *om.* 𝔓66 {Om} | αυτου 𝔓45 c ff2 l sys sa ac2 Ambr | του ανθρωπου 0250

** 11:14 ο ιησους ς ℵ*ipse corr vid *rell* | ι̅ς̅ (= ιησους) 𝔓66 {Om} ℵ* *pc* | *om.* 047 33 157 423 655 892s 1170 1321 a e r1

11:17 ηδη *ante* ημερας 𝔓75 B C* Θ *f*13 397 472 1223 (*pc*) vgms | ηδη *post* ημερας ς ℵ A2 C3 L W Γ Δ Ψ 0250 *f*1 33 1006 1342 1506 *rell* lat | ηδη *ante* τεσσαρες 𝔓66 {Tr} a ff2 g l p r1 vgms got | ηδη *post* εχοντα 892s | ηδη *om.* A* D 237 252 *l*29 e syp

11:20 οικω ς Dc *rell* (οικεια D*) | οικω εαυτης 𝔓66 {Add} | οικω αυτης 2768 (*pc*)

** 11:22 αιτηση *vel* αιτησει ς *rell* (ετισει 579, αιτησοι 69) | αιτησης 𝔓66 {Sub} 𝔓45 W *pc*

11:25 ο ιησους ς *rell* | [ι̅ς̅] (= ιησους) 𝔓66vid pr. sp. {Om}

11:27 κυριε ς *rell* (ο ι̅ς̅ *pro* ναι κυριε A) | κ̅ε̅ (= κυριε) πιστευω 𝔓66 {Add, HarmCont} | ναι κυριε *om.* 472 1223

** 11:30 εν ς *rell* | επι 𝔓66 {Sub} 𝔓45 Θ *f*13 *pc* (επι του τοπου 69)

11:31 ταχεως ανεστη ς *rell* (ταχυ C3) | ανεστη ταχεως 𝔓66 {Tr, HarmCont} arm

** 11:32 ιδουσα ς *rell* (ηδ- 579) | και ιδουσα 𝔓66 {Add} 𝔓45vid | ιδουσα δε W

11:33 συνεληλυθοτας αυτη 𝔓45 397 440 660 | συνεληλυθοτας μετ αυτης D | συνεληλυθοτας συν αυτη 𝔓66 {Add or Sub, HarmCont} | συνελθοντας αυτη ς 𝔓75 Wc (man 2) *rell* (-θωντας 2*, ελθοντας *ante* τους *et* συν αυτη 1424) | συνελθοντας W* 1354 | συν αυτη ελθοντας 954 | ααδελφους αυτη 579

11:35 εδακρυσεν ς *rell* (-σιν M) | εδρακυσεν 𝔓66 {Nons}

11:38 εν εαυτω ς *rell* (εν *om.* F) | εν εαυ|αυτω 𝔓66 {Nons (Ditt)}

11:39 κυριε ς *rell* | *om.* 𝔓66 {Om} ac2

** 11:40 οτι ς *rell* | *om.* 𝔓66 {Om (Forward Leap)} 69

** 11:49 τις ς *rell* | *om.* 𝔓66 {Om} 1071 1241 (*pc*)

** 11:54a ο ουν ιησους 𝔓75 ℵ B L M W X Θ (ο ουν ο ι̅ς̅) *f*1 205 565 579 1071 1241 1321 *pc* ac2 Or | ο δε ι̅ς̅ (= ιησους) 𝔓66 {Sub} 1187 (*pc*) f r1 syp sa pbo bo | ιησους ουν ς A D K Γ Δ Ψ 065 0250 *f*13 33 892s 1006 1342 (1506) *rell* syh

11:54b εις εφραιμ ς *rell* | ε|φραιμ 𝔓66 {Om (Forward Leap)} d sys

** 12:2a εποιησαν ς *rell* | εποιησεν 𝔓66 {Sub, HarmCont} 579 (εποιεισεν)

12:2b η μαρθα ς *rell* | μαρθα 𝔓66 {Om} (και διηκονει μαρθα D Θ) | μαρια 1194

** 12:9a οχλος πολυς ς 𝔓66* 𝔓75 ℵ2 A B3 Q X Γ Δ Θ Ψ 065 *f*1 *f*13 28c 33 1006 1342 1646* *rell* bo (οχλος δε πολυς D a b c e ff2 syp sa ac2) | ο οχλος ο πολυς 𝔓66c {Add} W 1010 *l*2211 (*pc*) | ο οχλος πολυς ℵ* B* L 047

0250 28* 262 660 892s 1187 1188 1216 1219 1223 1241 1242 1243 1279 1344 1365 1546 1646c *pc* | ο οχλος 579 (ac pbo bomss)

** 12:9b εκ *prim.* ς *rell* | *om.* 𝔓66 {Om} W 0250 157 579 1365 *l*184 *l*253 *l*858 *l*2211 (*pc*) e

12:11a υπηγον *et* και ς *rell* (υπηγων 28 69, απηγον 579) | *om.* 𝔓66 {Om (Forward Leap)} sys

** 12:11b επιστευον ς *rell* (επιστευων Ε Ω 2* 28 1071) | επιστευσαν 𝔓66 {Sub, HarmPar} 69

** 12:12 ο οχλος πολυς 𝔓66* B L *f*13 660 1216 1219 *al* ac bo | ο οχλος ο πολυς 𝔓66c {Add} Θ (πολ·λυς) | οχλος πολυς ς 𝔓2 ℵ A D W Ψ *f*1 *rell* sa ac2 pbo (πολλυς 2* 892s) | οχλος 33 2768 b boms

12:13 ελαβον ς *rell* (-βων Ε 579) | ελαβαν 𝔓66 {Sub} | ελαβοντο 124

12:22 και παλιν ανδρεας και φιλιππος ς D W Ψ 0250 *f*1 *f*13 33 892 1006 1241 1342 *rell* (aur f vg) sy(p).h (και *prim. om.* D 1321; *ante* ανδρεας *add.* ο D, *add.* και H; *post* ανδρεας *add.* τε 1170; *ante* φιλιππος *add.* ο W 1321; *post* φιλιππος *add.* και X 33 397 1071 2768 *pc*) | ερχεται ανδρεας και φιλιππος και 𝔓75 A B L *pc* a (r1) (sys) (και παλιν *praem.* ℵ 157, και *praem.* 54 aeth) | ανδρεας τε και φιλιππος Θ (-ιππος Θc, -ιπος Θ*) | ανδρεας δε και φιλιππος 𝔓66c {Sub} c (l) sa ac2 pbo | και παλιν ο ανδρεας δε και ο φιλιππος 𝔓66* (b ff2)

** 12:26 εαν *sec.* 𝔓66* 𝔓75 ℵ B D L W X Θ Ψ *f*1 *f*13 33 157 205 213 565 659 713 892 1071 1170 1241 1242 1321 *l*844pt *l*2211 *al* lat syp | εαν δε 𝔓66c {Add} 579 *pc* b c l r1 | και εαν ς A Γ Δ 0250 1006 1342 *rell* f sys.h

** 12:29 λελαληκεν ς *rell* (λελαληκα 579, λελακεν 1424*) | ελαλησεν 𝔓66 {Sub} 1241

** 12:47 φυλαξη 𝔓75 ℵ A B D K L W X Θ Π Ψ 070 *f*1 *f*13 33 157 565 579 1071 1093 1170 1241 1242 1321 *al* lat syh (-αξει Θ 579) | φυλαξη αυτα 𝔓66 {Add, HarmCont} 1689 (*pc*) c lc r1 vgmss co | πιστευση (*vel* -σει) ς Γ Δ 0250 892 1006 *rell* f q syhmg | απαλλαξει *l*183 (*et om.* μη)

** 12:48 εν ς *rell* | *om.* 𝔓66 {Om (Forward Leap)} 1241 (*pc*) a b e l

13:1a ηλθεν 𝔓75 ℵ A B K L M W X Θ Π Ψ 070 0233 *f*1 *f*13 33 157 205 565 579 892 1071 1093 1170 1241 1242 1321 2768 *l*844 *al* | εληλυθεν ς Γ Δ 1006 1342 *rell* | ηκει 𝔓66 {Sub, HarmPar} | παρην D

13:1b του κοσμου τουτου ς *rell* d e (του *pro* τουτου 69) | τουτου του κοσμου 𝔓66 {Tr (Forward Leap)} lat sys.p

13:2a γενομενου ς ℵc A D Γ Δ Θ *f*1 *f*13 33 892 1006 1342 1506 *rell* lat slav | γεναμενου 𝔓66 {Sub} | γινομενου ℵ* B L W X Ψ 070 579 713 1241 *pc* d r1 arm aeth

13:2b σιμωνος ς *rell* | σιμωννος 𝔓66 {Orth} | σιμων 579

13:5 νιπτηρα ς *rell* | ποδονιπτηρα 𝔓66 {Sub} pbo | νειπτηραν 579

** 13:16 μειζων *sec.* ς *rell* | μιζον 𝔓66c {Orth (ω > ο)} W (μειζον) 579 | *om.* 𝔓66* vgms*

13:19a απ αρτι λεγω υμιν προ ς 𝔓66c (man 2) *rell* (αρτη Θ; υμιν *om.* 1241; πρω L 579, προς 1071; προ του γενεσθαι *om.* 71) | *om.* 𝔓66* {Nons}

13:19b εγω ειμι ς *rell* | εγωμι 𝔓66 {Orth} | εγω ειπον υμιν *f*13 157 713 1293 2193

13:24 λεγει *ad fin.* ς 𝔓66* *rell* (περι ου λεγει *om.* 299 b ff2 l) | ειπεν 𝔓66c {Sub} e

13:33–34 αρτι πλην *f*1pt (1 1582) 138 565 660 1071 (*pc*) sapt | πλην αρτι 𝔓66 {Tr} sys sapt | αρτι ς *rell* sams

13:34 αγαπατε αλληλουc *sec.* ς *rell* (αλληλουc *sine* αγαπατε *scripturus erat* D* *sed ipse corr. in scribendo*, καθωc—αλληλουc *om.* X Γ f^{13} 1010 1293 *pc* vg^{mss} sy^{s}) | αλληλους αγαπαται $\mathfrak{P}^{66}$ {Tr (Forward Leap)} f

13:35a εμοι ς *rell* | εμου $\mathfrak{P}^{66}$ {Sub, HarmGen}

13:35b μαθηται εστε ς *rell* | εcται μαθηται $\mathfrak{P}^{66c}$ {Tr} | εcται αθηται $\mathfrak{P}^{66*}$

** 14:2 τοπον υμιν ς *rell* aur d q | υμειν τοπον $\mathfrak{P}^{66}$ {Tr, HarmCont} 1170 1424 *l*844 (*pc*) lat | υμιν τοπον υμιν 1194 | οτι—υμιν *om.* 1

** 14:14 εγω ς $\mathfrak{P}^{66*}$ ℵ D K M^{2} Q W X Δ Θ f^{13} 579 700 *rell* it | τουτο $\mathfrak{P}^{75}$ A B L Γ Λ^{2} Ψ 060 33 124 249 262 397 1071 1093 1187 1321 2193 *pc* c r^{1} vg sa ac^{2} bo | τουτο εγω $\mathfrak{P}^{66c}$ {Confl} 1241 (*pc*) | εγω τουτο M* | *vs* 14 *om.* X f^{1} 22 213 565 660 1009 1365 *pc* b vg^{ms} $sy^{s.pal}$ arm geo $Diatess^{f.l.t}$ Nonnus | ινα *vs* 13—*vs* 14 *om.* Λ^{*} 0141 118 205 209 245 *pc*

14:19 δε ς *rell* | *om.* $\mathfrak{P}^{66}$ {Om} a sa^{ms} bo^{pt}

14:22 αυτω ς *rell* | προc αυτον $\mathfrak{P}^{66}$ {Sub} | *om.* Λ 397 b e

14:26 πεμψει ς $\mathfrak{P}^{66*}$ *rell* (-ψη L Λ 29*, πεμψας με *pro* πεμψει ο 579) | πεμψει υμιν $\mathfrak{P}^{66c}$ {Add, HarmCont} sy^{s} bo^{pt}

15:4 ουδε υμεις εαν μη εν εμοι μενητε ς *rell* lat (και *pro* ουδε X 213 *l*184 *pc*; εμη *pro* εμοι 579; μενητε ℵ A B L Θ* 579 *l*844 *pc*, μεινητε ς D X Γ Δ Θ^{c} Ψ 0250 f^{1} f^{13} *rell*, νηνητε M*, μηνητε M^{c}, μενειται *l*253; μεινητε εν εμοι 33 543 1093) | κα[ι ο ε]ν εμοι μενων $\mathfrak{P}^{66}$ {Sub, HarmCont} (b ff^{2} r^{1})

15:6 βαλλουcιν ς *rell* (βαλο- M) | βαλλ̣ουc̣ι̣ν̣ [αυ]τα $\mathfrak{P}^{66}$ {Add, HarmCont} | εμβαλουcιν 33

15:8 πολυν ς *rell* (πολλυν 2) | πλιονα $\mathfrak{P}^{66}$ {Sub, HarmCont} | *om. l*48

15:12 καθωc ς *rell* | ωc $\mathfrak{P}^{66}$ {Sub}

15:13 αυτου *prim.* ς *rell* (εαυτου 579 2145 [*pc*]) | την εαυτου $\mathfrak{P}^{66}$ {Add, HarmCont}

15:15 ειρηκα ς *rell* (ειρικα M) | λ̣ε̣γ̣ω $\mathfrak{P}^{66}$ {Sub, HarmCont}

15:18 μιcει ς *rell* (μηcει E* K L 1071) | εμιcει $\mathfrak{P}^{66c}$ {Sub, HarmCont} | εμιcηcε $\mathfrak{P}^{66*}$

** 15:19a το ιδιον ς *rell* | τον ιδιον $\mathfrak{P}^{66}$ {Sub, HarmCont} 1241 (*pc*)

15:19b εκ του κοcμου ουκ εστε ς D^{2} *rell* (ητε *pro* ουκ εστε D* d) | ουκ εκ του κοcμου̣ εστε $\mathfrak{P}^{66c}$ {Tr} | ουκ εκ τουτου του κοcμου̣ εστε $\mathfrak{P}^{66*}$ (a c f ff^{2} q r^{1}) | ουκετι εστε εκ του κοcμου τουτου Did

15:19c μιcει υμαc ς *rell* | υμαc μιcει $\mathfrak{P}^{66}$ {Tr, HarmCont} a q

15:21 ποιηcουcιν ς *rell* lat | ποιουc̣ιν $\mathfrak{P}^{66}$ {Sub} a aur b c e ff^{2} vg^{ms*} | ποιηcωcιν Δ 33 1241 *l*844 *pc*

15:24 ουδεις ς *rell* (ουδεc Λ*) | μηδ[ιc] $\mathfrak{P}^{66}$ {Sub, HarmCont}

** 16:19 μετ αλληλων ς *rell* (επ *pro* μετ 482) | [προc αλληλ]ο̣υc $\mathfrak{P}^{66}$ {Sub, HarmCont} N a c d e ff^{2} q

16:32 ιδου ς *rell* | [ι]δ̣ε $\mathfrak{P}^{66vid}$ {Sub, HarmCont} | *om.* 2 ff^{2} bo^{ms}

16:33 ταυτα ς *rell* | τ̣αυτα δε $\mathfrak{P}^{66}$ {Add}

17:3 απεστειλας ς *rell* (-λεν W, -τηλας M) | [επ]εμψας $\mathfrak{P}^{66vid}$ {Sub, HarmGen}

17:5 ειχον *et* ειναι παρα coι ς *rell* (χον *pro* ειχον G*, ειναι *om.* 477, cου 1010) | ε̣ιχον πα[ρ]α̣ c̣οι *et* ειναι $\mathfrak{P}^{66*}$ a f $sy^{s.p}$ (ειχον παρα coι *et* γενεcθαι *post* τον κοcμον D^{2} vg^{ms} Ir^{lat} Cyp Epiph Spec, *ante* τον κοcμον D* d) | ε̣ιχον πα[ρ]α̣ c̣οι *et* ειναι πα[ρα coι] $\mathfrak{P}^{66c}$ {Confl} | ειχον *et* ειναι aur

17:6 του κοσμου ς *rell* | [το]υτ̣ο̣ῦ του κοσμου 𝔓⁶⁶ {Add, HarmGen} b d f q pbo bo

17:9 ερωτω *prim.* ς *rell* | *om.* 𝔓⁶⁶ {Om}

17:11 αυτοι ℵ B 229** 238 998 1241 1242 1321 2145 (*pc*) d f | ουτοι ς A C D L W Θ Ψ f^{1} f^{13} 33 *rell* lat | *om.* 𝔓⁶⁶ᵛⁱᵈ ᵖʳ. ˢᵖ. {Om (Forward Leap)} vg^{ms}

17:16 εκ του κοσμου ουκ εισιν καθως εγω εκ του κοσμου ουκ ειμι ς Γ Δ Θ Ψ f^{1} f^{13} 579 (ησιν *et* ημι) 788 (εκστου *pro* εκ του) 892^{s} 1006 1241 1342 1506 *rell* sy^{h} | εκ [τ]ο̣υ̣ [κ]οσμου ουκ ε[ι]σιν καθως [ε]γ̣ω̣ το[υ] κο[σ]μ̣ο̣υ̣ ου[κ ειμι] 𝔓⁶⁶* | *om.* 𝔓⁶⁶ᶜ {Om (Forward Leap)} | εκ του κοσμου ουκ εισιν καθως εγω ουκ ειμι εκ του κοσμου ℵ A B C D L W X 0141 713 1071 1321 *l*844 *al* lat (*post* εκ *prim. add.* τουτου D b c f q r^{1}; καγω D 69 97 aur f vg; *post* εκ *sec. add.* τουτου a b f q r^{1}) | *vss* 15 *et* 16 *om.* 33 225 397 (*pc*) bo^{mss}

** 17:18 καγω απεστειλα αυτους εις τον κοσμον ς 2^{c} *rell* (αποστειλα Λ*, αποστελλω f^{13}; αυτους απεστειλα 2145; αυτου *pro* αυτους Y; *add.* τουτον *ante* τον D it) | *om.* 𝔓⁶⁶ᵛⁱᵈ ᵖʳ. ˢᵖ. {Om (Forward Leap)} 2* 788

17:24 ειμι εγω ς *rell* vg^{cl} | [εγω ει]μι 𝔓⁶⁶ {Tr, HarmGen} lat

17:26 η καγω ς *rell* (η *ante* εν *prim.* 1424) | η̣ν κ[αγω] 𝔓⁶⁶ {Sub} | η και εγω W | καγω 579 | ειη καγω 477

** 18:10 αυτου *ante* το *prim.* ς *rell* a aur c q vg | αυτου *ante* τ̣ο̣ *sec.* 𝔓⁶⁶ {Tr, HarmPar} 544 (*pc*) b e f r^{1} vg^{cl}

18:16a γνωστος ς *rell* | γνω̣τ̣ος 𝔓⁶⁶ {Sub} | γνωριμος N

18:16b θυρωρω ς *rell* (θυρορω 1424) | θυρουρω 𝔓⁶⁶ᶜ {Orth} | θυρω 𝔓⁶⁶* Y*

18:17 θυρωρος ς *rell* (θυρωρως K M, θυροροσ 579 1424) | [θυρο]υρος 𝔓⁶⁶ {Orth}

18:25 ειπον ς *rell* | [ε]ι̣π̣α̣ν 𝔓⁶⁶ {Sub} | ειπεν Λ 1187

** 18:27 ευθεως ς *rell* | [ευ]φ̣υ̣ς 𝔓⁶⁶ {Sub, HarmPar} W 579

18:30 σοι *post* αν ς *rell* | σο[ι] *ante* [αυτον] 𝔓⁶⁶ {Tr} e

** 18:31 λαβετε ς *rell* | [λαβετ]ε̣ ο̣υ̣ν 𝔓⁶⁶ {Add, HarmCont} 892^{s} *l*844 a r^{1} vg^{ms} sy^{s}

18:34 αλλοι ειπον σοι B C* D^{s} L W *pc* vg^{cl} | [αλ]λοι ε̣[ι]πεν σο[ι] 𝔓⁶⁶ {Orth} | αλλοι σου ειπεν 1071 | αλλοι σοι ειπον ς 𝔓⁶⁰ᵛⁱᵈ ℵ A C^{3} K Γ Δ Θ Π^{2} Ψ 087 0109 f^{1} f^{13} (ειπαν) 33 892^{s} 1006 1342 1506 *rell* lat (ειπον *post* εμου 954 1424) | αλλος σοι ειπεν M (αλλο) N S Y Π*.^{3} 71 185 *al* | αλλος συ ειπον 579

18:35 μη ℵ* W f^{1} 205 565 *l*253 *l*844 *pc* pbo bo | μητι ς ℵ^{c} *rell* | μη γαρ 𝔓⁶⁶ {Add or Sub}

18:36 του κοσμου τουτου *sec.* ς *rell* (ει—τουτου *om.* 054) | [τουτου του κ]ο̣σμου 𝔓⁶⁶ {Tr (Forward Leap)} latt

18:37 ιησους ς *rell* | ι̅ς̅ (= ιησους) κ[α]ι ειπ[εν] 𝔓⁶⁶ {Add, HarmGen} sy^{pal}

18:38a λεγει *prim.* ς *rell* | λεγει ο̣υ̣γ̣ 𝔓⁶⁶ {Add, HarmCont}

18:38b ο πειλατος *vel* ο πιλατος ς *rell* | πειλατος 𝔓⁶⁶ {Om} (28* ?)

18:38c ουδεμιαν ευρισκω εν αυτω αιτιαν 𝔓⁹⁰ᵛⁱᵈ B L X 0109 213 249 579 954 1321 *pc* lat | ουδεμιαν αιτιαν ευρισκω εν αυτω ς ℵ A K (ευρησκω) W Γ Δ Θ Ψ f^{1} f^{13} 33 892^{s} 1006 1241 1342 1506 *rell* q vg^{ms} (εν αυτω *om.* 054*, *sed* 054 *suprascriptum habet et ante* αιτιαν *et post* ευρισκω; δεμιαν *pro* ουδεμιαν *et* θανατου *post* αιτιαν *add.* 69) | ουδεμιαν ευ[ρισκ]ω̣ αι̣[τι]α̣ν̣ εν αυτω 𝔓⁶⁶ {Tr (Forward Leap), HarmPar} f | ουδεμιαν αιτιαν εν αυτω ευρισκω D^{s} 1170 1242 (*pc*) | εν αυτω αιτιαν ουδεμιαν ευρισκω 299

19:2 στεφανον εξ ακανθων ς *rell* (τεφ- G) | εξ [α]κανθῳ̣ ϛ̣τεφ̣α̣νο̣ν 𝔓⁶⁶ {Tr, HarmPar} (e)
19:6 και *sec.* ς *rell* | *om.* 𝔓⁶⁶ {Om}
19:9 ει cυ ς *rell* | [cυ] ει 𝔓⁶⁶ {Tr}
19:13a λιθοστρωτον ς *rell* (λειθ- Θ, -ροτον Θ* 579) | λιτος[τρω]τον 𝔓⁶⁶ {Orth} ("litostratos" c, "litostrotos" vg^ms)
19:13b δε ς **א**ᵃ *rell* (**א*** D^s 138 565 sa^mss bo^pt *om.* δε) | δε [λεγ]ομενου 𝔓⁶⁶ {Add, HarmCont} | δε λεγομενον 157^c (man 1) sy^p | λεγομενον 157*
19:23 ανωθεν ς *rell* | [αν]οθ̄ε̄ (= ανοθεν) 𝔓⁶⁶ {Orth}
19:32 ηλθον ς *rell* | ηλθαν 𝔓⁶⁶ {Sub}
19:38 και επετρεψεν ο πειλατος ς *rell* (επεστρεψεν Y* Δ, *post* επετρεψεν *add.* αυτω *f*^13pt; πειλατος B* W, πιλατος ς B³ *rell*; και—ιηcου *sec. om.* A H 1 12 579 *l*293* *al*) | *om.* 𝔓^66vid pr. sp. {Om}
** 20:15 αυτον αρω ς *rell* | [αρ]ω α̣[υτον] 𝔓⁶⁶ {Tr (Forward Leap)} W r¹
** 20:18 εωρακα **א** B W X 892^s 1071 *l*2211 (*pc*) a aur vg sy^s co | εορακα 𝔓⁶⁶ {Sub} N | εωρακαμεν S 33 (*pc*) | εωρακεν *vel* εορακεν ς A D L Γ Δ Θ Ψ 078 0250 *f*¹ *f*¹³ 1006 1342 1506 *rell* it sy^p.h bo^ms
21:2 διδυμος ς *rell* | δ[ι]δ̣ῡ̣μου 𝔓⁶⁶ {Sub}
** 21:6a δι ολης της νυκτος **א**^ca Cyr (g vg^mss sa aeth) | δι ολης νυκτος 𝔓⁶⁶ {Om (Forward Leap)} Ψ (g vg^mss sa aeth) | *om.* ς **א***.cb *rell*
21:6b ρηματι **א**^ca Ψ g vg^mss aeth Cyr^comm | [ο]νομ[ατι] 𝔓⁶⁶ {Sub, HarmGen} sa Cyr^txt | *om.* ς **א***.cb *rell*

The Singular Readings of 𝔓⁷²

1 Peter

1:1 καππαδοκιας ς *rell* (-κειας **א**) | καπαδοκειας 𝔓⁷² {Orth} p vg^mss
** 1:3a το πολυ ς *rell* (το ποπολυ Ψ) | πολυ 𝔓⁷² {Om} 1524
1:3b ημας ς 876^c 1890^c *rell* | *om.* 𝔓⁷² {Om (Forward Leap)} | υμας 314 328* 378 876*^vid 1241 1890* (*pc*)
** 1:3c ελπε̣ι̣δ̣α̣ 𝔓^72* (?) ς *rell* | ελπιδ̣αν 𝔓^72c {Sub} 1067
1:5 θεου ς *rell* | *om.* 𝔓⁷² {Om} sa^ms Aug^v.l.
1:6a αγαλλιαcθε ς *rell* (-αcθω 180) | αγαλλειασαντες 𝔓⁷² {Sub, Harm-Cont}
** 1:6b ποικιλοις ς *rell* (-λαις C) | πολλοις 𝔓⁷² {Sub} 398 bo
** 1:7 υμων της πιστεως ς *rell* (ημων 88 915 1848) | της πειστεως υμων 𝔓⁷² {Tr (Forward Leap)} 048^vid 436 1067 1241 1524 *pc* l s vg^mss Cl Beda | της πιστεως 102 2816*
1:8a ορωντες ς *rell* | ορωστες 𝔓⁷² {Orth}
** 1:8b ανεκλαλητω ς *rell* (εανεκ- 0142) | ανεγλαλ̣η̣τ[ω] 𝔓⁷² {Orth} 33
1:11a εραυνωντες **א** B* 1175 | εραυνωτες 𝔓⁷² {Orth} | ερευνωντες ς A B³ C K L P 049 056 0142 *rell* (-νωντος 1827, -νουντες 1838 1875) | ηρευνωντες Ψ | ερευνησαντες 1758 *pc* | εξερευνωντες 378 429 630 1505 1799 *al* | εξευροντες 2805 | *om.* 431
** 1:11b ταυτα ς *rell* | ταυτας 𝔓⁷² {Orth} 181 378 1359 1718 1838 1881
** 1:12a ουχ εαυτοις ς *rell* (ουχι 629, ουκ αυτοις C²) | ουκ εαυτοις 𝔓⁷² {Orth} 181 1874 1875 1898 | ουχ εαυτους 180 | ουχ ετοις 1848 | ουχ εαυτον *et aliter* 33
** 1:12b υμας ς 1842^c *rell* | υμειν 𝔓⁷² {Sub, HarmCont} 996 1661 1729 2544 p z vg^cl.ww

1:14 εν τη αγνοια υμων ς *rell* (εν *om.* 522; διανοια 1175, αγνεια 2412; ημων 180) | αγνοια υμων 𝔓72 {Om} | εν αγνοια υμων 81 1243 *pc* | *plane om.* 1241

1:15 παση ς *rell* | πασει 𝔓72 {Orth}

** 1:17a επικαλεισθε ς *rell* (-λεσησθε 1729) | καλειτε 𝔓72c (*om.* επι-) {Sub} 5 (καλεισθε) vgmss | κακλειτε 𝔓72* | αιτεισθε 322 323

1:17b επικαλεισθε ς *rell* (καλεισθε 5, -λεσησθε 1729) | καλειτε 𝔓72c (-εισθε > -ειτε) {Sub} vgmss | κακλειτε 𝔓72* | αιτεισθε 322 323

1:17c απροσωπολημπτως ℵ A B C 0142 1175 | απροσωπολημ|τως 𝔓72 {Orth} | απροσωποληπτως ς *rell* (αποσωληπτως 93* 2718*)

1:17d εν φοβω ς *rell* (εμφοβω 665, ενφοβως 1175, ε φοβω 522 1022*) | εν φοβω ουν 𝔓72 {Add}

** 1:18 φθαρτοις ς ℵc *rell* | φαρτοις 𝔓72 {Nons} 2147 | φθαρτου ℵ*

1:20a προεγνωσμενου ς ℵc C2 *rell* (ανεγ- ℵ*, προσεγ- C*, -γνωμενου 1241, -γνωσμενος 996 1661, προσγν- 1845*) | προεγνωσαμενου 𝔓72 {Sub}

** 1:20b εσχατων των χρονων ς K L P 049 056 0142 *rell* | εσχατων χρονω̄ (= χρονων) 𝔓72 {Om (Forward Leap)} 522 | εσχατου των χρονων ℵc A B C 33 81 323 614 876 945 1241 1505 1739 2412 *al* syh co | εσχατου του χρονου ℵ* Ψ | εσχατων των ημερων 69 1175 (εσχατου) 1838 (*om.* των) *pc*

** 1:21 ελπιδα ς *rell* | την ελπιδα 𝔓72 {Add, HarmCont} 1243 2492

1:22 εκτενως ς *rell* | εκτενως | ως 𝔓72 {Add (Ditt)} l vgmss syp geo Prisc Ps-Vig

1:23 εκ ς *rell* | *om.* 𝔓72 {Om (Forward Leap)} vgmss | ε 1505

** 1:24a διοτι ς 181* *rell* | οτι 𝔓72 {Sub} 181c | διο Ψ 1852

1:24b ανθος χορτου ς 61v.l. *rell* | ανθος 𝔓72 {Om} | χορτος 326 1837 | ο χορτος 61txt

1:25 ευαγγελισθεν εις υμας ς *rell* (εφ 365 1845 2718, ευηγγελισθεν 321 365 1241 1838 2401* *l*590, ημας 1729) | εις υμας ευαγγελεισθεν 𝔓72 {Tr (Forward Leap)} l vgmss

** 2:1 παντα ς *rell* | παν 𝔓72 {Sub} 1241

2:2 εις σωτηριαν ℵ A B C K P Ψ 056 0142 33 69 81 223 323 614 630 876 945 1241 1505 1739 1799 2401 2412 2423 *al* latt sy co Cl | ει σωτηρι̣α̣ (= σωτηριαν) 𝔓72 {Orth (Forward Leap [Hapl])} | *om.* ς L 049 *rell*

2:3 οτι ς *rell* | επειστευσατε οτι 𝔓72 {Add} ("credidistis" *pro* "gustastis" Hier) | και ειδετε οτι 337 (*pc*) syp | *om.* 915 aethms

2:4 εκλεκτον ς *rell* | εκγλεκτον 𝔓72 {Orth}

2:5a ανενεγκαι ς ℵc *rell* (ανενεγγε 1729) | ανενεκκαι 𝔓72 {Orth} | ανενεγκας ℵ* 378 vgms | ανενεγκατε 365 | ενεγκαι 33

** 2:5b πνευματικας θυσιας ς *rell* | πνᾱτικας (= πνευματικας) 𝔓72 {Om (Forward Leap)} 1359 | θυσιας πνευματικας 33 223 242 1022 1881 2401 2423 *al* Ambpt | θυσιας ℵ Cass

2:6a εκλεκτον ς *rell* | εγλεκτον 𝔓72 {Orth} | *om.* 181* 365 2718 (*pc*) Prim

2:6b καταισχυνθη ς *rell* (-συχυνθη K, κατησχ- 378, -νθειη 1241) | κατεσχυθη 𝔓72 {Orth}

2:8 προσκομματος ς *rell* (1739c, 1739* προσκωμματος) | προσκοματος 𝔓72 {Orth}

2:9a εκλεκτον ς *rell* | εγλεκτον 𝔓72 {Orth}

2:9b εξαγγειλητε ς *rell* (-ατε 1241) | εξανγειλητε 𝔓72 {Orth} | εξαγγελλητε 056 0142 88 915 1022 2423 *al* (-ειτε 2147, -ετε *pc*, εξαγγελητε 242 1837) | αναγγειλητε 996 1661

2:9c αυτου ς *rell* | *om.* 𝔓72 {Om (Forward Leap?)} sams boms slavms Theodotus-Ancyra

** 2:12a εχοντες καλην ς *rell* (εχειν καλην *et aliter* 206 378 614 630 *pc*, -τας 1831, καλως 918) | καλην εχοντες 𝔓72 {Tr} 218 917 1873 *pc* arm Polycarp Cl | καλην B | εχοντες 43

2:12b δοξασωσιν ς ℵc *rell* (-αζωσιν 180 254 1852) | δοξασωσιν υμων 𝔓72 {Add, HarmCont} | δοξας ου τρεμουσιν ℵ*

2:13 ανθρωπινη ς ℵc *rell* | ανθρωπειν 𝔓72 {Nons} | *om.* ℵ*

2:15 αγνωσιαν ς *rell* (-σια 1751) | αγνοιαν 𝔓72 {Sub, HarmCont} | εργασιαν 460 1241 *pc* Cl

2:16 αλλ ως ς *rell* | αλλα ως 𝔓72 {Orth} | ως 460

2:17 τον θεον ς *rell* | τον δε θν̄ (= θεον) 𝔓72 {Add} Spec | και τον θεον 1319 1409 vgms syp

** 2:19 θεου ς ℵ Ac B K L P 049 *rell* lat co slav | αγαθην C Ψ 323 614 630 945 1241 1505 1739 1799 2412 *al* syp.h arm geo | αγαθη̄ (= αγαθην) | θῡ (= θεου) 𝔓72 {Confl} 81 | θεου αγαθην A* 33 2344 | *plane om.* 996 1661 1831 *l*751 vgms | συνειδησεως αγαθης *pro* συνειδησιν θεου 915

2:20a αμαρτανοντες ς *rell* (αμαρτωντες 223) | αμαρταν|νοντες 𝔓72 {Orth}

** 2:20b και κολ. ς *rell* (και κακοποιουντες κολ. 69) | | κολ. 𝔓72 {Om (Forward Leap)} 365 1292 slavms

** 2:21 υπολιμπανων ς 398c *rell* (-λυμ- 1799 2401*) | απολειμπανων 𝔓72c {Sub} 398*vid 876 1832 1845 1874 | αποσειμπανως 𝔓72* | υπολαμβανων P

2:23a ηπειλει ς *rell* (ηπειλη 2412) | ηπηλει 𝔓72 {Orth}

** 2:23b δε ς 049c *rell* (τε C) | *om.* 𝔓72 {Om} 049* 614 2818 *l*590 samss boms Cypms

2:24a ανηνεγκεν ς *rell* (ανηνεγγεν 1751) | ανηνεκκεν 𝔓72 {Orth} | ηνεγκεν 1890 2147 *l*596

2:24b απογενομενοι ς *rell* (απογενωμενοι 223, απογεννωμενοι 2412, απογευομενοι 915 2401, απογενοι 321*vid) | απογεινομενοι 𝔓72c {Sub} | αποιγεινομενοι 𝔓72* | επαγομενοι 049 | υπογενομενοι 522

3:3 ιματιων ς *rell* | ηματιων 𝔓72 {Orth}

3:5 υποταςσομεναι ς *rell* (-νοι 365) | υποτασομενε 𝔓72 {Orth}

3:6a τω αβρααμ *post* υπηκουσεν (*vel* υπηκουεν *vel* επηκουσεν) ς *rell* (τον *pro* τω 254 460 1241 1524 1751 1891) | τω αβρα̅α̅μ *post* σα̅ρ̅α̅ 𝔓72 {Tr}

3:6b αγαθοποιουσαι ς *rell* (αγαποι- 2147*, -ποιησαι 431, -ποουσαι 2464) | αγαθαποιουσαι 𝔓72 {Orth}

** 3:7a απονεμοντες τιμην ς 378txt *rell* (αποτεμ- 522, *add.* την *ante* τιμην 378mg 920) | τιμην απονεμοντες 𝔓72 {Tr} 1127

3:7b ζωης ς C* *rell* | ζοης 𝔓72 {Orth} | ζωσης K 056 0142 242 326 1022 2401 2423 *al* | *om.* C2 Hier

3:7c ζωης ς C* *rell* | ζοης εωνιου 𝔓72 {Add, HarmGen} syp | ζωσης K 056 0142 242 326 1022 2401 2423 *al* | *om.* C2 Hier

3:8 ευσπλαγχνοι ς 1890c *rell* (-αχνοι 181 614 629* 1874 2464 2492*, εσπ- 0142 607* 1270*, ευσπλοχνοι 1838) | ευσπλανχνοι 𝔓72 {Orth} | *om.* 049 1890*

3:10a ζωην ς *rell* | ζοην 𝔓72 {Orth}

3:10b παυσατω ς *rell* | παυσασθαι 𝔓72 {Sub, HarmCont} | παυσασθω 216 440 1241 1609 2774 *l*596 | παυσον 915

** 3:10c την ς 𝔓81c (man 1 ?) *rell* | τη 𝔓72 {Orth} 𝔓81*

3:10d γλωσσαν ς *rell* (γλωτταν 223 1751 1842) | γλωσαν 𝔓72 {Orth}

** 3:10e λαληcαι ς *rell* | λαλειν 𝔓72 {Sub} 43 330
3:13 κακωcων ς *rell* | κακοcων 𝔓72 {Orth} | καυcων 918
3:15 καρδιαις ς *rell* | καρδιαι 𝔓72 {Orth}
3:16 καταιcχυνθωcιν ς *rell* | εcχυνθωcιν 𝔓72 {Sub}
** 3:18a χριcτοc ς 1609c *rell* | ο χρc (= χριcτοc) 𝔓72 {Add} 0142 180 242 996 1595 1609* 1661 2423 *pc* | κυριοc 43 330
3:18b πνευματι ℵ A B C K L P Ψ 1739 *rell* | εν πνι (= πνευματι) 𝔓72 {Add, HarmCont} Orlat Cyrv.l. | τω πνευματι ς 61 81vid 326 400 1448 1837 2412 | πνευμαcι 436
3:20a κιβωτου ς *rell* | κηβωτου 𝔓72 {Orth}
** 3:20b τουτ εcτιν ς *rell* | τουτο εcτιν 𝔓72 {Orth} 69
3:20c οκτω ψυχαι ς *rell* (τουτ εcτιν οκτω *om.* 88, τουτ εcτιν οκτω *post* υδατοc *pon.* 915) | ψυχαι 𝔓72 {Om} | ψυχαι οκτω 255
3:22 οc ς *rell* | ου 𝔓72 {Nons} | ο *l*1141
4:2 βιωcαι ς *rell* | cωcαι 𝔓72 {Nons}
4:3 οινοφλυγιαις ς *rell* (οινοφρυγιαις ℵ*) | οινοφρυκειαις 𝔓72 (γ > κ) {Orth} | οινοφλυγιοις B* | *om.* 1831 | επιθυμιαις οινοφλυγιαις *om.* 218 459 1842
4:5a λογον ς ℵc *rell* (λογουc 180, λογω 378) | *om.* 𝔓72 {Om (Forward Leap)} | οι αποδωcουcιν λογον *plane om.* ℵ*
** 4:5b ετοιμωc εχοντι κριναι ς ℵ A C2vid (ετοιμω) K L P 0142 (ετοιμων) *rell* (κρινοντι 81) | ετοιμω κρινε 𝔓72 {Sub} 945 1241 1739 1881 *pc* co? PsOecvid | ετοιμωc κρινοντι B C*vid (ετοιμω) Ψ (κρινουντι) 206 429 614 630 1799 1852 2138 (κριναντι) 2412 *al* syh | ετοιμωc εχοντι 1739
** 4:6 κατα ανθρωπουc ς *rell* (ανθρωπον 056 0142 326 876 2401 2423** *pc* z vgmss Aug, ανθρωπου 459) | κατ | ανθρωπουc 𝔓72 {Orth (Forward Leap [Hapl])} 467 1848
** 4:8 εαυτουc ς 720c *rell* (εαυτοc 0142*) | αυτουc 𝔓72 {Sub} 5 255 623 720* 2464 *pc* | αλληλουc 876 913 1765 *pc*
4:9a γογγυcμου ℵ A B Ψ 33 81 323 614 630 1241 1505 1739 1799 1881 2412 2423* *al* lat sy | γογυζμου 𝔓72 (γγ > γ) {Orth} | γογγυcμων ς K L P 0492 (049* *illeg.*) *rell* vgms (γογγυμων 180)
4:9b γογγυcμου ℵ A B Ψ 33 81 323 614 630 1241 1505 1739 1799 1881 2412 2423* *al* lat sy | γογυζμου 𝔓72 (c > ζ) {Orth} | γογγυcμων ς K L P 0492 (049* *illeg.*) *rell* vgms (γογγυμων 180)
4:11a ινα εν ς *rell* | ειν εν 𝔓72 {Orth} | ινα εκ 1359
4:11b η ς *rell* | *om.* 𝔓72 {Om}
4:11c το ς *rell* (η βαcιλεια *pro* το κρατοc 629) | *om.* 𝔓72 {Om}
4:12a πειραcμον 𝔓72c (man 2) ς *rell* | πειραcζον 𝔓72* {Nons} | πειραcμων 255 321 436* 621 629 1838 2464 2652 syp
4:12b υμιν *tert.* ς *rell* | υμεν 𝔓72 {Orth}
** 4:15a η κλεπτηc ς *rell* (ωc κλεπτηc η φονευc 241 337 460 Cyp) | η ωc κλεπτηc 𝔓72c (man 1) {Add, HarmCont} 1359 1563 1718 2243 syp bo arm aeth geo slav | η ω κλεπτηc 𝔓72*
4:15b η κακοποιοc ς *rell* | η ωc κακοποιοc 𝔓72 {Add, HarmCont} syp bo arm aeth geo slav Cyp | η κακουργοc 614 1175 1241 1739 1799 1881 2412 *al* | *om.* K 629 r
4:15c αλλοτριοεπιcκοποc ς K L P 049 056 429 1739 *rell* (αλλοτροεπι- 365*) | αλλοτριοc επιcκοποc A Ψ 69 181 (αλλοτριωc) 1838 *pc* (αλλοτριοιεπι- 1751) | αλλοτριεπιcκοποc ℵ B 0142 5 33 81 436 642 1175 *pc* (αλλοτιεπι- 522) | αλλοτριοιc επειcκοποc 𝔓72 {Sub}

4:16 ωc ς *rell* | *om.* 𝔓72 {Om}
4:18 ει ο ς *rell* | ει ο μεν 𝔓72 {Add, HarmCont} h w? r? vgs MaxConf
** 5:1a χριστου ς *rell* (αυτου *pro* του χριστου *l*590) | θυ (= θεου) 𝔓72 {Sub, Theol} 1735
5:1b της *ante* μελλουσης ς *rell* | της *ante* δοξης 𝔓72 {Tr}
5:1c αποκαλυπτεσθαι ς 61mg 326mg *rell* | αποκαλυπτεστε 𝔓72 {Orth} | *om.* 61txt 326txt 1837
5:2 αναγκαστως ς *rell* (αναγγαστως 1729) | ανακκαστως 𝔓72 {Orth} | αναγκαστικως 18 33 180 *l*1441 *l*1575 *pc*
5:5a πρεσβυτεροις ς *rell* | πρεβυτεροις 𝔓72 {Orth} | πρεσβυτερους 321 378
5:5b εγκομβωσασθε ς *rell* (εκομβωσασθε 049* 378) | ενκομβωσασθε א 88 104 915 1175 *pc* | ενκομβωσας|σθε 𝔓72 (c > cc) {Orth} | εγκολπισασθε 94 425 | εγκολπωσασθε 1890 1898 *pc* | κομβωσασθε 81
5:6 θεου ς *rell* | θυ 𝔓72 (*sic sine lineola*) {Orth}
5:7 επιρριψαντες ς B3 K L P Ψ 049 056 0142 33 *rell* (επιρρηψαντες [?] 1022*) | επιριψαντες א A B* 38 81 *pc* | απορειψαντες 𝔓72 {Sub} | επιρ(ρ)ιψατε 0206 326 917 1175 *pc* Aug | επιρριψαν 1359 1563 1718
5:8 ωρυομενος ς 94c *rell* (ωρυωμενος 1739, ωριομενος 1799) | ορυομενος 𝔓72 {Orth} | *om.* 94*
** 5:9a ω ς 665mg *rell* | *om.* 𝔓72 {Om} 93 665txt | ωc 1838
5:9b στερεοι ς *rell* | εδρεοι 𝔓72 {Sub, HarmPar} | στερεα Ψ | στερροι 180 1241
** 5:9c ειδοτες ς *rell* | ειδοτες οτι 𝔓72 {Add, HarmCont} 206 429 614 630 876 1505 1611 1799 2412 2495 *al*
** 5:9d επιτελεισθαι ς B2 Ψ 61v.l. 69 81 104 436 629 945 1739 1881* *rell* (*vel* -cθε א A B* K 0206 33 206 429 614 630 876 1175 1243 1505 1611 1799 1881c 2344 2412 2495 *al*) | επειτελειται 𝔓72 {Sub} 621 (-τε) 1758 (*pc*) | επιμελεισθαι 322 323 1241 | αποτελεισθαι 61txt 1678 (απιτ-)
** 5:10a αιωνιον ς *rell* | εωνιαν 𝔓72 {Sub} 629
5:10b καταρτισει 𝔓72c (man 2 ?) א A B 5 33vid 81 88 218 255 623 642 915 917 945 1175 1241 1739 (-τεσει) 1852 1881 2298 2423** 2464 *al* lat(t) arm | καταρτισαι ς K L P 049 056 0142 614 630 1505 *rell* | καταρτεις 𝔓72* {Nons} | καταρτιει Ψ 0206vid 1243 2718 | καταρτισοι 2401** | κρατησει 621 | *om.* 1837
** 5:10c cθενωσει *vel* cθενωσαι ς *rell* (cθενωσοι 61 1842 2401**) | *om.* 𝔓72 {Om (Forward Leap)} 81 1175 2544 r t vgmss arm | θεωσει 321
5:10d θεμελιωσει א K L P 33vid 876 945 1022 1241 1739 1852 1881 2423 2464 *rell* | θεμελιωση 𝔓72 {Sub} | θεμελιωσαι ς 378 614 630 1505 2495 *al* | θεμελιωσοι 61 242 1842 2401** | *om.* A B Ψ 0206vid *l*1298 *l*1365 *pc* vg
5:12 δι ολιγων ς *rell* (ολιγον 1838 *pc*) | δια βραχεων 𝔓72 {Sub, HarmPar}
5:14 ειρηνη υμιν πασιν τοις εν χριστω A B Ψ 33vid 2344 (*pc*) vgst sams bomss | ειρηνη υμιν πασιν τοις εν χριστω ιησου αμην ς א (א* ειρηνης) K L P 049 056 0142 1739c *rell* (*post* υμιν *add.* συν 88 915, παση της 056 0142) h vgcl syh bomss arm slav | *om.* 𝔓72 {Om} | ειρηνη υμιν πασιν τοις εν χριστω αμην 2464 *l*895 *l*1365 *l*1441 *pc* vgww syp bomss aeth | ειρηνη υμιν πασιν τοις εν χριστω ιησου 81 322 323 945 1175 1241 (η ειρηνη) 1739* 1881 *pc* samss bomss geo | χαρις υμιν πασιν τοις ουσιν εν κυριω ιησου 629

2 Peter

1:2a επιγνωσει ς *rell* | επειγνωσηι $\mathfrak{P}^{72}$ {Orth}

1:2b και ς *rell* vg^{cl} (του θεου και ιησου *om.* P Ψ 398 1175 1852 2464 2805 [*pc*] vg$^{ww.st}$, του θεου και *om. et* ιησου χριστου *post* ημων *pon.* 206 429 614 630 1292 1505 1611 2138 ar vg^{mss} sy$^{ph.h}$ geo Spec, και ιησου του κυριου *om.* 1243 2718 *l*422) | *om.* $\mathfrak{P}^{72}$ {Om, Theol}

1:3 ζωην ς *rell* | ζοην $\mathfrak{P}^{72}$ {Orth}

** 1:4a τιμια και μεγιστα ημιν επαγγελματα B 1 429 614 630 1505 2412 2495 *pc* Spec (υμιν 378, ημιν *om.* 1501) | τιμια ημιν και μεγιστα επαγγελματα ℵ K L 049 056 0142 0209^{vid} *rell* (υμιν *pro* ημιν 424 643* (643^{c} ημιν) 1248* 2186 2401 2774^{vid}; ενταλματα *pro* επαγγελματα 643; *ad fin. add.* ημιν 101 1643 1877 1729, ημων 808) | μεγιστα και τιμια ημιν επαγγελματα A C P Ψ 33 69 81 442 945 1241 1739 *al* (h) vg (υμων Ψ 1241, υμιν A 442 915 *pc*, και τιμια *om.* 623) | τειμεια και μεγειστα επαγγελματα ημιν $\mathfrak{P}^{72}$ {Tr} 6 vg$^{lect\ ms}$ | μεγιστα ημιν και τιμια επαγγελματα ς 323 398 2318 (υμιν) 2805 | παντα και μεγιστα επαγγελματα 1104

1:4b της *et* εν επιθυμια φθορας ς A B K L 056 0142 0209 *rell* (επιθυμιαις 1838) lat | την *et* επιθυμιαν φθορας ℵ 61 co Hier | την *et* επειθυμιαν φθοραν $\mathfrak{P}^{72}$ {Sub, HarmCont} | της *et* επιθυμιας και φθορας C P (*om.* επιθυμιας) Ψ 206 322 323 429 630 945 1175 1241 1505 1739 1799 1881 2412 2495 *al* sy arm geo slav (τας *pro* της 378 614 1292 *pc*, και *om.* 33^{vid} 81 1874 [φθοραν] *pc*) | την *et* επιθυμια φθορας 1837 | την *et* εν επιθυμια φθορας 049 876 | της *et* επιθυμια φθορας 252 1595 1842 2344 *pc* | τας επιθυμιας της *et* φθορας 2544

1:5 σπουδην ς *rell* | σποδην $\mathfrak{P}^{72}$ {Orth}

1:6 γνωσει ς *rell* | γνωση $\mathfrak{P}^{72}$ {Orth}

** 1:8 του | $\overline{\text{κυ}}$ (= κυριου) ς $\mathfrak{P}^{72c\ (man\ 2)}$ *rell* | | $\overline{\text{κυ}}$ (= κυριου) $\mathfrak{P}^{72*}$ {Om} 1241

1:9 μυωπαζων ς *rell* (μαυωπαζων C*^{vid}, μυοπ- P, μυωπαζον 2412) | μυατιζων $\mathfrak{P}^{72}$ {Nons}

** 1:12a διο μελλησω ℵ A B C P 104 322 323 605 1175 (μελω) 1241 1739 *pc* vg bo | δι ου μελλησω $\mathfrak{P}^{72}$ {Sub} Ψ *pc* | διο ου μελλησω 467 1611* 1848 | διο ουκ αμελησω ς K L 0209 81 945^{c} *rell* h vg^{mss} sy sa | διο αμελλησω 945* | διοτι ουκ αμελησω 6 | διο μαλλον αδελφοι ουκ αμελησω 999 2401

1:12b καιπερ ς *rell* | και | καιπερ $\mathfrak{P}^{72}$ {Nons (Ditt)}

** 1:12c ειδοτας ς *rell* | ει ειδοτας $\mathfrak{P}^{72}$ {Nons (Ditt)} 1505 | ιδοντας 33

1:14 του ς *rell* | του|του $\mathfrak{P}^{72}$ {Sub (Ditt)}

** 1:15a και ς *rell* | *om.* $\mathfrak{P}^{72}$ {Om} 88 180 206 378 468 1505 1799 2495 *pc* p* w vg^{mss} bo

1:15b εκαστοτε ς *rell* (εκαστωτε 223) | εκαστοντε $\mathfrak{P}^{72}$ {Orth}

1:20 προφητεια γραφης ς *rell* (γραφησιν 88, αγραφης 1241) | προφητια και γραφη $\mathfrak{P}^{72}$ {Sub, HarmPar} (vg^{mss}) | γραφη προφητειας 206 429 522 614 630 876 1505 1799 2412 2495 *al* (h? p$^{*?.3}$ vg^{mss}) sy^{h} | προφητεια γραφεισα 2544

** 1:21a ηνεχθη ς *rell* | ηνεχθη η $\mathfrak{P}^{72}$ {Add (Ditt)} 254 1524 1852 2298 (ποτε η *transpon.*) sa

1:21b υπο ς *rell* | υτο $\mathfrak{P}^{72}$ {Nons} | απο 617

** 2:6a γομορρας ς 1881^{mg} 1890^{mg} *rell* (-ρρων 623 915 1175 *pc*, -ορων 2464) | γομορας $\mathfrak{P}^{72}$ {Orth} 1 1241 1729 1751 1848 1881^{txt} 1890^{txt} 2243 2344 2818 vg^{ms} | γομμορας 049

2:6b υποδειγμα ς *rell* (υποδεγμα 88) | ειc το διγμα $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ {Sub, HarmPar} | ιποδιγμα $\mathfrak{P}^{72*}$ (?)

2:7 ασελγεια ς *rell* (-γη 1838, -γειας 1827, -γειαις 1729) | ας|σελγια $\mathfrak{P}^{72}$ {Orth}

2:8 εβασανιζεν ς *rell* | εβασασανιζεν $\mathfrak{P}^{72}$ {Nons (Backward Leap [Ditt])}

2:10a μαλιστα ς *rell* | μαλλιστα $\mathfrak{P}^{72}$ {Orth}

2:10b μιασμου ς *rell* (-μον 69, μιαμου 1661) | σαρκος $\mathfrak{P}^{72}$ {Sub, HarmCont} Prisc | μιασματος 467 | μολυσμου P 1175 2544 | πειρασμου 385

2:10c αυθαδεις ς *rell* | αυδαζεις $\mathfrak{P}^{72}$ (θ > δ) {Orth}

2:10d αυθαδεις ς *rell* | αυδαζεις $\mathfrak{P}^{72}$ (δ > ζ) {Orth}

2:10e δοξας ς *rell* | δοξης $\mathfrak{P}^{72}$ {Orth} | δοξα 1838

2:11a ισχυι και ς *rell* | | και $\mathfrak{P}^{72}$ {Om (Forward Leap)} vg^{ms}

** 2:11b δυναμει ς *rell* | δυναμεις $\mathfrak{P}^{72}$ {Sub, HarmCont} 1022 vg^{ms}

** 2:12a γεγενημενα φυσικα ℵ A^{2} 33 323 630 945 1241 1505 1881 *al* (γενημενα 69) | γεγεννημενα φυσικα A* B C P 614 1175 1739 *al* | φυσικα γεγενημενα ς K L 049 056 0142 *rell* (ζωα *post* φυσικα 2774^{vid}) | φυσικα γεγεννημενα Ψ 81 *pc* | φυσικα $\mathfrak{P}^{72}$ {Om (Forward Leap)} 398 vg bo arm | φυσικως γεγενημενα 209* | γεγενημενα 94 431 1829 *pc* | γεγεννημενα 2423 | γεγενημενα 453

2:12b και φθαρησονται ℵ* A B C* P Ψ 33^{vid} 81 323 945 1175 1241 1739 *pc* sy^{h} | και | και φθαρησονται $\mathfrak{P}^{72}$ {Nons (Ditt)} | καταφθαρησονται ς ℵ^{c} C^{2} K L 049 056 0142 *rell* sy^{ph} co? (-ησανται 321) | *om.* 808

2:13a ηδονην ς *rell* | ηδονη $\mathfrak{P}^{72}$ {Orth}

2:13b τρυφην ς *rell* | τρυφης $\mathfrak{P}^{72}$ {Orth} (geo) | τροφην K 0142^{vid} 61 2818 sa^{mss} slav

2:13c εντρυφωντες ς *rell* | εντρυφουντες $\mathfrak{P}^{72}$ {Orth}

2:14 εχοντες μεστους ς *rell* (εχοντας 81^{vid}, εχουσιν 1067; μεστους μεστους 1837) | εχοντες | $\mathfrak{P}^{72}$ {Om (Forward Leap)}

2:15 βαλααμ ς 330^{mg} 2298^{mg} *rell* | βαλλααμ $\mathfrak{P}^{72}$ {Orth} vg^{ms} | βαλαμ P 330^{txt} 2298^{txt} ar | βααλ 69 102 | βαλαακ 255 vg^{ms}

** 2:17 ο ς *rell* | *om.* $\mathfrak{P}^{72}$ {Om} 522 (*pc*)

2:18 ασελγειαις ς ℵ A B C K L 33 *rell* | ασσελγειαις $\mathfrak{P}^{72}$ {Orth} | ασελγειας P Ψ 81 323 614 630 945 1175 1241 1505 1739 2412 2495 *al* vg sy^{h}

** 2:20 εμπλακεντες ς 623^{c} *rell* | ενπλακεντες $\mathfrak{P}^{72}$ {Orth} A 048^{vid} 915 | εμπλαγεντες 623* | εμπλακες 1751 | εμπλεκοντες 2818

2:21 επεγνωκεναι ς *rell* (επιγ- 5 88 459 623 915 1241 *pc*) | εγνωκενε $\mathfrak{P}^{72}$ {Sub (FL)} Hier Did^{pt}

2:22 αληθους ς *rell* | αληθου $\mathfrak{P}^{72}$ {Orth} | *om.* 489 927 1729 1873

** 3:3 ημερων εν εμπαιγμονη ℵ A B Ψ 048^{vid} 81 181 (εν εμπαιγμον) 1241 (εν μπαιγμονη) *al* vg | ημερων εμπαιγμονη C P 0156^{vid} 323 945 *al* vg^{ms} Aug Cass | ημερων | ενπεγμονη $\mathfrak{P}^{72}$ {Om (Forward Leap) or Orth} 621 1739 (ημερων εν παιγμονη) 1845^{c} (ενπαικμονη) 1881 | ημερων εμπαιγμονης 614 1505 (επαιμονης) 2412 *pc* sy^{h} | ημερων ς K L 1845* *rell* bo^{ms} | ημερων εν υμιν 330

** 3:7a και η γη ς *rell* (*om.* 945 Qu) | και γη $\mathfrak{P}^{72}$ {Om} 056* 630 1718 2544

** 3:7b των ς *rell* | *om.* $\mathfrak{P}^{72}$ {Om} 1409 sa^{ms}

3:10 ευρεθησεται ℵ B K P 0156^{vid} 322 323 424** 1175 1241 1448 1739^{txt} 1852 1881 (*pc*) sy$^{ph\ mss.hmg}$ arm^{mss} (-θησονται 398) | ευρεθησεται λυομενα $\mathfrak{P}^{72}$ {Add, HarmCont} | κατακαησεται ς A L 048 049 056 0142 33 81^{vid} 1739$^{v.l.}$ *rell* vg^{cl} sy$^{h.pal}$ bo aeth geo slav | κατακαησονται 5 623 629 630 1243 1735 2401 2492 *pc* | καταησεται 69 | καησονται 2464

| καηcεται 496* | αφανιcθηcονται C arm^{mss} | ουχ ευρεθηcεται sa cov^{vid} sy$^{ph\ mss}$ | *om.* Spec | και γη—ευρεθηcεται *om.* Ψ 1891 *pc* vg$^{ww.st}$ Pel

3:11 παντων ς *rell* | παντωc 𝔓^{72} {Sub, HarmCont} | απαντων P 056 0142 876 1175 *pc* | *om.* 242 1243 1799 *pc*

3:14 cπουδαcατε ς *rell* | cπουδαcεται 𝔓^{72} {Orth} | cπουδαcωμεν 1409 2492

3:16a αυ|ταιc ς 𝔓$^{72c\ (man\ 2)}$ *rell* | αυ| 𝔓^{72*} {Nons} | αυτοιc A 90 309 319 365 459 1842 1891 | ταιc 2818 | εν αυταιc *om.* 61 sa

3:16b αυτων ς FlavC^{mss} *rell* | εαυτων 𝔓^{72} {Sub} FlavC^{txt} | *om.* 629 2374

3:17a φυλαccεcθε ς *rell* (-ττ- 321 1751, -accεcθε 1842) | φυλαcεcθαι 𝔓^{72} {Orth}

3:17b πλανη ς *rell* (-νην 1175) | πλανηc 𝔓^{72} {Orth}

3:18 γνωcει ς *rell* | γνωcη 𝔓^{72} {Orth} | πιcτει P 69 1175 (*pc*) | και γνωcει *om.* 180

Jude

** 3 ποιουμενοc ς *rell* (-μενοι Ψ*^{vid}) | ποιηcαμενοc 𝔓^{72} {Sub} 1501

4a προγεγραμμενοι ς *rell* (προcγε- 94, προγεγυμναcμενοι 918) | προγεγραμενοι 𝔓^{72} {Orth}

** 4b τουτο το 𝔓$^{72c\ (man\ 2\ ?)}$ ς 429^{c} 1739$^{c\ (man\ 1\ in\ scribendo)}$ *rell* | τουτο 𝔓^{72*} {Om (Forward Leap [Hapl])} 429* 1739* 1838

4c μονον ς 𝔓^{78} *rell* | *om.* 𝔓^{72c} {Om (Forward Leap)} Lcf Ps-Fulg | νομον 𝔓^{72*}

4d δεcποτην ς 𝔓^{78} *rell* | ημων δεcποτην 𝔓^{72} {Add, HarmCont} Lcf | *om.* 378 2147 2652 *l*593

4e ημων ιηcουν χριcτον ς 𝔓^{78} *rell* | $\overline{\text{ιην}}$ (= ιηcουν) $\overline{\text{χρν}}$ (= χριcτον) ημων 𝔓^{72} {Tr (Forward Leap)} | ιηcουν χριcτον 88 104 181 1881 1898 *l*422 *l*593 *pc* vg^{mss} Lcf | ημων ιηcουν 1837 | υμων ιηcουν χριcτον 1241

5a ο θεοc C^{2} 623 1243 1846 *l*596 *pc* vg^{mss} sy^{ph} arm geo Cl^{gr} | ο κυριοc ς C* K L 049 056 0142 630 1505 *rell* sy^{h} | κυριοc ℵ Ψ *pc* | $\overline{\text{θc}}$ (= θεοc) $\overline{\text{χοc}}$ (= χριcτοc) 𝔓^{72} {Sub, Theol} (Cl^{lat} ["dominus deus"]) | ιηcουc A B 6 33^{c} 81 323 424** 1241 1739 1881 2298 2344 *pc* it vg co Or^{1739mg} | ο ιηcουc 33* 88 915 | κυριοc ιηcουc 1735 *l*591

5b εκ γηc ς *rell* | εγ γηc 𝔓^{72} {Orth} | εκ τηc Ψ 1799 1829 *pc* sy^{ph} | *om.* 35* 2147 | εκ τηc γηc 796

** 7a γομορρα ς *rell* | γομορα 𝔓^{72} {Orth} 522 618 876 1241 1524 1765 2344 *pc* Theophylact

7b ετερακ ς *rell* | τερακ 𝔓^{72} {Nons} | εταυρακ 621 | *om.* 4^{c}? 2404*

** 7c προκεινται ς *rell* | προcκειντε 𝔓^{72} {Orth} 81 522 606* 641 | πρωκειναι 88 915 | προκειται 321 322 323 623* 2718 | προκειντο 378

** 8a μεν ς 𝔓^{78} *rell* | *om.* 𝔓^{72} {Om (Forward Leap)} 2344 vg^{mss} bo^{pt}

8b βλαcφημουcιν ς *rell* (βλαφη- 1729, φλαcφη- 93 1846, βλαcφημουcακ 1751, τρεμουcιν βλαcφημουντεc 4 309) | βαcφημουcιν 𝔓^{72} {Orth}

9a μιχαηλ ς *rell* (μηχαηλ 049 915 1838?) | $\overline{\text{μιχαηc}}$ 𝔓^{72vid} {Proper Name}

9b μωυcεωc ℵ B C L 0142 33 104 326 436 1022* 1838 1898 2818 *rell* | μουcεωc 𝔓^{72} {Orth} | μωυcεοc 42 51 223 431 808 1022** 1799 *pc* | μωcεωc ς A K Ψ 049 056 *rell*

11 βαλααμ ς *rell* (βαλαμ 429 1523 1875* 1898*) | βαλαακ 𝔓^{72} {Proper Name} | βααλ 38* 378 1595 Lcf

12 cυνευωχουμενοι ς *rell* | cυνευ|χομενοι 𝔓72 {Sub, HarmGen} | cυνευχουμενοι 1846* | cυνευοχουμενοι K 2401 | ευωχουμενοι 1735 1799 | cυνευωχουμεναι 180 337 460 1424 *pc* | cυνερχομενοι 1875c 1898c

13 θαλαccης ς *rell* | θαλαcης 𝔓72 {Orth} | *om.* 241 1890

14 μυριαcιν αγιων αγγελων א *pc* | αγιων | αγγελων μυριαcιν 𝔓72 {Tr (Forward Leap)} | μυριαcιν αγιων αγγελων αυτου 88 104 623 915 1838 1845 1846 *pc* | μυριαcιν αγιαις αυτου ς C 322 323 630 1241 1505 1739 2495 *al* (αγιοις 378) | αγιαις μυριαcιν αυτου A B K L 049 056 0142 33 337 460 1424 2344 2818 *rell* vg (αγιοις 223 330 2816 *pc*, αγιαις *ante* εν 131) | αγιαις μυριαcιν αγγελων Ψ *pc* | αγιαις μυριαcιν αγγελων αυτου 181 1837 *pc* (αγιοις 93 665) | μυριαcιν αγγελων αυτου αγιων 621 | αγιαις μυριαcιν 1852 | μυριαcιν αυτου 458 1678

15 των εργων αcεβειαc αυτων ων ηcεβηcαν και περι παντων ς A B K L P 049 056 0142 33 *pm* vg sy^{h} bo (*om.* των 326 1837 1874 *pc*, *post* εργων *add.* της 1874 *pc*, αcεβεις 82*, αcεβειαις 1359^{vid}, ηcεβειcαν 2401**) | των εργων αυτων ων ηcεβηcαν και περι παντων C 94 321 621 1243 1846 *pc* vg^{ms} (αυτων *om.* א 322 323 1241 1739 1881 2298 *pc* sy^{ph} sa) | των εργων των αcεβειων αυτων ων ηcεβηcαν και περι παντων Ψc 630 1505 1852 2412 *pc* sy^{h} (των *prim. om.* 1852, αυτων *om.* 630 1505 *pc*, αcεβων αυτων 378) | *om.* 𝔓72 {Om (Forward Leap)} | των αcεβειων αυτων ων ηcεβηcαν και περι παντων Ψ* 876 *pc* | περι παντων - αcεβειαc αυτων *om.* 1311 1360

16a κατα τας επιθυμιας εαυτων πορευομενοι ς *rell* (επιεπιθυμιας 33*, εαυτων C L P 049 1 323 436 547 1022 1175 1241 1739 *pm*, αυτων ς א A B (Bc αὑτων) K Ψ 056 0142 33 81 630 945 1505 *rell*) | *om.* 𝔓72* {Om (Forward Leap)} | κα̣τ̣α̣ τ̣α̣ς̣ ε̣π̣ιθυμιας εαυτω πορεομενοι 𝔓72c (man 2) | κατα τας εαυτων επιθυμιας πορευομενοι 38 94 255 2401 *pc* vg^{mss}

** 16b το cτομα ς *rell* | cτομα 𝔓72 {Om} 056 0142 424** 1409 2180* | τα cτοματα 97 920 *pc*

** 19 αποδιοριζοντες ς א* *rell* (διοριζοντες אc, *sed puncta super* απο *rursus rasa*) | αποδιωριζ$\overline{\text{ο}}$|τες (= αποδιωριζοντες) 𝔓72 {Orth} K 221 309 314 442 621 2125 2242 | αποδιοριζωντες 1838 | οι αποδιοριζοντες *om.* *l*422

** 20a αγιωτατη ς *rell* (αγιοτατη A C 465 1838 *pc*, την αγιωτατην *et* πιcτιν 1827) | αγιοτητι 𝔓72 (α 〉 η) {Orth} 1241 | αγια ταυτη 378

** 20b αγιωτατη ς *rell* (αγιοτατη A C 465 1838 *pc*, την αγιωτατην *et* πιcτιν 1827) | αγιοτητι 𝔓72 (η 〉 ι) {Orth} 1241 | αγια ταυτη 378

20c τη αγιωτατη υμων (ημων C 321 322 323 424** 1175 1739 2412 2818 *al*, υμιν 3 90, *om.* 460 *pc* t) *et* εαυτους ς *rell* | τη εαυτων αγιοτητι 𝔓72 {Sub}

20d εποικοδομουντες ς *rell* (επικ- 489 620 1838 *pc*, επωκ- 621) | ανυκοδομειcθαι 𝔓72 (επ- 〉 αν-) {Sub}

20e εποικοδομουντες ς *rell* (επικ- 489 620 1838 *pc*, επωκ- 621) | ανυκοδομειcθαι 𝔓72 (-μουντες 〉 -μειcθαι [= -μειcθε]) {Sub} t

21a εαυτους ς *rell* (*postea pon.* 255 2401) | εαυτοις K 049 1 242 330 1424* *al* | εαυτοις | εαυτους 𝔓72 {Confl} | *om.* 1270 *pc* (εν πνευματι - εαυτους *om.* 910*)

21b ημων ιηcου χριcτου *ante* εις ζωην ς *rell* | ημων $\overline{\text{ιηυ}}$ (= ιηcου) $\overline{\text{χρυ}}$ (= χριcτου) *ante* αιωνιον 𝔓72 {Tr (Forward Leap)}

21c ζωην ς *rell* | ζοην 𝔓72 {Orth}

22 και ς *rell* | *om.* 𝔓72 {Om} bo^{mss}

22–23 ους μεν ελεγχετε διακρινομενους ους δε cωζετε εκ πυρος αρπαζοντες ους δε ελεειτε (*vel* ελεατε) εν φοβω A 33 81 323 424** 1241 1739 1881 *al* | ους μεν ελεατε διακρινομενους ους δε cωζετε εκ πυρος αρπαζοντες ους δε ελεατε εν φοβω ℵ^{c} (αρπαζετε ℵ*) Ψ | ους μεν ελεατε διακρινομενους cωζετε εκ πυρος αρπαζοντες ους δε ελεατε εν φοβω B | ους μεν ελεατε διακρινομενους ους δε cωζετε εκ πυρος αρπαζοντες εν φοβω C^{2} (ελεγχετε C*) 1243 1852 (ελεειτε) *pc* sy^{h} | ους μεν ελεειτε διακρινομενοι ους δε εν φοβω cωζετε εκ του πυρος αρπαζοντες ς 440 *pc* | ους μεν ελεειτε διακρινομενοι ους δε εν φοβω cωζετε εκ πυρος αρπαζοντες K L P 049 056 0142 *pm* | ους μεν εκ πυρος αρπασατε διακρινομενους δε ελεειτε εν φοβω 𝔓^{72} {Sub} (αρπαζετε *et* ελεατε t sy^{ph} sa Cl^{lat} Hier [*om.* εν φοβω])

** 23 εcπιλωμενον ς *rell* (εcπηλω- K 33 *pc,* εcπηλο- 2242, εcπιλο- 104 1022* 1838 2401 *pc,* cπιλ- 180, -μενων 181 632) | εcπειλωμενοι 𝔓^{72} {Sub, HarmCont} 0142 | εcπιλωμενω 1831^{s}

24a φυλαξαι ς *rell* | cτηριξαι 𝔓^{72} {Sub, HarmPar} (cτηριξαι *pro* cτηcαι 5 623 2805 t) vg^{mss}

24b υμας απταιcτους και ς *rell* (υμας ℵ B C L Ψ 056 0142 876 2401** 2412 *al, ante* φυλαξαι *pon.* 322 323 1739 *pc*; ημας A 2816^{c} *pc* vg^{ms} sy^{ph}; αυτους ς K P 049 *rell, ante* φυλαξαι *pon.* 1829, *post* απταιcτους *pon.* 337 1738 *pc, om.* 2816*, υμας αυτους 385 639) | *om.* 𝔓^{72} {Om (Forward Leap)}

24c cτηcαι ς *rell* (cτηναι 102? 2412, cτιcαι 1838) | *om.* 𝔓^{72} {Om} | cτηριξαι 5 623 t

24d κατενωπιον ς *rell* (-νοπ- 218) | απεναντι 𝔓^{72} {Sub, HarmGen} | ενωπιον C 101 1505 1852 2298 *pc* | κατεναντι 88 915

24e κατενωπιον (*vel* ενωπιον *vel* κατεναντι) της δοξης αυτου *ante* αμωμους ς *rell* (αμωμους *om.* 489 1424 *pc*) | απεναντι της δοξης αυτου *ante* εν 𝔓^{72} {Tr} | κατενωπιον αυτου της δοξης *ante* αμωμους 2400

24f αμωμους ς *rell* | αμωμ̣υ̣ς | αγνευομενους 𝔓^{72} {Add} t (sy^{ph}) | αμεμπτους A | αμωμους acπιλους 88 915 | απταιcτους 2298 | *plane om.* 489 1424 *pc*

** 25a cωτηρι ς *rell* (cωτηρη 607, cωτηρ 1243) | *om.* 𝔓^{72} {Om} 442^{c}

25b ημων *prim.* ς *rell* (ημων και *ante* cωτηρι *pon.* 326 1837) | ημων αυτω δοξα κρατος τιμη 𝔓^{72} {Add, HarmPar}

25c δοξα ς ℵ^{c} *rell* (δοξαν 1751) | αυτω δοξα 𝔓^{72} {Add, HarmPar} (vg^{mss} sy$^{ph\ mss}$) | ω δοξα ℵ* (vg^{mss} sy$^{ph\ mss}$) | ω η δοξα 378 (vg^{mss} sy$^{ph\ mss}$) | δοξα αυτω *vel* ω co

25d κρατος και εξουcια ς *rell* (και *om.* Ψ 1890 *pc*) | *om.* 𝔓^{72} {Om}

** 25e παντας τους αιωνας ς *rell* | τους | παντας εωνας 𝔓^{72} {Tr (Forward Leap)} 326 | τους απαντας αιωνας 326* 1610 *l*60 | τους αιωνας παντας 1837 | τους αιωνας ℵ 2818 *pc* bo^{ms} | παντας αιωνας 1359 *pc* | αιωνας παντας 61 | παντας τους αιωνας των αιωνων L 33 1846 2344 *pc* vg^{cl} sy^{hmg} bo^{pt} | τους αιωνας των αιωνων 1241 | και νυν και εις παντας τους αιωνας *om.* 1838

The Singular Readings of $\mathfrak{P}^{75}$

Luke

3:22 το πνευμα ς *rell* (το—ειδει *om.* 579) | $\overline{\text{πνα}}$ (= πνευμα) $\mathfrak{P}^{75vid\ pr.\ sp.}$ {Om, HarmPar}

** 4:41 λαλειν ς *rell* | [λ]ε̣γε̣ι̣ν $\mathfrak{P}^{75}$ {Sub, HarmCont} 485 2193*

** 5:1 εγενετο δε ς *rell* | και εγενετο $\mathfrak{P}^{75}$ {Sub} 2643 r^2

6:14 τον αδελφον ς *rell* | [του] α̣δ̣ελφου $\mathfrak{P}^{75}$ {Nons}

6:23 μιcθoc υμων ς *rell* (ημων 579) | [μιcθoc υ]μ̣ω̣[ν εcτ]ι̣ $\mathfrak{P}^{75vid}$ {Add} a aur b c ff^2 gat vg^{cl} sa^{ms}

** 6:41 δε *prim.* ς *rell* | *om.* $\mathfrak{P}^{75}$ {Om} 179 489 1093 1219 1365* 1424 2542 (*pc*) *l*1056 bo^{pt} Ath

** 6:48a πλημμυρης ℵ B* L Ξ 33 579 1241 | πλημυρης $\mathfrak{P}^{75}$ {Orth} W | πλημμυρας ς A B^3 C Γ Ψ 892 *rell* | πλην.μηρας Δ | πλημυρας D E H S^2 V 21 565 *pc*

6:48b οικοδομηcθαι ℵ B L W Ξ 33 157 579 892 1241 1342 2542 *pc* sy^{hmg} sa bo^{pt} Cyr (-μειcθαι B^3 33 157^{vid} 892 1241, οκοδωμηcθαι 579) | ω[κοδομηcθα]ι (*vel* ω[κοδομειcθα]ι) $\mathfrak{P}^{75}$ {Sub} | τεθεμελιωτο γαρ επι την πετραν *pro* δια το καλως οικοδομηcθαι αυτην ς A C D Γ Δ Θ (τιν) Ψ f^1 f^{13} 700^2 1006 1506^{vid} *rell* latt $sy^{p.h}$ (bo^{pt}) arm aeth geo slav Ps-Cyp (εθεμ- F, -λιωτω 13; τη πετρα Γ) | δια—αυτην *om.* $\mathfrak{P}^{45vid\ pr.\ sp.}$ 700* vg^{ms*} sy^{s}

7:6 λεγων αυτω ς ℵ^{c} *rell* | [αυ]τω λ̣ε̣γ̣ω[ν] $\mathfrak{P}^{75}$ {Tr} | λεγων ℵ* Θ 579 700 2542 *pc* lat sa^{ms} bo^{ms} Chr | λεγων προc αυτον 69 | ελεγεν αυτω f^1

7:24 προc τουc οχλουc ς ℵ^{c} A B K L M W Θ Ξ (τουc *om.* Ξ*) Ψ f^1 f^{13} 33 565 700 1241 *rell* lat (αυτουc *pro* τουc *l*890) | προ̣ς̣ τ̣ο̣υ̣ ο̣χλου $\mathfrak{P}^{75}$ {Orth} | τοις οχλοις ℵ* D E F G H V Y Γ Δ Λ Ω 047 28 157 579 892 1006 1342 1424 *pm*

** 8:7 αυτο ς *rell* (αυτω 1424) | αυτα $\mathfrak{P}^{75}$ {Sub, HarmPar} 1 472 1009 (*pc*) sa | *om.* geo^{pt} | αυτον 477 700 vg^{ms*}

8:13 αφιcτανται ς *rell* (αιφι- G) | αφιcταται $\mathfrak{P}^{75}$ {Orth}

8:18 οc αν γαρ ℵ B L Ξ 070 157 179 (ωc) 579 (οcα *pro* οc αν) 945 983 (εαν) | οcον γαρ $\mathfrak{P}^{75}$ {Orth} | οc γαρ αν *vel* οc γαρ εαν ς A D Θ *rell* | οc γαρ W 28 *pc*

8:21 προc αυτουc ς W$^{c\ (man\ 1)}$ *rell* | προc αυτον $\mathfrak{P}^{75}$ {Sub, HarmPar} b* | αυτοις D W* 127 279 569 579 2643 c e Bas

8:22 και αυτος ς ℵ^{a} *rell* | και $\mathfrak{P}^{75}$ {Om} | αυτος 121 c bo arm | *om.* ℵ* e $sy^{s.c.p}$ | αναβηναι αυτον *pro* και αυτος ενεβη D

** 8:32 επετρεψεν ς *rell* (πετρεψεν D*, και επετρεψεν αυτοις *om.* 1606) | επεcτρεψεν $\mathfrak{P}^{75}$ {Orth} 1604 *l*70

** 8:38 εδειτο ℵ^{a} B C^2 L X 33 700 892 1396 | [ε]δ̣ετο $\mathfrak{P}^{75}$ {Orth} Γ* | εδεετο ς ℵ*.^{c} C* K Γ Δ Θ *rell* (εδεετο—αυτω *om.* W) | εδεειτο A P 273 1187 1241 | ηρωτα D

** 9:1 παντα τα δαιμονια ς *rell* | [παν]τ̣α̣ δ̣α̣[ιμο]νια $\mathfrak{P}^{75vid\ pr.\ sp.}$ {Om (Forward Leap [Hapl])} 2096 | παcαν δαιμονιον D* (παντα D^2)

9:9 ουτος ς *rell* | *om.* $\mathfrak{P}^{75}$ {Om}

9:10 διηγηcαντο ς *rell* (-αντω M) | διηcαντο̣ $\mathfrak{P}^{75}$ {Nons (Forward Leap)}

9:19 αποκριθεντες ς *rell* | αποκρινθεν[τες] $\mathfrak{P}^{75}$ {Orth}

9:24 ενεκεν ς *rell* (δι εμε *pro* ενεκεν εμου 69, ενεκεν εμου *om.* 0211) | εινεκεν $\mathfrak{P}^{75}$ {Sub}

9:34 αυτουc *sec.* (*post* εicελθειν) ℵ B L 1241 (*pc*) (*ante* εicελθειν *pon.* C

157 435 2542) | *om.* 𝔓75 {Om} | εκεινους (*ante* εισελθειν) ς 𝔓45 A D P W Γ Δ Θ Ψ *f*1 *f*13 33 892 1006 1342 1506 *rell* syh sa (*post* εισελθειν *pon.* M 4 7 659 *al*, -θην Θ 579, ελθειν S) | αυτον 1604

** 9:42a δε *sec.* ς *rell* | *om.* 𝔓75 {Om} 0211 22* bomss* arm geopt Cyr

9:42b ιασατο ς *rell* (-ατω 1071) | ισ̣ατο 𝔓75 {Nons} | *aliter* D e

9:48a δεχεται *prim.* ς *rell* | δεχηται 𝔓75 {Sub, HarmCont} | δεξηται *l*299

9:48b και ος αν 𝔓45 B K L U Ξ Ψ *f*13pt (69 788* 983) 33 66c 157 945 1009 1010 1071 1187 2643 *l*12 *l*70 *l*1127 *al* Cyr | και ος δ αν 𝔓75 {Add} | και ος εαν ς A C Γ Δ Θ *rell* (και *om.* 71) | και ος ℵ 1229 2766 | ος εαν εμε δεξηται δεχεται *om.* D

9:52 εισηλθον ς *rell* (-θων 788, ησειλθον Θ) | εισηλθ̣εν 𝔓75 {Orth} | ηλθον *l*1056 Bas | *om.* 477 954

10:1 ανεδειξεν ς *rell* | ενεδειξεν 𝔓75 {Sub} | απεδειξεν D a c e | εδειξεν 245

10:2 εργατας ς *rell* | [ε]ργατης 𝔓75 {Orth} Did

10:7 μενετε ς *rell* | [με]γτε 𝔓75 {Nons} | *om.* 1342

** 10:13a σιδωνι ς *rell* (σειδωνι 𝔓45 A B Θ, σιδωνει N) | σιδονι 𝔓75 {Orth} W (σιδονει) 21 66 115 788 1009 1242 1542 2542 Did | σιδωνη *f*13 *l*1056 | σινδωνι 2643

** 10:13b εγενηθησαν 𝔓45 ℵ B D L Θ Ξ *f*13 33 157 700 892 1071 1241 1342 1424 1675 2542 (*pc*) Did | εγεννηθησαν 𝔓75 {Orth} 579 | εγενοντο ς A C W Γ Δ Ψ 0115 *f*1 565 1006 (1506) *rell*

10:30 απηλθον ς *rell* | απηλθαν 𝔓75 {Sub}

10:31 κατα συγκυριαν ς 𝔓75* (-ειαν) *rell* (συνκ- 𝔓45 A W Θ 047 179 472 1352 2766, συκ- Δ* 124, συγκιριαν 2*, συγκαιριαν 2c) ("fortuito" a ff2 q r1, "derepente" e, "accidit" aur f r2 vg) | κατα τυχα D d ("forte") | κατα συγτυχειαν 𝔓75c {Confl} | κατα κυριαν 2487 | *om.* b c i l | κατα τυχην Cl

10:39 του ιησου ς 𝔓45 A B* C2 P W Γ Δ Θ Ψ *f*1 *f*13 33 1006 1241 1342 1506 *rell* vgms sys.h sams bomss | $\overline{\text{ιυ}}$ (= ιησου) 𝔓75 {Om} | του κυριου 𝔓3 ℵ B3 D L Ξ 569 579 892 (*pc*) lat syc.p.hmg sams bo arm aeth | αυτου C* 1038 2643 | αυτου ιησου *l*859*

11:11a αιτησει τον πατερα B 238 1241 syhmg | αιτησει $\overline{\text{πρα}}$ (= πατερα) 𝔓75 {Om} | τον πατερα αιτησει ς ℵ A C L Θ Ψ *f*13 33 892 1506 *rell* (ο υιος *ante* αιτησει *pon.* D W 485 700 1071 1093 *pc*, υιος *ante* αιτησει *pon.* MarcionE) aur c r2 vg syp.h | πατερα αιτησει 𝔓45 M *f*1 71 473 579 *pc* | αιτησει 1220* *l*48semel b sys.c

11:11b ιχθυν ς *rell* | ισχυν 𝔓75 {Nons} | ωον 579 (*et om.* η—ωον *vs* 12)

11:18 σατανας ς *rell* | σατανος 𝔓75 {Orth}

11:19 εν τινι ς *rell* | εκ τινι 𝔓75 {Nons} | εν τι D

** 11:22a επελθων ς *rell* (επελθω F) | ελθων 𝔓75 {Sub (Forward Leap)} H* *f*13pt (983 1689) 7 267 945 1077 1241 1654 vgms | επανελθων 𝔓45 2542 | απελθων 477 485 1365 1573 *l*70 | *om.* 579

** 11:22b σκυλα ς *rell* | σκυλλα 𝔓75 {Orth} 477 1242 2542 2613 | σκευη F K Π 660 1223 1229 2145 *al*

11:23 σκορπιζει ς *rell* (σκοπ- 1424) | σκορπισει 𝔓75 {Sub} i

11:27 ταυτα ς *rell* | *om.* 𝔓75 {Om}

11:31a νοτου ς 𝔓75c (man 2) *rell* (οτου 579) | *om.* 𝔓75* {Om}

** 11:31b αυτους ς *rell* | αυτην 𝔓75 {Sub, HarmPar} 𝔓45 245 1424 (*pc*) d vgms

11:32 πλειον ς *rell* (*vs om.* D) | πλειονα 𝔓75 {Nons} | πλεον Cyr Just

11:39a δε *sec.* ς *rell* | τε 𝔓75 {Sub} | *om.* 070

11:39b υμων ς *rell* | υμιν 𝔓75 {Nons} | του ποτηριου ημων 69 | *om.* 1424 aeth^{mss} Chr

11:42 οτι ς *rell* | οτε 𝔓75 {Sub} | *om.* 𝔓45

** 11:46 υμων ς *rell* | *om.* 𝔓75 {Om (Forward Leap)} 903 2643 c e vg^{mss} geo^{pt}

11:51 ταυτης ς *rell* | αυτης 𝔓75 {Sub} | *om.* *l*1127*

11:53 εξελθοντος 𝔓45vid pr. sp. ℵ B C L 33 579 1241 *pc* co | εξελθοντες 𝔓75 {Orth} | λεγοντος ς A D^{c} W Γ Δ Θ Ψ *f*1 *f*13 892 1006 1342 1506 *rell* latt sy (bo^{ms}) arm aeth (λεγοντι 28, λεγοντες D* 1630) | λεγοντος—αυτους *plane om.* 69 788

12:11a εισφερωσιν 𝔓45 ℵ B L X 070 *f*1 16 33 64 121 124 157 213 239 579 700 892 1241 1604 2542 *pc* lat co | εις εισφερωσιν 𝔓75 {Nons (Ditt)} | προσφερωσιν ς A Q W Γ Δ Θ Ψ *f*13 1006 1342 1506 *rell* a c d (-ρουσιν E* Λ *al*) | φερωσιν D b q Cl Or

12:11b μη μεριμνησητε ℵ B L (-μνι-) Q R X Θ Ψ 070 0233 *f*1 *f*13 33 205 213 579 700 713 892 1071 1194 1241 2542 *pc* Or | μη μεριμνη μη μεριμνησητε 𝔓75 {Nons (Ditt)} | μη μεριμνατε ς A W Γ Δ 1006 1342 1506 *rell* | μη προμεριμνατε D Cl

** 12:24 υμεις ς *rell* | *om.* 𝔓75 {Om} 1047 (*pc*) vg^{ms}

12:28 δε ς *rell* | τε 𝔓75 {Sub} | δε τε 179 | *om.* sy$^{p\ ms}$ sa geo

** 12:29 φαγητε ς 124 *rell* | φαγησθε 𝔓75 {Sub, HarmCont} *f*13 (69 346 543 788 826 983) | φαγεσθε 1689 | φαγετε 1012 2096 2542 Cyr | *om.* 13

12:31 αυτου ℵ B D* L Ψ 579 892 *l*387 *pc* a c co Ath | *om.* 𝔓75 {Om, HarmPar} | του θεου ς 𝔓45 A D1 K Q W Γ Δ Θ 070 *f*1 *f*13 28 33 565 700 1006 1342 1506 *rell* lat sy arm geo slav Mcion$^{T.E}$ Cl2/4 | του θεου και την δικαιοσυνην αυτου *f*13pt (983 1689) 903 1253 vg^{cl} sy$^{p\ ms}$ | αυτου και την δικαιοσυνην αυτου aeth | των ουρανων Cl2/4 Chr

12:42 διδοναι ς ℵc *rell* | διαδιδοναι 𝔓75 {Sub (Ditt?)} e ("ut distribuat") | δουναι N W Θ Ψ 28 700 1038 1241 1424 1506 *al* Cyr | διαδουναι ℵ* | διαδοναι 118 (*pc*)

** 12:45a αυτου ς *rell* (αὐτου 892, εν τη καρδια αυτου *om.* 435) | εαυτου 𝔓75 {Sub} N 33 *pc*

12:45b τε ς *rell* | τι 𝔓75 {Sub} | δε 22 945 1071 *al* d Bas Eus | *om.* *f*13 660 e geo^{pt}

12:46 διχοτομησει ς *rell* (-ση N, -μισει Λ Ω) | δοχοτομησε̣ι 𝔓75 {Nons}

12:55 πνεοντα ς *rell* (πνεωντα 579) | πνευοντα 𝔓75 {Orth} | πλεοντα D 1194

12:58 παραδωσει 𝔓45 ℵ A B D Θ 070vid *f*13 157 167 1241 | παραδοσει 𝔓75 {Orth} | παραδω ς L Γ Δ *f*1 33 892 1006 1342 1506 *rell*

** 13:1a αυτω *sec.* ς *rell* | *om.* 𝔓75 {Om} 903 gat vg^{ms*}

13:1b των *sec.* ς *rell* (τον Θ, τω K*) | *om.* 𝔓75 {Om}

** 13:13 αυτη ς *rell* | επ αυτη 𝔓75 {Add, HarmCont} Θ 343 716 1216 (*pc*)

13:14 δε ς *rell* | *om.* 𝔓75 {Om} sa^{ms} bo^{mss}

13:16 ουσαν ς *rell* | σαν 𝔓75c {Nons} | ῠ̣ρσαν 𝔓75* (?)

13:25 ο οικοδεσποτης ς *rell* (οικωδ- K *pc*) | ο δεσποτης 𝔓75 {Sub (Forward Leap)} slav^{mss}

** 13:30 εσχατοι *prim.* ς *rell* | οι [ε]σχατοι 𝔓75 {Add, HarmPar} 179 472 579 2643 2757* (*pc*) sa^{mss} Epiph

** 13:31 θελει σε ς *rell* | ς̣[ε θε]λ̣ει 𝔓75 {Tr} 𝔓45 W aur* r2 Epiph | θελη σε H Vc Θ *f*13pt 28 565 579 1342 *al* | ζητει σε D N 1355 (*pc*) sy$^{s.c}$ sa^{ms} geo^{pt} | μελλει σε E (μελει) 1443 2487 *l*31 *l*150 *pc* | σε μελλει *l*299

13:34 την εαυτης νοσσιαν υπο τας πτερυγας ς ℵ B L W Γ Δ Θ 157c *rell* a aur b vg co (εαυτου ℵ* 16 1071 *l*1127, εαυτην 827 983; νοσιαν H L S

Ω 157* 700 1424 *al*; επι *pro* υπο 1279; πτερυγ H; *post* πτερυγας *add.* αυτης 213 472 1009 1424 *l*48) | *om.* 𝔓75 {Om (Forward Leap)} | τα εαυτης νοσσια υπο τας πτερυγας A K M Π f^1 1079 1093 1194 1241 *al* it sa (νοσσια *om.* 726, νοσια Π* *pc*; επι *pro* υπο 1241; *post* πτερυγας *add.* αυτης 1079) | τα νοσσια αυτης υπο τας πτερυγας D (εαυτης 131 Or) | υπο τας πτερυγας την εαυτης νοσσιαν 1012 | η επισυναγει τα εαυτης νοσσια υπο τας πτερυγας 998

14:1 παρατηρουμενοι ς *rell* | παρητηρουμενοι 𝔓75 {Sub} | παρατηρουντες 399 661

14:8a εις γαμους ς *rell* (γαμον D 1604 *l*17 *l*1056) | *om.* 𝔓75 {Om (Forward Leap)} b $sy^{hmg\ ms}$ sa | προς γαμους 5 | εις τους γαμους 349

** 14:8b σου ς *rell* | *om.* 𝔓75 {Om} 579 1452 2643 geo^{pt}

** 14:9 τουτω ς *rell* | τουτο 𝔓75 {Orth} Λ 1071 1424

14:10 σοι δοξα ς *rell* (σοι *ante* εσται *pon.* א^a 1038) | δοξα σοι 𝔓75 {Tr (Forward Leap)} a | σου δοξα 1443 | δοξα א* 234

** 14:18 ηρξαντο ς *rell* (ειρ- 579) | ηρξατο 𝔓75 {Orth} Θ 1200 1216 2096 *l*253 *l*890* *l*1074

14:21 και *prim.* ς *rell* | *om.* 𝔓75 {Om} sa^{ms}

14:25a συνεπορευοντο ς *rell* (-οντω Λ 579) | συνπορευοντο 𝔓75 {Sub}

** 14:25b αυτω ς *rell* | *om.* 𝔓75 {Om} 16 1579 | τω ιησου E G H *al*

14:26 ετι τε B L R Δ 33 892 *pc* | ετι 𝔓75 {Om} a e r^1 sa^{ms} Or | ετι δε ς 𝔓45 א A D W Γ Θ Ψ f^1 f^{13} 1006 1342 1506 *rell* lat sy^h sa^{mss} bo Cl

14:28a θελων ς א A B D K L N Δ Θ Λ* Π Ψ f^1 28 69 157 213 579 713 1071 1424 *rell* | θελει 𝔓75 {Sub} | ο θελων 𝔓45 E H M S U V W Γ Λ^2 Ω 047 0211 0233 f^{13} 565 700 1010 1342 *pm*

14:28b πρωτον καθισας ς *rell* (καθεισας A N W, καθησας H X Γ Δ 1071 *al*) | καθισας πρωτον 𝔓75 {Tr} $aeth^{ms}$ Did

** 14:29 θεντος ς *rell* | θεντες 𝔓75 {Orth} 1009

** 14:32a τα προς ς א^c A D L W Θ Ψ f^1 f^{13} 892 1006 1342 *rell* aur f vg sy^h | προς א* Γ 660 788 1241 (*pc*) | τα εις K Π 251 1038 1229 1355 *al* | εις B 482 *pc* | *plane om.* 𝔓75 {Om (Forward Leap)} *pc* it got | τα 1375

14:32b ειρηνην ς *rell* | ειρηνη 𝔓75 {Orth}

14:33 μαθητης ς *rell* | μαθητας 𝔓75 {Orth}

14:34 αλας *prim. et* αλας *sec.* ς א^c *rell* (καλον—αλας *prim. om.* Γ) | αλας *et* αλα 𝔓75 {Sub} | αλα *et* αλα א* D W

** 15:6 τους γειτονας ς *rell* (-ωνας Y* 13 579 1424 *al*) | γειτονας 𝔓75 {Om} Θ 349 903 1093 (*pc*) Meth | τας γειτονας Γ (-ωνας) 1

15:12 ο δε א^c A B L 579 827 892 1047 1071 1220 1241 2643 2766 (*pc*) bo Chr | *om.* 𝔓75 {Om} | και *sec.* ς א* D W Γ Δ Θ Ψ f^1 f^{13} 1006 1342 1506 *rell* latt sy got arm aeth

** 15:13 συναγαγων ς *rell* (-γον 579) | συναγων 𝔓75 {Sub (Forward Leap)} 472 (*pc*)

15:17 αρτων ς *rell* | αρτοις 𝔓75 {Sub} | αρτον Θ *pc* | αρτου 71 565 1093 *l*1056 *l*1663 a e Chr | αρτω 179 349 827 1458 1579 2766

15:18 τον ουρανον ς *rell* | ουρανον 𝔓75 {Om}

** 15:19 με ς *rell* (ποιησον—σου *om.* W) | μοι 𝔓75 {Sub} 1342

** 15:22 εξενεγκατε ς *rell* (-αντε E* Θ^c) | ενεγκατε 𝔓75 {Sub (Forward Leap)} 5 579 1241 2643 (*pc*) got | εξενεγκαντες *et om.* και A 229 1573 *l*50

15:30 δε ς *rell* (και οτε *pro* οτε δε geo^{pt}) | *om.* 𝔓75 {Om (Forward Leap)} geo^{pt}

16:4 ινα οταν ς *rell* (ωταν Θ, οτταν 1) | ιν οταν 𝔓⁷⁵ {Orth} | ινα αν א | ινα 267* | οταν 6

** 16:8 φρονιμωτεροι ς *rell* (φρων- K, φρονημ- 579 1071 1424) | φρονιμοτεροι 𝔓⁷⁵ {Orth} S Ω 230 472 827 903 1187 1338 1630 | *om.* 047

** 16:18 ο *sec.* ς *rell* | *om.* 𝔓⁷⁵ {Om} 157* 1241 (*pc*)

16:19 πλουσιος ονοματι νινευη(c) sa (ϯⲣⲏⲛⲁⲟ ⲉⲡⲉⲩⲣⲁⲓ ⲛⲉ ⲛⲓⲛⲉⲩϩ) aeth^ms* (mss) *mss apud scholiastam in* 36 37 *al* aeth^ms | πλουσιος ονοματι νευης 𝔓⁷⁵ {Proper Name} aeth^ms c (mss) | πλουσιος ς D^c (man 1) *rell* (πλουσιον D*)

16:22a αποθανειν ς *rell* | εν τω αποθανειν 𝔓⁷⁵ {Add, HarmGen} Did

** 16:22b απεθανεν δε και ς *rell* (και *om.* 124 b) | απεθανεν και 𝔓⁷⁵ {Om} 267* *l*1074 (*pc*) vg^mss sa^ms geo

16:27 δε ς *rell* | ουν 𝔓⁷⁵ {Sub, HarmCont}

16:30 πορευθη ς *rell* aur f vg | εγ[ε]ρ̣θη 𝔓⁷⁵ {Sub, HarmCont} (it) | αναστη א 579 (it) geo^pt | αναστη και πορευθη 69 (*pc*) Spec (Epiph) | απελθη e Chr

** 16:31 αναστη ς *rell* (aur f vg Spec) (αστη Y) | εγερθη 𝔓⁷⁵ {Sub, HarmCont} 579 (-θει) *pc* (aur f vg Spec) | αναστη και απελθη προς αυτους D r¹ (Ir^lat) | πορευθη 225 245 a ff² i l | απελθη W b c e q sy^s.c Mcion^A | *om.* 2643

** 17:4 αφησεις ς *rell* (αφεισεις 69) | [α]φησει 𝔓⁷⁵ {Orth} 565 726 1200 | αφες D H Λ 157 1573 *pc* lat bo^pt Cl

17:5 προσθες ς *rell* | ̣προσθεν 𝔓⁷⁵ {Orth}

** 17:28 επωλουν ς *rell* | επολουν 𝔓⁷⁵ {Orth} Θ 1071 | επουλουν 69 | *om.* 27

17:31 οπισω ς *rell* (ωπ- 2) | οπισσω 𝔓⁷⁵ {Orth}

** 18:9 ε̣ξουθενουντες 𝔓⁷⁵* B M 71 115 259 544 1047 1071 1207 2643 2766 *l*844 *l*2211 *al* a | ε̣ξουδενουντες 𝔓⁷⁵c {Orth} T | εξουθενουντας ς *rell* | εξουδενουντας א 1215 1223 | εξουδενωντας N | εξουθενουνται 2145 | εξουθενουσιν 1093

18:11 ωσπερ ς *rell* | ως D L Q Ψ 047 28 179^c 482 660 713 892 1093 1194 1241 *l*2211 (*pc*) Or Did Chr Cyr Thret | ωσπ̣ε̣ρ̣ [..] (*an* ως ?) 𝔓⁷⁵ {Nons}

22:24 δε και ς *rell* aur e f vg sy^p sa^mss bo | και 𝔓⁷⁵ {Om} (sy^s.c) | δε א 127* 475 1093 2613 (*pc*) it vg^mss (sy^s.c) sa^mss (bo^ms) Or

** 22:55 ο ς *rell* | *om.* 𝔓⁷⁵ {Om (Forward Leap [Hapl])} 1542

** 23:2 κωλυοντα ς *rell* (το εθνος—κωλυοντα *om.* 1 1582*) | κολυοντα 𝔓⁷⁵ {Orth} H* L* Θ 2* 579 (κολυωντα)

** 23:3 αυτω ς *rell* (αποκριθεις αυτω *om.* W) a | *om.* 𝔓⁷⁵ {Om, HarmPar} 047 6 60 280 544 1685 lat sa bo^mss

23:6 ε̣π̣ηρωτης[ε]ν ς 𝔓⁷⁵*vid *rell* | ηρωτης[ε]ν 𝔓⁷⁵c {Sub}

** 23:8 ηλπιζεν ς *rell* | ηλπισεν 𝔓⁷⁵ {Sub} 070 | ελπιζειν T 157 433

23:11 και *ante* εμπαιξας ς *rell* | *om.* 𝔓⁷⁵ {Om} geo^pt

** 23:12a εγενοντο ς *rell* (-ντω 579) | εγενετο 𝔓⁷⁵ {Sub} 1 131^c 205 209 1573 | *aliter sed* εγενοντο D c

23:12b προυπηρχον ς א^ca N^c (man 1) *rell* (-χων 579, προυπηρ N*, προυπηρχον—αυτους *om.* D) | προυπηρχεν 𝔓⁷⁵ {Orth} | προυπηρχοντο א* | *om.* sa

23:18 δε *prim.* ς *rell* | δε αυτον 𝔓⁷⁵ {Nons} | *om.* T* *f*13 1506 *pc* sa^mss geo^pt | ουν W *l*211 | δε παλιν 1355 | δε παντες 661 | και (*ante* ανεκραξαν) 213 geo^pt

23:25 ον ς *rell* | ην 𝔓⁷⁵ {Nons}

** 23:29a ερχονται ς *rell* | ερχεται 𝔓75 {Sub} 1443 1630 2487 | ελευcονται D f^{13} (*pc*) latt
23:29b κοιλιαι ς *rell* (κιλ- 13, -ληαι 2*, και αι κοιλιαι *om.* 1675) | κοιλια 𝔓75 {Orth} (κοιλια η ουκ εγεννηcεν aeth) | κοιλαι Δ
23:33 εcταυρωcαν ς *rell* (-ρονcαν Δ) | εcτρωcαν 𝔓75 (*sic sine lineola*) {Orth}
** 24:5 αυτας ς *rell* (εαυτας 063) | αυτους 𝔓75 {Nons} 5 *l*70
24:18 ταις ημεραις ταυταις ς *rell* a f gat r^1 (εν ταις ημεραις ταυταις *om.* $sy^{s.c}$ Aug^{pt}) | τη ημεραις ταυταις 𝔓75c (man 1) {Nons} | τη ημερα ταυτη 𝔓75* | ταυταις ταις ημεραις 5 669 lat Aug^{pt}
24:21 ηλπιζομεν ς A B^3 (-ζαμεν B*) D L N W Γ Ψ 070 f^1 f^{13} 33 892 1006 1342 *rell* lat sy^h sa^{ms} bo^{pt} | ηλπικαμε̄ (= ηλπικαμεν) 𝔓75 {Sub} a d l | ηλπιζωμεν X *pc* | ελπιζομεν ℵ P Δ Λ Π 21 69 348 489 544 579 726 1200 *al* e ff^2 sa^{mss} bo^{pt} slav | ελπιζωμεν Θ 472 1009 1187 *l*524 *l*859
24:27 εν πacαις ταις γραφαις τα περι εαυτου ς *rell* (πacαις *om.* ℵ D g^1 bo^{ms}; τα *om.* L 2643 *l*184 a c d e arm, ταις Λ; αυτου D E L M V W X Θ Ω f^1 f^{13pt} 33 157 205 213 472 544 579 700* 1038 1093 1506 1573 *al* e, εαυτων 179) | τα περι εαυτου εν πασαις ταις γραφαις 𝔓75 {Tr (Forward Leap)} (αυτου *l*859, τα *om.* $sy^{s.c.p}$)
** 24:28 την ς *rell* | *om.* 𝔓75 {Om} 0211 1247
24:30 λαβων ς *rell* (λαβων—αρτον *om.* W) | λαβον 𝔓75 {Orth}
** 24:47 επι ς *rell* | εν 𝔓75 {Sub} 1194 1338 (*pc*) | εμει 118
24:50 επαρας ς *rell* | απαρας 𝔓75 {Orth}

John
1:7 μαρτυριαν ς *rell* | μαρτυριον 𝔓75 {Sub}
1:10 ην ς 𝔓75* *rell* | ηηεν 𝔓75c {Nons}
1:19 απεστειλαν ς *rell* (-cτηλαν 2*) | απεστειλεν 𝔓75 {Orth}
** 1:26 cτηκει B G L 083 0141 f^1 (*pc*) Or^{pt} | ιcτηκει 𝔓75 {Sub} 22 (εικ-) 660 (εικ-) 1071 Eus (εικ-) (*pc*) f vg | εcτηκει ℵ | εcτηκεν ς 𝔓66 A C T^{vid} W^s Γ Δ Θ Ψ f^{13} 33 *rell* Or^{pt} (-τικεν Δ* Θ Ω 579)
** 1:27 αξιος ς *rell* | ικανος 𝔓75 {Sub, HarmPar} 𝔓66 472 (*pc*)
1:40 ακολουθηcαντων ς *rell* (-θεικ- 13) | ηκολουθηcαντων 𝔓75 {Sub}
2:1 εν κανα ς *rell* sa^{ms} | εν τη κανα 𝔓75 {Add} sa^{pt} bo
2:6a ιουδαιων ς *rell* | ιδαιων 𝔓75 {Nons}
2:6b χωρουcαι ς *rell* (χωρους L) | χωρηcαι 𝔓75 {Nons}
2:6c μετρητας ς *rell* (μετριτας F H K L Γ Θ Λ Ψ *al*) | μητρας 𝔓75 {Nons}
** 2:10 πρωτον τον καλον οινον ς *rell* (πρωτων Θ) | τον κα̣[λ]ο̣ν ο̣ι̣γον π̣ρ̣[ω]τον 𝔓75 {Tr} 892 a (e) co
** 2:14 πωλουντας βοας ς ℵc *rell* (πολ- Δ* Θ 1 13 579) | πωλοῦ|τας (= πωλουντας) τας βοας 𝔓75 {Add (Ditt)} 213 1006 (*pc*) ac^2 | πωλουντας τους βοας 2 | και τα προβατα και βοας *pro* βοας και προβατα ℵ* a f q $vg^{steph\ 1546}$
2:16 οικον *sec.* ς *rell* | οικου 𝔓75 {Nons}
** 2:24 αυτον αυτοις ℵ* B L 440* 544 700 1071 1093 *al* | αυτοις 𝔓75 {Om (Forward Leap)} 280 579 (*pc*) aeth Did | εαυτον αυτοις ς 𝔓66 ℵc A^2 P $W^{s\ c}$ (οεαυτον *vel* θεαυτον W^{s*}) Γ Δ Θ Ψ 050 083 f^1 f^{13} 33 *rell* latt sy co arm geo slav Or^s | αυτον εαυτοις A* 253
3:8a πνει ς *rell* (πνεει L, πνη 346) | $\overline{\text{πνει}}$ (= πνευματι) 𝔓75 {Orth}
3:8b οιδας ς *rell* | οιδες 𝔓75 {Sub}

3:27 λαμβανειν ς 𝔓66 *rell* (-βαιν- B, -νην G, -αννειν 579) | λαμβανει 𝔓75 {Orth} | λαβειν ℵ 348 1279 *pc* | λαλειν 1579

** 3:28 ειπον ς ℵ A D L Ws Θ Ψ 086 f^1 33 *rell* lat | ειπον οτι 𝔓75 {Add, HarmCont} 𝔓66 485 700 (*pc*) aur (e) f ff^2 l $sy^{s.c.p}$ ($sy^{s.p}$ *add.* εγω, sy^c *praem.* εγω) arm (*add.* υμιν *ante* οτι) | ειπον εγω B $sy^{pal\ a}$ (*add.* οτι) | εγω ειπον 083^{vid} | ειπον υμιν f^{13} 251 (*pc*) a vg^{mss}

4:5 ερχεται ς *rell* (ερχεται—καμαρειας *om.* ℵ*, ουν—καμαρειας *om.* 𝔓75*) | εερχε|ται 𝔓75c {Nons (Ditt)} | εερχε|... 𝔓75* (?) (*an* εερχε|ιας ?)

** 4:9 γυναικος καμαριτιδος ουσης 𝔓63 𝔓66 ℵ A B C* L N Ws Ψ 050 083 33 | γυναικος ουσης καμαρειτιδος 𝔓75 {Tr (Forward Leap)} 2768 (*pc*) Cyr | ουσης γυναικος καμαριτιδος ς C^3 Γ Δ Θ f^1 f^{13} 205 579 700 892 1006 1241 1342 1424 1506 *rell* lat | γυναικος καμαριτιδος D arm | *om.* sy^s

4:14 αλλα ς *rell* (αλα Θ*, αλλλα Λ) | ἀλλο 𝔓75 {Sub, HarmCont}

4:17 ειπεν ς *rell* | λεγει 𝔓75 {Sub, HarmCont} r^1 Cyr (λεγων *pro* και ειπεν e q) | και ειπεν *om.* ℵ* sy^c

4:18 ειρηκας ς *rell* (-ρκηας U 1071, -ρικας 579) | ειπας 𝔓75 {Sub, HarmCont}

4:35 επαρατε ς *rell* | απαρατε 𝔓75 {Orth}

** 4:37 εν γαρ τουτω ο λογος εστιν αληθινος οτι αλλος εστιν ο σπειρων και αλλος ο θεριζων (*vel similia verba*) ς *rell* (τουτο Θ Λ *al*, εστιν ο λογος D 301 482 *pc*, ο *add. ante* αληθινος ς 𝔓66 ℵ A C^3 D Γ Θ Λ $Π^2$ f^{13} 28 892 1342 1424 *pm*, ο *om.* B C* K L N Ws Δ Π* Ψ 083 f^1 33 205 440 565 579 700 1071 1241 2768 *l*844 *l*2211 *al*, αληθης f^1 22 138 579 [αληθεις εστιν] 1071 [-θεις] [*pc*]; αλλος *prim.* 𝔓66c Θc, αλος 𝔓66* Θ*; εστιν *sec. om.* Ψ ff^2; ω *pro* ο *sec.* Θ; θεριζων *pro* σπειρων K, σπειρον 2; αλλος *sec.* Θc, αλος Θ*) | *om.* 𝔓75 {Om (Forward Leap)} *al*

4:41 πλειους ς *rell* | πλειον 𝔓75 {Sub} e r^1 | πληθος Θ

4:47 προς αυτον ς *rell* | *om.* 𝔓75 {Om (Forward Leap)}

4:54 δευτερον σημειον εποιησεν ς *rell* (σιμ- G) | εποιησεν δευτερον σημειον 𝔓75 {Tr (Forward Leap)} | δευτερον εποιησεν σημειον ℵ Ws (a b) | σημειον δευτερον εποιησεν S Ω 28 399 1200 (*pc*)

** 5:5 ετη ς 𝔓66 (𝔓66* *ante* $\overline{\text{ιη}}$ *pon.*, 𝔓66c *post* $\overline{\text{ιη}}$ *pon.*) 𝔓75c (man 2) *rell* (ετι 2 1071) | *om.* 𝔓75* {Om (Forward Leap)} 579

5:12 ουν αυτον ς Ac C L Θ Ψ f^1 f^{13} 33 892 1006 1342 *rell* aur c vg sy^h bo^{mss} (*vs* 12 *om.* A* W Γ Λ* 063 726 1093 1582 1675 [*pc*] b sy^s) | ουν 𝔓75 {Om (Forward Leap)} | αυτον 𝔓66 ℵ B D 482 544 *l*7 (*pc*) it vg^{ms} sy^c sa bo^{pt} arm | δε αυτον 1241 q bo^{pt} (sy^p)

5:13 ο γαρ ς *rell* | ο δε 𝔓75 {Sub, HarmCont} aur f ff^2 r^1 r^2 bo^{pt}

5:15 τοις ιουδαιοις ς *rell* | τοις ιουδαιους 𝔓75 {Orth}

** 5:16 εποιει ς *rell* (-οιη 2 700 1071) | εποιησεν 𝔓75 {Sub} 579 bo^{mss}

** 5:20 θαυμαζητε ς 𝔓66 A B D W Θ *rell* | θαυμασητε 𝔓75 {Sub} 1241 (*pc*) | θαυμαζετε ℵ L 69 124 251 435 579 983 *l*184 *pc*

5:25 ωρα ς *rell* | *om.* 𝔓75 {Om} ff^2

5:30 η εμη ς *rell* | ἐμὴ 𝔓75 {Om}

5:34 την μαρτυριαν λαμβανω ς *rell* (-ρηαν Θ; ελαβον 1093, ου *ante* λαμβανω *pon.* 1241) | [λαμβανω] τ̣η̣[ν μα]ρ̣τυριαν 𝔓75vid {Tr} vg^{ms*}

6:1 απηλθεν ο ιησους ς *rell* | [ο $\overline{\text{ις}}$ (= ιησους) απηλθε]γ 𝔓75vid {Tr} ff^2

6:5a ποθεν ς *rell* | π[ο]θ̣ε̣[ν εαυτοις] 𝔓75vid {Add, HarmPar}

6:5b αγορασωμεν ς *rell* (-ωμεν 𝔓66 ℵ A B D E F G H L M N S W Γ Δ Θ

Λ Π Ω 0141 f^{1} f^{13} 28 33 71 472 565 1424 *al*, -ομεν ς K U V 157 700 *pm*, αγωρ- 579) | [αγορας]ῳσιν $\mathfrak{P}^{75}$ {Sub, HarmPar}

6:17 εληλυθει ς *rell* (ηληλυθη Θ, εληλυθη K L M Λ 579, ελιλ- 1071) | εγεγονη[ε]ι $\mathfrak{P}^{75}$ {Sub, HarmCont} | εληλυθεν 251

6:18 διεγειρετο $\mathfrak{P}^{28}$ (διεγε[) B G L U V Λ f^{13} 1010 1093 1170 1241 *al* | διηγειρετο ς ℵ A D K Γ Δ Θ (-γηρ-) f^{1} *rell*, διηγηρετω 579 | δ[ιεγειρ]ατο (*vel* δ[ιηγειρ]ατο) $\mathfrak{P}^{75}$ {Sub}

6:19 της θαλασσης ς *rell* | την θαλασσ[αν] $\mathfrak{P}^{75}$ {Sub, HarmCont}

6:32 τον αρτον *sec.* ς *rell* | τον αρτον τ̣ο̣ν $\mathfrak{P}^{75}$ {Add (Ditt)}

6:39a τουτο δε ς *rell* (τουτο—με *om.* ℵ*.cb C 047 71 131 565 l^{2211} *al* sa^{ms} bo^{mss}) | τουτ̣ο̣ $\mathfrak{P}^{75}$ {Om} bo^{pt} arm

6:39b δεδωκεν ς *rell* | εδωκεν $\mathfrak{P}^{75}$ {Sub}

6:50 και μη ς *rell* (κα Y) d | και ου̣ [μη] $\mathfrak{P}^{75}$ {Add} | μη D^{2} (*et add.* εαν *ante* τις) lat sa | και sy^{c}

6:57 πατερα ς *rell* | πατερα μου $\mathfrak{P}^{75}$ {Add, HarmGen} sa^{mss} mf ac^{2} pbo

7:12a οτι ς *rell* | *om.* $\mathfrak{P}^{75vid}$ pr. sp. {Om}

7:12b ου αλλα ς $\mathfrak{P}^{66}$ 1424^{c} *rell* (οτι *pro* ου αλλα f^{1} 565 2768) | ουκ αλλα $\mathfrak{P}^{75}$ {Orth} | ουχι αλλα K T Π 138 544 1223 1355 *pc* | αλλα 1424^{*}

7:13 περι αυτου ς *rell* (αυαυτου Γ) | υπ[ερ αυ]του $\mathfrak{P}^{75vid}$ {Sub} | *om.* L | αυτω 7

7:17 ποιειν ς *rell* | *om.* $\mathfrak{P}^{75}$ {Om} vg^{mss} | ποιη W (*et om.* θελη)

7:18 την δοξαν την ιδιαν ς *rell* | τ[ην] ι̣δ̣ιαν̣ $\mathfrak{P}^{75}$ {Om (Forward Leap)}

7:23 ολον ανθρωπον ς *rell* | $\overline{\text{ανον}}$ (= ανθρωπον) [ο]λον $\mathfrak{P}^{75}$ {Tr} | ανθρωπον X 213 (*pc*) Cyr | ολον 543

7:32 υπηρετας ς *rell* | υπηρειτας $\mathfrak{P}^{75}$ {Orth} | *om.* 270 579 (*pc*) δ sy^{c}

7:33a ο ιησους ς *rell* (οτε$\overline{\text{ις}}$ *pro* ο $\overline{\text{ις}}$ ετι T *confuse*) | $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{75}$ {Om}

7:33b πεμψαντα ς $\mathfrak{P}^{66c}$ (man 1 in scribendo?) (μεψψντα $\mathfrak{P}^{66*vid}$) *rell* | πεμψοντα $\mathfrak{P}^{75}$ {Sub}

** 7:34 ζητησετε ς $\mathfrak{P}^{66c}$ (ζη·τησετε) *rell* (ζη·τησεται $\mathfrak{P}^{66*vid}$ W Θ, ζητεισετε 579) | [ζ]ητησατ[ε] $\mathfrak{P}^{75}$ {Sub} 13 | ζητειτε Π* 69 998 it vg^{ww} | ζητητε Π^{c}

7:35a ιουδαιοι ς *rell* | ι̣δ̣αιοι $\mathfrak{P}^{75}$ {Nons}

** 7:35b διδασκειν ς *rell* | [δι]δ̣ασκει $\mathfrak{P}^{75}$ {Sub} 579 (*et om.* και)

7:46 ουδεποτε ς *rell* | [ουδε]πωτε $\mathfrak{P}^{75}$ {Orth}

7:49 επαρατοι $\mathfrak{P}^{66}$ ℵ B T W Θ Ψ f^{1} 33 565 | απαρατοι $\mathfrak{P}^{75}$ {Orth} | επικαταρατοι ς D L Γ Δ f^{13} 579 892 1241 *rell* (επη- K L, -τι 13, -αρρατοι 69)

8:17 αληθης εστιν ς $\mathfrak{P}^{66c}$ (αλληθης $\mathfrak{P}^{66*}$) *rell* | εστ[ιν] α̣λ̣[ηθ]ης $\mathfrak{P}^{75}$ {Tr} | αληθης 1675

8:19 ουτε *prim.* ς $\mathfrak{P}^{75*}$ *rell* | ουδε $\mathfrak{P}^{75c}$ {Sub (τε > δε)}

8:21 τη αμαρτια ς *rell* | τη αμαρτι$\overline{\alpha}$ (= αμαρτιαν) $\mathfrak{P}^{75}$ {Orth} | ταις αμαρτιαις 713 1071 1321 e

** 8:22 εγω ς *rell* | *om.* $\mathfrak{P}^{75}$ {Om} 348 (*pc*) pbo bo^{pt}

8:24 πιστευσητε ς *rell* (-σειτε 2^{*}) | πιστευητε $\mathfrak{P}^{75}$ {Sub}

** 8:34 αυτοις ς $\mathfrak{P}^{66c}$ (man 1 in scribendo) (αυτω $\mathfrak{P}^{66*}$) *rell* | *om.* $\mathfrak{P}^{75}$ {Om} 0141 (*pc*) b e sa^{mss}

8:38 ποιειτε ς *rell* (-ητε X Λ *al*) | λαλ̣[ειτε] $\mathfrak{P}^{75}$ {Sub, HarmCont} | λαλειτε και ποιειτε 1689 (*pc*)

** 8:46 ελεγχει ς *rell* (-χη E* M Λ *al*, ελλε- Ω) r^{2} δ (*vs om.* D 235 259^{*} 440 565 *pc*) | ελεγξει $\mathfrak{P}^{75}$ {Sub} 1241 it vg^{cl} co

** 8:52 λεγεις ς *rell* | λεγεις οτι $\mathfrak{P}^{75}$ {Add, HarmCont} 070

8:55 ειπω ς *rell* (καν—αλλα οιδα αυτον *om.* G) | ειπω υμιν 𝔓75 {Add, HarmCont}

9:8 εστιν ς *rell* (-την 579) | *om.* 𝔓75 {Om} | ην 157

** 9:21 αυτος ηλικιαν εχει αυτον ερωτησατε αυτος ς A Γ Δ 0250 f^{13} 892 1006 1342 1506^{vid} *rell* (l) q (sy) | αυτος ηλικιαν εχει αυτος 𝔓75 {Om (Forward Leap)} 070 | αυτον ερωτησατε ηλικιαν εχει αυτος 𝔓66 א^{c} B D (επερωτ-) L X Θ Ψ f^{1} 33 157 213 397 579 (ερωτις-) 1321 (επερωτ-) (*pc*) lat bo | αυτος ηλικιαν εχει א* | ηλικιαν εχει αυτος W b sa ac^{2} | αυτον ερωτησατε αυτος ηλικιαν εχει αυτος 1241

** 9:39 ηλθον ς *rell* | ελεηλυθα 𝔓75 {Sub, HarmGen} 579 892 1071 1293 1321 (*pc*)

** 9:41 η αμαρτια *et* μενει 𝔓66c (man 1 in scribendo) (ααμαμ(αρτια) *scripturus erat* 𝔓66*) א*.cb B K Θ Π Ψ f^{1pt} (1 1582 2193) f^{13pt} (69 788) 157 489 565 579 (μενη) *al* lat (sy^{p}) Cyr | και η αμαρτια *et* μενει 𝔓75 {Add} 138 1093 (*pc*) sa^{ms} mf bo arm | η ουν αμαρτια *et* μενει ς A E (μεννει) M (μενη) Γ Δ 0250 f^{13} (*post* ουν *add.* η 13 230 543 983) 892 1006 1342 1506 *rell* a j l r^{1} sy^{h} | αι αμαρτιαι *et* μενουσιν א^{ca} D L W X 33 213 397 1071 1241 (και *praem.*) 1321 *al* (sy$^{s.hmg}$ bo^{ms})

** 10:2 εισερχομενος ς *rell* | ερχομενος 𝔓75 {Sub (Forward Leap)} 2768 (*pc*)

10:7 η θυρα ς *rell* | ο ποιμην 𝔓75 {Sub, HarmCont} sa ac mf

** 10:9 εαν ς *rell* (εεαν 788) | αν 𝔓75 {Sub} W

** 10:12 τα προβατα ιδια ς 𝔓66 *rell* | τα προβατα τα ιδια 𝔓75 {Add (Backward Leap [Ditt]), HarmCont} L | ιδια τα προβατα 𝔓45 Θ b

10:17 μου ς *rell* | *om.* 𝔓75 {Om} e vg^{mss}

10:29a ο πατηρ μου ς 𝔓66 א^{c} *rell* aur f vg got aeth | ο πατηρ [μο]ι 𝔓75^{vid} {Orth} | ο πατηρ א* 13 892^{s} 1424 *pc* it sy^{s} pbo

10:29b ο δεδωκεν μοι παντων μειζον εστιν B* (oc B^{2}) (lat) bo got Ambr Aug | ο δεδωκεν μοι παντων μειζων εστιν א D (δεδωκως) L W Ψ *pc* | oc εδωκε[ν μοι παν]τ̣ων μει[ ]ν εστιν 𝔓75 {Sub} | oc εδωκεν μοι μειζων παντων εστιν 𝔓66c (μοι *om.* 𝔓66*) M U 472 1010 1355 *pc* | oc δεδωκεν μοι μειζον παντων εστιν A Θ *al* sy | oc δεδωκεν μοι μειζων παντων εστιν ς Γ Δ Λ (ους) 0141 (μειζω) f^{1} 28 33 157 475 (μειζω) 565 579 700 892^{s} 1006 1071 1241 1242 (εμοι) 1342 *rell* d sy$^{s.p.h.pal}$ slav (αυτα *post* μοι *add.* f^{13} 245 1243 *pc* arm aeth geo, *ante* μοι f^{13pt}; την εξουσιαν *post* μοι *add.* *l*184) | oc δεδωκεν μοι παντων εστιν μειζον X 213

10:32 εργα εδειξα υμιν καλα B 1170 1242 (*pc*) | [εδειξα υ]μ̣ι̣ν̣ ε̣ρ̣γ̣α̣ καλα 𝔓75 {Tr (Forward Leap)} (sa ac^{vid} ac^{2}) | καλα εργα εδειξα υμιν ς 𝔓66 D L Γ Δ f^{13} 579 892^{s} 1006 1342 *rell* vg^{cl} | εργα καλα εδειξα υμιν 𝔓45^{vid} א A K Θ (εδιδαξα) Λ Π Ψ f^{1} 33 106 157 205 238 472 544 565 660 1010 1071 1093 1188 (αγαθα *pro* καλα) 1223 1241 1321 1355 2768 *l*2211 *al* lat pbo bo arm aeth | εργα εδειξα υμιν W 220 *l*54 b sy^{s} | καλα εδειξα υμιν 127* 245 | καλα εδειξα υμιν εργα 047

11:5 την αδελφην αυτης ς 𝔓66c *rell* (αυτης *om.* 𝔓66*) | [της] α̣δ̣ελφης αυτης 𝔓75 {Orth}

11:11 ο φιλος ς *rell* | η φιλος 𝔓75 {Nons}

11:12 σωθησεται ς *rell* | εγερθησεται 𝔓75 {Sub, HarmCont} co

11:13a του θανατου ς 𝔓66c *rell* (της κοιμησεως 𝔓66*) | θανατου 𝔓75 {Om}

** 11:13b οτι ς *rell* | *om.* 𝔓75 {Om} 983

11:29 ηρχετο א B C* L W X Ψ 33 157 213 249 397 579 1071 1188 1241 1321 *l*844 *pc* a aur b ff^{2} l sy$^{s.p}$ | η̣ρ̣χιε̣τ̣[ο] 𝔓75^{vid} {Nons} | ερχεται ς 𝔓45 𝔓66 A C^{3} D Γ Δ Θ 0250 f^{1} f^{13} 892^{s} 1006 1342 *rell* lat sy^{h}

11:31a ηκολουθηcαν ς *rell* (και *prim.*—αυτη *om.* 998) | και ηκο[λουθηcαν] 𝔓75 {Add} bo^{ms}

** 11:31b δοξαντεc א B C* D L W X 0141 *f*1 *f*13 22 157 205 213 579 597 660 700 1006 1093 1170 1241 1242 1321 *al* sy$^{s.p.hmg}$ arm aeth geo | δοξ[α]ζοντεc 𝔓75 {Sub, HarmGen} 33 | λεγοντεc ς 𝔓66 A C2 Γ Δ Θ Ψ 0250 892^{s} 1342 *rell* lat sy$^{h.pal}$ sa ac2 slav | νομιcαντεc 1188

12:24 εαν *prim.* ς *rell* | ⸀αν 𝔓75vid {Sub}

** 12:27 αλλα ς *rell* | α[λ]⸀α 𝔓75 {Orth} 579

12:36 γενη[cθ]⸀ε ς 𝔓75* *rell* | γενγη[cθ]⸀ε 𝔓75c (man 1) {Orth} | γενηcεcθαι 579

12:38 ον ειπεν ς *rell* | *om.* 𝔓75 {Om}

12:48 εμε ς *rell* | με 𝔓75 {Sub}

14:9 εωρακεν (*vel* εορακεν E G H K L X Δ Θ 28 565 *al*) ς *rell* e | εωρακεν και 𝔓75 {Add, HarmCont} lat ac2 bo^{mss} Ir^{lat} Or^{pt} Tert Nov Lcf Hil Aug

14:19 εγω ζω ς *rell* | ζω εγω 𝔓75 {Tr}

14:21 αγαπηθηcεται ς *rell* (-θεc- 579) | τηρηθηc[ε]⸀τ[αι] 𝔓75 {Sub, HarmCont}

14:22 ο ς *rell* | *om.* 𝔓75 {Om} | ουχ ο *om. l*859 *l*1074$^{1/2}$

14:25 υμιν *prim.* ς *rell* | υμ⸀γ 𝔓75 {Nons} | *om.* 482

14:27 δειλιατω ς *rell* (-ληά- 579) | δειλιατε 𝔓75 {Sub, HarmCont}

14:28 προc τον πατερα ς *rell* (μου *add.* G *f*13 *l*47 *l*260) | προc υμαc 𝔓75 {Nons}

APPENDIX B

THE CORRECTIONS OF THE PAPYRI

In the following lists are presented all the corrections made in the six papyri here analyzed: $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, $\mathfrak{P}^{47}$, $\mathfrak{P}^{66}$, $\mathfrak{P}^{72}$, and $\mathfrak{P}^{75}$. The original reading is given first, then the correction (or, in a few cases, the corrections), and then readings of other manuscripts.[1] Details concerning the correctors, the nature of the corrections, and the relevant literature, may be found in the respective chapters on these papyri.

Except for those corrections explicitly noted as by "man 2" (for all except $\mathfrak{P}^{47}$), "man 3" (for $\mathfrak{P}^{46}$ and $\mathfrak{P}^{75}$ only), or "man 4" (for $\mathfrak{P}^{46}$ only), all the corrections are either clearly by the original scribe or most probably by the original scribe. Thus, e.g., "$\mathfrak{P}^{46c}$" indicates a correction that is not attributed more precisely. Of course, the determination of the hands involved[2] and of the original readings is frequently difficult, and in some cases scholars are in disagreement. Nevertheless, every effort has been made to ensure the accuracy and completeness of these lists by utilizing the published editions, photographs, and earlier textual investigations.

The Corrections of $\mathfrak{P}^{45}$

Matthew

25:42 εδωκατ[ε] $\mathfrak{P}^{45*}$ B* vg^{ms} | ουκ εδωκατ[ε] $\mathfrak{P}^{45c\ (man\ 2)}$ ς B$^{2.3}$ *rell*

Mark

6:22 ηρωδης $\mathfrak{P}^{45*}$ | βασιλευς $\mathfrak{P}^{45c\ (man\ 1)}$ ς *rell* | *om.* i

Luke

9:36 εορακεν $\mathfrak{P}^{45*}$ | εορακαν $\mathfrak{P}^{45c\ (man\ 1)}$ C^2 L$^{c\ (man\ 1\ in\ scribendo)}$ X 892 | εωρακαν B L* 21* 213 700 *pc* | εωρακασιν ς ℵ A K M R S U Γ Δ Λ *rell* | εορακασιν C* E H V W Θ 0115 33 *al* | εορακειcαν G *pc* | εωρακειcαν 443 | εωρακηcαν 472 1009 | εθεασαν D* | εθεασαντο D^2

9:57–58 ειπεν τις προς [αυ]τον ακολουθησω cοι *post* υπαγης (*pro* απερχη) $\mathfrak{P}^{45*}$ (οπου εαν κτλ. *e vs 57 scripturus erat*) | *om.* $\mathfrak{P}^{45c\ (man\ 1\ in\ scribendo)}$ ς *rell*

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[1] Sometimes such additional readings have been ignored when they have no bearing on the sequence of readings in the papyrus. The absence of "*rell*" will indicate that there is at least one further such reading. Such places occur chiefly in Revelation owing to the many minor variations found in Hoskier. Also, readings for which there is only versional or Patristic evidence are often ignored.

[2] In the case of, e.g., deletion by supralinear dots, the ascription is usually impossible (at least from the published information).

John

10:14 γεινωσκουσι με τα εμα 𝔓45* 𝔓66 𝔓75vid ℵ B D2 (εμε *pro* με) L W *pc* latt (sys) Eus | γεινωσκει με τα εμα 𝔓45c (man 1) (τα εμα προβατα γινωσκει με Epiph) | γινωσιν εμε τα εμα D* | γινωσκομαι υπο των εμων ς A Θ (γινοc-) Ψ 0250 *f*1 *f*13 33 892s 1006 1342 1506 *rell* δc syc(s).p.h (-ωμαι K 13 28)

11:47 [π]οιησομεν 𝔓45* 249 317 423 430 743 aur b c δ e f π r1 vgmss | [π]οιουμεν 𝔓45c (man 1) ς *rell* | ποιησωμεν 28 397 1093 1424 | ποιωμεν S Ω 33 579 *pc*

11:49 αυ[τον] 𝔓45*vid | ου[δεν] 𝔓45c (man 1) ς *rell* | *om.* 579

11:52 υ(χ) *scripturus erat* 𝔓45*vid | ουχ 𝔓45c (man 1 in scribendo) ς *rell*

Acts

5:38 [καταλ]υθητε[αι] 𝔓45* | [καταλ]υθησετ[αι] 𝔓45c (man 1 vid) ς *rell* (-ληθ- 2147)

7:12 του π̅[ρ̅] (= πατερας *vel* πατρος) 𝔓45* | τους π̅[ρ̅] (= πατερας) 𝔓45c (man 2) ς *rell*

7:14 συνγε[νειαν] 𝔓45* D (συνγγενειαν 1646) | συγγε[νειαν] 𝔓45c (man 1) ς *rell*

10:38 μετ αυτου *om.* 𝔓45*vid | [μετ αυτ]ου 𝔓45c (man 1) ς *rell*

13:12 [γ]εγονως 𝔓45* 33 81 88 1270* 1611 1837 | [γ]εγονος 𝔓45c (man 1) ς *rell* (γεγωνος 618) | το γεγ. *om.* 2147

16:17 [κ]ατακολουθουσαν 𝔓45* | [κ]ατακολουθουσα 𝔓45c 𝔓74 ℵ B D 307 431 453 808 2818 (*pc*) | κατακολουθησασα ς A C E Ψ 1739 *rell* (-θεισαcα 1646) latt co | παρακολουθησασα 81 242 623

The Corrections of 𝔓46

Romans

8:30 εδικαιοσεν 𝔓46* 618 | εδικαιωσεν *sec.* 𝔓46c ς *rell*

9:4 υιοθ̣ε̣ιαν 𝔓46* | υιοθεσια 𝔓46c ς *rell* (υιωθεσια 1735, υοθεσια L 1874, ων—επαγγελιαι *om.* A)

9:17 ενδειξο|[μαι] 𝔓46* F L P Ψ 0151 6 33 104 242 1241 1424 *pc* | ενδειξω|[μαι] 𝔓46c ς *rell*

9:20 πλασαντι αυ(το) *scripturus erat* 𝔓46* (*cum* latt "ei qui se finxit") | πλασαντι 𝔓46c (man 1 in scribendo) ς *rell* | ποιησαντι 1734

9:25 ωσηε λεγει 𝔓46* ς *rell* (οσηε K *pc*, ωσιε Ψ 330 1424 *pc*) | ωση ελεγεν 𝔓46c (man 2) | ωσε λεγει P *al* | ωση λεγει F G

12:1 υμας *om.* 𝔓46* | υμας 𝔓46c (man 3) ς *rell* | ημας 1352

12:16 φρονουτες 𝔓46* | φρονουντες *prim.* 𝔓46c (man 2) ς *rell* | φιλοστοργοι 999 2401** | φιλοφρονουντες 1270

13:5 και υποτασεσθε 𝔓46* | και υποτασσεσθε 𝔓46c d* f g gue Spec Irlat | υποτασσεσθε D F G w Ambst | αναγκη υποτασσεσθαι ς ℵ A B Ψ 048 33 1739 1881 *rell* (υποτασεσθαι 330 618 1881 *pc*, υποταττεσθαι 1243) (vg) sy co (και αναγκη ["ideoque" *pro* "ideo"] d*** t vgmss)

13:9 ε̣πιθυμησεις 𝔓46* (?) | επιθυμησεις 𝔓46c ς *rell* (-μησης P 2147, -μισεις 460 618 *pc*) | ουκ επιθυμησεις *om. l*751

13:12 ενδυσωμεθα ουν 𝔓46* | ενδυσωμεθα 𝔓46c ℵ* 6 | ενδυσωμεθα δε A B C* D* P 048 436 630 1506 1739 1838 1852 1881 (*pc*) Cl | και ενδυσωμεθα ς ℵc C3 Db.c F G L Ψ 33 *rell* (-σομ- 1243 *pc*, -σαμ- 1735) latt | και ενδυσωμεθα δε 330

13:14a ενδυσασθαι 𝔓46* A D* F G 056 33 *al* | ενδυσασθε 𝔓46c (man 1) ς Db.c *rell*

13:14b εις επιθυμιαν $\mathfrak{P}^{46*}$ A C 1 203 506 1852 *pc* | εις επιθυμιας $\mathfrak{P}^{46c}$ ς **א** B D L P 1739 *rell* (-μιαις 33 *pc*) Cl | εν επιθυμειαις F G 1898 latt
14:15 απολ[υε] $\mathfrak{P}^{46*}$ D^{corr} L 69 *al* | απολλ[υε] $\mathfrak{P}^{46c}$ ς D^{*} *rell* | απολλυειν F G
15:23 εχαι $\mathfrak{P}^{46*}$ | εχειν $\mathfrak{P}^{46c}$ 460 618 1738 | εχων *prim.* ς *rell* (εχω 330 *pc*)
15:26 ⸀αγιων εν ιερουσαλημ $\mathfrak{P}^{46*}$ 618 1149 1738 | ⸀αγιων των εν ιερουσαλημ $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell* d^{**} f vg | εν ιερουσαλημ αγιων D F G d^{*} g Spec | αγιων ιερουσαλημ 2344
15:31 μου *om.* $\mathfrak{P}^{46*}$ 0151 | μου $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell*

1 Corinthians

3:20 αυτων $\mathfrak{P}^{46*}$ | των $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo\ vid)}$ ς *rell*
3:21 καυ⸀ας|θω $\mathfrak{P}^{46*}$ (?) | καυχας|θω $\mathfrak{P}^{46c}$ ς *rell*
4:14 νουθετη $\mathfrak{P}^{46*}$ | νουθετω $\mathfrak{P}^{46c}$ ς B D F G L Ψ 1881 *rell* latt | νουθετων $\mathfrak{P}^{11vid}$ **א** A C P 3 6 33 88 104 256 332 337 365 467 630 919 945 1175 1245 1319 1739 2004 2127 *l*52 *l*249 (*pc*)
6:2 κρενε|[ται] $\mathfrak{P}^{46*}$ | κρεινε|[ται] $\mathfrak{P}^{46c}$ ς *rell*
6:14 εξεγειρει $\mathfrak{P}^{46*vid}$ $\mathfrak{P}^{11}$ A D^{*} P Q 0150 38 69 88 330 1241^{s} 1912 *l*60 *pc* | εξεγερει $\mathfrak{P}^{46c1\ (man\ 2\ vid)}$ ς **א** C D^{c} K L Ψ 33 1881 *rell* ar f o vg sy^{h} co arm aeth geo (slav) $Mcion^{T}$ Ir^{lat} Meth Ambst | εξηγειρεν $\mathfrak{P}^{46c2\ (man\ 2)}$ B 6 424^{**} 1739 (*pc*) b r vg^{mss} $Ir^{lat\ v.l.}$ Or^{1739mg} | εγερει 337 | συνεξεγερει 1908
7:15 η $\mathfrak{P}^{46*}$ **א*** F G P 3 5 69 489* 491 623 1319 2127 *pc* | η η $\mathfrak{P}^{46c}$ ς **א**^{c} *rell* | η και η 1739
7:17 εμερισεν $\mathfrak{P}^{46*}$ ς **א**^{c} A C D F G K L P Ψ 33 *rell* | εμερικεν $\mathfrak{P}^{46c\ (man\ 1)}$ | μεμερικεν **א*** B 81 630 1739 1845 (*pc*)
8:7 εσθιουσιν $\mathfrak{P}^{46*}$ | εσθιουσι $\mathfrak{P}^{46c}$ ς **א**^{a} *rell* (*vel* εσθιουσιν) | εστιν **א***
8:9 η *om.* $\mathfrak{P}^{46*}$ | η $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*
8:10 ειδωλαθυτα $\mathfrak{P}^{46*}$ | ειδωλοθυτα $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
10:2 εβαπτιζοντο $\mathfrak{P}^{46*}$ | εβαπτισαντο $\mathfrak{P}^{46c\ (man\ 1)}$ ς B K L P 0150 1739 1881 *rell* arm Or | εβαπτισθησαν **א** A C D F G Ψ 33 43 69 81 104 181 203 255 263 325 326 330 365 436 441 460 630 823 1108 1245 1311 1319 1505 1611 1827 1838 2125 2127 2464 *al* latt geo slav
10:21 τρπεζης $\mathfrak{P}^{46*}$ | τραπεζης *prim.* $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*
10:25a εσθιετε $\mathfrak{P}^{46*}$ | εσθειετε $\mathfrak{P}^{46c}$ ς *rell* (*vel* εσθιετε)
10:25b συνιδηςιν $\mathfrak{P}^{46*vid}$ | συνειδηςιν $\mathfrak{P}^{46c}$ ς *rell* (*vel* συνιδηςιν)
11:5 την *ante* κεφαλη $\mathfrak{P}^{46*}$ | τη *ante* κεφαλη $\mathfrak{P}^{46c}$ ς D^{c} *rell* | *om.* D^{*} F G
11:27 εαν *inceperat* $\mathfrak{P}^{46*}$ 255 296 | αν $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell*
12:20 μελη $\mathfrak{P}^{46*}$ B D^{*} 5 6 102 441 623 1241^{s} 1827 1845 (*pc*) ar b d vg^{mss} Aug | μεν μελη $\mathfrak{P}^{46c\ (man\ 3)}$ ς **א** A C $D^{b.c}$ F G K L P Ψ 1739 *rell* lat
12:26 πα|τα (= παντα) *sec.* $\mathfrak{P}^{46*}$ | πα|τα (= παντα) τα *sec.* $\mathfrak{P}^{46c}$ ς *rell*
13:5 το εαυ|της $\mathfrak{P}^{46*}$ 436 | το μη εαυ|της $\mathfrak{P}^{46c\ (man\ 2)}$ B Cl^{pt} | τα εαυτης ς *rell* Cl^{pt}
13:12 προσοπον $\mathfrak{P}^{46*}$ | προσωπον *prim.* $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
14:9 αυλουμενον| $\mathfrak{P}^{46*}$ | λαλουμενον| $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell*
14:10 γενη *om.* $\mathfrak{P}^{46*}$ | γενη $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell*
14:20 ται $\mathfrak{P}^{46*}$ | ταις *prim.* $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
14:29a προφηται $\mathfrak{P}^{46*}$ lat | προφηται δε $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell* g vg^{cl}
14:29b λαλει|τωσαν $\mathfrak{P}^{46*}$ vg^{mss} | λαλει|τωσαν και $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
15:2 κατεχειν ει κατεχετε (*et spatium ante* κατεχειν) $\mathfrak{P}^{46*}$ | ει κατεχετε $\mathfrak{P}^{46c}$ ς $D^{b.c}$ *rell* | οφειλετε κατεχειν $D^{*.nov}$ F G (οφιλεται F G) ar b d g t vg^{mss} Ambst | γινωσκετε 1311
15:17 εσται $\mathfrak{P}^{46*}$ | εστε $\mathfrak{P}^{46c}$ ς *rell*

15:24a πα|ραδι̣.ω $\mathfrak{P}^{46*}$ (?) | πα|ραδιδω $\mathfrak{P}^{46c\ (man\ 1)}$ **א** A D P Ψ 0243 0270 33 104 424** 436 1175 1505 1611* 1739 (*pc*) | παραδω ς K L 1881 *rell* latt | παραδιδοι B F G

15:24b $\overline{\text{παρι}}$ (= πατρι) $\mathfrak{P}^{46*}$ ς *rell* (πατρι *vel* $\overline{\text{πρι}}$) | $\overline{\text{παρ}}$ (= πατηρ) $\mathfrak{P}^{46c}$ | $\overline{\text{πνι}}$ (= πνευματι) F

15:34 αμαρτανητε $\mathfrak{P}^{46*}$ | αμαρτανετε $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

16:1 ει $\mathfrak{P}^{46*}$ | ειc $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

16:4 πορευονται $\mathfrak{P}^{46*vid}$ | πορευcονται $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

16:7 παρδω $\mathfrak{P}^{46*}$ | παροδω $\mathfrak{P}^{46c\ (man\ 4)}$ ς *rell*

2 Corinthians

1:1 του (*ante* ουcη) $\mathfrak{P}^{46*}$ | τη *sec.* $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

1:11 υμων (*ad fin*) $\mathfrak{P}^{46*}$ B D^2 F K L P 0150 1 38 206 218 241 256 263 296 330 429 489 614 629 630 913 919 927 999 1108 1241 1319 1831 1873 2005 2127 2143 *pm* o vg^{ms} geo^2 | ημων (*ad fin*) $\mathfrak{P}^{46c\ (man\ 1)}$ ς **א** A C D* G Ψ 075 0121 0243 33 1739 *rell* lat sy co arm geo^1

1:14a ειπενγνωτε $\mathfrak{P}^{46*}$ | επεγνωτε (ει > ε) $\mathfrak{P}^{46c}$ ς *rell*

1:14b ειπενγνωτε $\mathfrak{P}^{46*}$ | επεγνωτε (νγ > γ) $\mathfrak{P}^{46c}$ ς *rell*

1:19 cιλβανου $\mathfrak{P}^{46*}$ D F G | cιλουανου $\mathfrak{P}^{46c\ (man\ 3\ ?;\ et\ postea\ cιλβανου\ rescriptum?)}$ ς **א** A B C K L P Ψ 1739 *rell*

3:6 αποκτενει $\mathfrak{P}^{46*}$ A C D L 049 0150 0151 1881 *rell* | αποκτεννει $\mathfrak{P}^{46c\ (man\ 2)}$ **א** F (-ηννει) G K P Ψ 056 075 0142 0243 33 35 69** 177 181 218 226 337 429 436 635 794 919 1611 1739 1891 2298 *al* (latt) | αποκτεινει ς B 462 547 1738 1836^c *pc* (latt)

3:11 το | το $\mathfrak{P}^{46*}$ | το | $\mathfrak{P}^{46c\ vid}$ ς *rell*

4:2 απειπαμεθα $\mathfrak{P}^{46*}$ (= $\mathfrak{P}^{46c2}$) ς *rell* | απειπομεθα $\mathfrak{P}^{46c1\ (man\ 2\ vid)}$ | απειπαμεθα $\mathfrak{P}^{46c2\ (man\ 2\ vid;\ postea\ rescriptum)}$ (= $\mathfrak{P}^{46*}$) ς *rell*

6:12 στενοχωρειθε $\mathfrak{P}^{46*}$ | στενοχωρειcθε *prim.* $\mathfrak{P}^{46c}$ ς *rell*

6:14 δικαιοcυνης $\mathfrak{P}^{46*}$ D* F G Ψ 330 latt | δικαιοcυνη $\mathfrak{P}^{46c}$ ς **א** B C D^c K L P 1739 *rell* Cl

7:8 βλεπων $\mathfrak{P}^{46*}$ vg | βλεπω $\mathfrak{P}^{46c}$ ς *rell* it vg^{mss}

7:10 η κ(ατα) *inceperat vel* η καρ $\mathfrak{P}^{46*}$ | η γαρ $\mathfrak{P}^{46c\ (man\ 1\ [in\ scribendo?])}$ ς *rell*

7:13 χαρ̣ $\mathfrak{P}^{46*}$ (*an* χαριτι *pro* χαρα τι(του) *scripturus erat?*) | χαρα $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

8:14 υcτερηκα $\mathfrak{P}^{46*}$ | υcτερημα *sec.* $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

9:14 ημας $\mathfrak{P}^{46*}$ | υμας $\mathfrak{P}^{46c\ (man\ 4)}$ ς *rell*

10:3 περιπατουτας $\mathfrak{P}^{46*}$ | περιπατουτες $\mathfrak{P}^{46c}$ | περιπατουντες ς *rell* | περιπατουντας F G 056

10:6 υπακοη $\mathfrak{P}^{46*}$ | η υπακοη $\mathfrak{P}^{46c}$ ς *rell*

10:15 τα μετρα $\mathfrak{P}^{46*}$ | τα αμετρα $\mathfrak{P}^{46c}$ ς *rell*

12:5 acθενιαις $\mathfrak{P}^{46*vid}$ | acθενειαις $\mathfrak{P}^{46c\ (man\ 1)}$ ς $D^{b.c}$ *rell* (τοις acθενημαcιν *pro* ταις acθενειαις D*)

Galatians

1:6 ημας $\mathfrak{P}^{46*}$ H 3 33 326 442 1241^s 1424 1646 1913 *pc* sy^{hmg} | υμας $\mathfrak{P}^{46c}$ ς *rell*

1:13 ιουδαcμω $\mathfrak{P}^{46*}$ | ιουδαιcμω $\mathfrak{P}^{46c}$ ς *rell*

1:14 περιccοτερον $\mathfrak{P}^{46*}$ | περιccοτερωc $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell* (-ιcοτεροc 1175 2400, -ιcωτεροc 330, -ιcοτερωc 2464, -ροc 1243 1245 2147)

2:4 εν τω $\mathfrak{P}^{46*}$ | εν $\mathfrak{P}^{46c}$ ς *rell*

2:12 υπεcτελεν $\mathfrak{P}^{46*}$ 131 330 1505 2400 2464 *pc* | υπεcτελλεν $\mathfrak{P}^{46c}$ ς *rell* | απεcτελλεν 255 | απεcτελε 2495 | υπεβαλλεν 1610 | cυνεcτειλεν 1424 | μετεcτελλε 2147

4:11 εκοπιcα $\mathfrak{P}^{46*}$ | εκοπιαcα $\mathfrak{P}^{46c\ (man\ 1)}$ 1739 1881 2147 | εκοπιακα F G | κεκοπιακα ς *rell* (-καν ? 1022*)
4:16 υμ̣ν $\mathfrak{P}^{46*}$ | υμ̣ιν $\mathfrak{P}^{46c}$ D* (*vel* υμιν ς D^{corr} *rell*) | ημιν 1243
4:22 λευθερας $\mathfrak{P}^{46*}$ | ελευθεραc $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
5:17 το δε $\overline{\pi\nu\alpha}$ (= πνευμα) $\mathfrak{P}^{46*}$ ς *rell* | το δε το $\overline{\pi\nu\alpha}$ (= πνευμα) $\mathfrak{P}^{46c\ (man\ 3\ vid)}$

Ephesians
1:18 ημαc $\mathfrak{P}^{46*}$ | υμαc $\mathfrak{P}^{46c}$ ς *rell* (ινα οιδατε *pro* εις το ειδεναι υμαc F G)
2:3 επιθυμιαc $\mathfrak{P}^{46*}$ | επιθυμιαις $\mathfrak{P}^{46c}$ ς *rell*
2:12a εν (*ante* τω *prim.*) $\mathfrak{P}^{46*}$ ς D^{c} K L P Ψ *rell* | *om.* $\mathfrak{P}^{46c}$ ℵ A B D* F G 33 823 1739 d r vg^{mss} Mcion^{E}
2:12b πολιτειαc $\mathfrak{P}^{46*}$ ς ℵ A B* $^{ipse\ corr.\ vel\ 2\ ex\ -τιαc}$ D K L 1739 *rell* (πολιτιαc B*$^{.3}$ P 0150 0278 *al*) | πολειτιαc (ι > ει) $\mathfrak{P}^{46c}$ (πολειτειαc F G)
2:12c πολιτειαc $\mathfrak{P}^{46*}$ ς ℵ A B* $^{ipse\ corr.\ vel\ 2\ ex\ -τιαc}$ D K L 1739 *rell* (πολειτειαc F G) | πολειτιαc (ει > ι) $\mathfrak{P}^{46c}$ (πολιτιαc B*$^{.3}$ P 0150 0278 *al*)
4:15 ο $\mathfrak{P}^{46*}$ D 442 1739 | οc $\mathfrak{P}^{46c}$ ς *rell*
5:5 καθαρτ[οc] $\mathfrak{P}^{46*}$ | ακαθαρτ[οc] $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*
6:12 προυc τουc $\mathfrak{P}^{46*}$ | προc τουc $\mathfrak{P}^{46c}$ ς *rell*
6:20 .ει $\mathfrak{P}^{46*}$ (?) | δει $\mathfrak{P}^{46c\ (man\ 2\ vid)}$ ς *rell*
6:22 καρδιαc ημων $\mathfrak{P}^{46*}$ gig o vg^{ms*} | καρδιαc υμων $\mathfrak{P}^{46c\ (man\ 3\ vid)}$ ς *rell*

Philippians
1:7a του φρονειν $\mathfrak{P}^{46*}$ L 623* | τουτο φρονειν $\mathfrak{P}^{46c}$ ς *rell*
1:7b εχιν $\mathfrak{P}^{46*}$ | εχειν $\mathfrak{P}^{46c}$ ς *rell*
1:20 ζωc $\mathfrak{P}^{46*}$ | ζωηc $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*
1:23 εν $\overline{\chi\omega}$ (= χριστω) *scripturus erat* $\mathfrak{P}^{46*}$ | εχων $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell* | εχω 81 917
3:10 ανaστaceoc $\mathfrak{P}^{46*}$ (?) | ανaστaceωc $\mathfrak{P}^{46c}$ ς ℵ^{c} *rell* | γνωceωc ℵ* | πιστεωc 3
3:14 cκοπων $\mathfrak{P}^{46*}$ (κατaσκοπῶν *pro* κατα cκοπον 69 93 104 483) | cκοπον $\mathfrak{P}^{46c}$ ς *rell*
3:15 φρωνωμεν $\mathfrak{P}^{46*vid}$ | φρονωμεν $\mathfrak{P}^{46c}$ ς $\mathfrak{P}^{16}$ A B D F G I K P Ψ 075 0150 1739 *rell* latt arm geo | φρονουμεν ℵ L 0142 57 203 326 356 460 464 506 1241^{s} 1836 1898 *l*147 (*pc*) slav Cl
3:18 εχρουc $\mathfrak{P}^{46*}$ | εχθρουc $\mathfrak{P}^{46c}$ ς *rell* | εκθρουc F G | εκχθρουc A

Colossians
1:7 cυνδολου $\mathfrak{P}^{46*}$ | cυνδουλου $\mathfrak{P}^{46c\ (man\ 4)}$ ς *rell* | cυνδυλουc F
1:20 δι ατου $\mathfrak{P}^{46*}$ | δι αυτου *sec.* $\mathfrak{P}^{46c}$ ς ℵ A C D$^{b.c}$ K P Ψ 048^{vid} 0150 33 *rell* sy$^{p.h}$ bo geo slav Hil | *om.* B D* F G I L 075 0278 81 104 218 255 263 436 442 467 483 1175 1241^{s} 1739 1881 1906 1908 1912 2464 *al* latt sy^{pal} sa arm aeth Or
1:28 νουθετουνθεc $\mathfrak{P}^{46*}$ | νουθετουντεc $\mathfrak{P}^{46c}$ ς *rell*
3:3 απεθανετε $\mathfrak{P}^{46*}$ ς *rell* | απεθανατε $\mathfrak{P}^{46c\ (man\ 2)}$

Hebrews
1:1 πατραcιν $\mathfrak{P}^{46*}$ ς *rell* | πατραcιν ημων $\mathfrak{P}^{46c\ (man\ 2)}$ $\mathfrak{P}^{12vid}$ 181 999 1836 1898 (*pc*) ar t v vg^{mss} sy^{p} Cl^{lat}
2:4 cυνεπιμαρτυ|ρουντεc $\mathfrak{P}^{46*}$ | cυνεπιμαρτυ|ρουντοc $\mathfrak{P}^{46c}$ ς *rell* (cυνμαρτ- B*, cυμμαρτ- B^{c})
2:7 τιc $\mathfrak{P}^{46*}$ | τι $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell*
3:6 μεν $\mathfrak{P}^{46*}$ | εcμεν $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell*
3:7 φωνηc μου $\mathfrak{P}^{46*}$ 1319 | φωνηc αυτου $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς $\mathfrak{P}^{13}$ *rell* Cl
5:6 επευξ $\mathfrak{P}^{46*}$ | ιερευc $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

5:11 λογοc $\mathfrak{P}^{46*}$ D* P 1319 (arm) | ο λογοc $\mathfrak{P}^{46c\ (man\ 2)}$ ς D^{c} *rell*

6:1 φερωνεθα $\mathfrak{P}^{46*}$ | φερωμεθα $\mathfrak{P}^{46c\ (man\ 2)}$ ς D^{c} 1739$^{c\ vid}$ *rell* (*vel* φερομεθα D* K P 5 88 216 330 383 440 462 623 794 823 917 999 1162 1245 1319 1739*^{vid} 1836 1845 1912 2004 2143* sy^{p})

6:6 εαυτουc $\mathfrak{P}^{46*}$ | εαυτοιc $\mathfrak{P}^{46c}$ (ι *nunc non liquet*) ς *rell*

7:1a caμουηλ $\mathfrak{P}^{46*}$ | caλημ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

7:1b τω αβρααμ $\mathfrak{P}^{46*}$ P | αβρααμ $\mathfrak{P}^{46c}$ ς *rell*

7:2 caμουηλ $\mathfrak{P}^{46*}$ | caλημ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

7:11 αρ̣ων $\mathfrak{P}^{46*}$ | ααρ̣ων $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

7:25 και *om.* $\mathfrak{P}^{46*}$ b comp vg^{ms} | και $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell*

8:2 ανθρωποιc $\mathfrak{P}^{46*}$ | ανθρωποc $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

8:5a γρα $\mathfrak{P}^{46*}$ | γαρ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

8:5b φηcει $\mathfrak{P}^{46*}$ | φηcιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* (*vel* φηcι)

8:6 νυν $\mathfrak{P}^{46*}$ B D* | νυνι $\mathfrak{P}^{46c\ (man\ 2)}$ ς ℵ A $D^{b.c}$ K L P Ψ 0278 33 1739 1881 *rell*

8:8 λεγει $\mathfrak{P}^{46*}$ | λεγει [ιδου ημεραι ερχονται λεγει] $\mathfrak{P}^{46c\ (man\ 2;\ verba\ addita\ in\ mg.\ inf.\ nota\ cum\ obelo\ in\ textu)}$ ς *rell*

9:5a καταcκευαζον $\mathfrak{P}^{46*}$ | καταcκιαζοντα $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | καταcκιαζον A P 33 256 436 1912 2127 *pc* (-ζων *pc*) | καταcκευαζοντα 0278

9:5b και περι $\mathfrak{P}^{46*}$ | περι $\mathfrak{P}^{46c}$ ς *rell*

9:6 ιcαcιν $\mathfrak{P}^{46*}$ | ειcιαcιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | ειcιεcαν 88 | ειcηαcιν 1022**

9:8a μηπωc $\mathfrak{P}^{46*}$ D* | μηπω $\mathfrak{P}^{46c}$ ς $D^{b.c}$ *rell* (μηποτε φανερωcθαι 216* 383 1898 1912 *pc*)

9:8b οτι $\mathfrak{P}^{46*}$ | ετι $\mathfrak{P}^{46c\ (man\ 1)}$ ς $D^{b.c}$ *rell* | επι D*

9:14a $\overline{\text{πνα}}$ (= πνευμα) $\mathfrak{P}^{46*}$ | $\overline{\text{αιμα}}$ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | cωμα 1836*

9:14b $\overline{\text{θω}}$ (= θεω) τω ζωντι $\mathfrak{P}^{46*}$ | $\overline{\text{θω}}$ (= θεω) [καθαριει την cυνειδηcιν υμων (*vel* ημων) απο νεκρων εργων εις το λατρευειν τω $\overline{\text{θω}}$ (= θεω) τω ζωντι] (*vel similia verba*) $\mathfrak{P}^{46c\ (man\ 2;\ verba\ addita\ in\ mg.\ inf.\ nota\ cum\ obelo\ in\ textu\ et\ \textbf{τω ζωντι}\ punctis\ deleta)}$ ς *rell* (*ante* καθαριει *add.* οc D*, *del.* D^{c}; καθαριcει 206 221 2125 *pc*; υμων ς ℵ D^{c} L 0278 33 1739^{c} 1881 *rell* ar b t $vg^{ww.st}$ $sy^{h.pal}$ sa bo^{pt} arm aeth geo slav, ημων A D* K P 075 5 38 201 241 365 424 469 506 876 1319 1739* 1831 1836* 1908 1912 2004 *pc* comp d gig p w vg^{cl} sy^{p} bo^{pt} Ambr, *om.* 614 2412 *pc*; *ante* νεκρων *add.* των K 431; πονηρων *pro* νεκρων 2815; τω θεω τω D*, θεω ς D^{c} *rell*)

9:20 ο θεοc *om.* $\mathfrak{P}^{46*}$ 1319 | ο $\overline{\text{θc}}$ (= θεοc) $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

9:22a νεκ̣ρω $\mathfrak{P}^{46*}$ | αιματι $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

9:22b νομον και cχεδον (εν αιματι κτλ.) *scripturus erat* $\mathfrak{P}^{46*}$ | νομον και $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ ς *rell*

9:24 προcωπου $\mathfrak{P}^{46*}$ | προcωπω $\mathfrak{P}^{46c}$ ς *rell*

9:25 αιμα[τι] $\mathfrak{P}^{46*}$ | εν αιμα[τι] $\mathfrak{P}^{46c}$ ς *rell*

10:1 θυcιαιc $\mathfrak{P}^{46*}$ A 7* 33 1505 1611 1908 2005 2495 2815 (*pc*) | θυcιαιc αc $\mathfrak{P}^{46c\ (man\ 2)}$ ς C D^{c} K Ψ 1739 1881 *rell* lat (θυcιαιc αυτων αc ℵ P b, αυτων *pro* αυταιc 69 365 1319 (*pc*), αυταιc *om.* 177 209 429 642 920 1872 1890 2815) | θυcιαιc αιc D* H L 0278 5 88 257 263 442 489 547 623 927 1827 1828 1873 (*pc*) d z

10:2 εχειν $\mathfrak{P}^{46*}$ D* d | εχειν ετι $\mathfrak{P}^{46c\ (man\ 2\ vid)}$ ς D^{c} *rell* (ετι εχειν 206)

10:7 ϑ̣ελημ̣α̣[ ] $\mathfrak{P}^{46*}$ (*an* θελημα μου?) | ϑ̣ελημ̣α̣ c[ου] $\mathfrak{P}^{46c}$

10:10a προc (*et spatium ante* του) $\mathfrak{P}^{46*}$ | προcφορ̣αc (*ante* του) $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

10:10b $\overline{\text{ιηc}}$ (= ιηcουc) $\overline{\text{χ̣ρc}}$ (= χριcτοc) $\mathfrak{P}^{46*}$ | $\overline{\text{ιηυ}}$ (= ιηcου) $\overline{\text{χ̣ρυ}}$ (= χριcτου) $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* (του *praem.* ς 2815) | ιηcου 103 | του χριcτου 1149

10:22a [προσερ]|χομεθα $\mathfrak{P}^{46*}$ D K L P 5 38 104 177 181 201 203 221 255 256 257 263 326 330 365 378 383 440 462 467 479 489 506 623 629 639 642 794 823 917 919 920 927 1241 1245 1311 1319 1610 1738 1827 1836 1881 1890 1891 1898 2004 2127 2143 (*pc*) | [προσερ]|χωμεθα $\mathfrak{P}^{46c\ (man\ 4)}$ ς $\mathfrak{P}^{13}$ ℵ A C Ψ 33 1739 *rell* latt co

10:22b γαρ μετα $\mathfrak{P}^{46*}$ vg^{ms} | μετα $\mathfrak{P}^{46c}$ ς $\mathfrak{P}^{13}$ *rell*

10:22c αληθειας $\mathfrak{P}^{46*}$ | αληθεινης $\mathfrak{P}^{46c\ (man\ 3)}$ ς *rell* (αληθενης 876^{s})

10:24 κατανοωμεν $\mathfrak{P}^{46*}$ ς *rell* | κατανοησωμεν $\mathfrak{P}^{46c\ (man\ 2)}$

10:25a επισυναγωγην $\mathfrak{P}^{46*}$ ς *rell* | συναγωγην $\mathfrak{P}^{46c}$

10:25b εθος τι $\mathfrak{P}^{46*}$ | καθως εθος τισιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

10:34a ημων $\mathfrak{P}^{46*}$ | υμων $\mathfrak{P}^{46c}$ ς $\mathfrak{P}^{13}$ *rell* Cl | υμιν 1836

10:34b προσδεξασθε $\mathfrak{P}^{46*}$ 056 075^{s} 0142 69 440 | προσεδεξασθε $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* | εδεξασθε 216 241 547 1890

10:36 υπομονην $\mathfrak{P}^{46*}$ z* | υπομονης $\mathfrak{P}^{46c\ (man\ 2)}$ ς $\mathfrak{P}^{13}$ *rell*

10:37 οσον $\mathfrak{P}^{46*}$ 6 88 181 218 255 326 429 436 547 623 635 823 917 920 927 999 1245 1610 1831 1836 1867 2298 *pc* | οσον οσον $\mathfrak{P}^{46c\ (man\ 2)}$ ς $\mathfrak{P}^{13}$ D^{c} *rell* Cl (οθεν *pro* οσον οσον ο D*)

10:38 καν $\mathfrak{P}^{46*}$ | και εαν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell* (και εαν υποστειληται *omiserat* D* *sed ipse suppl.*)

11:1 ελλεγχος $\mathfrak{P}^{46*}$ $\mathfrak{P}^{13}$ (ελλενχος) | ελεγχος $\mathfrak{P}^{46c}$ ς *rell*

11:7 κατεκρεινεντος $\mathfrak{P}^{46*vid}$ | κατεκρεινεν τον $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

11:10 δημουργος $\mathfrak{P}^{46*}$ | δημιουργος $\mathfrak{P}^{46c}$ ς *rell*

11:12 αμμος $\mathfrak{P}^{46*}$ D* Ψ d aeth | αμμος η παρα το χειλος $\mathfrak{P}^{46c\ (man\ 3)}$ ς $\mathfrak{P}^{13vid}$ D^{c} *rell*

11:13 ταυτας $\mathfrak{P}^{46*}$ | αυτας $\mathfrak{P}^{46c}$ ς *rell* | *om.* 642 920 1872 ar d z* vg^{mss}

11:21 αυτου $\mathfrak{P}^{46*}$ | ιωσηφ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

11:22 οστων $\mathfrak{P}^{46*}$ | οστεων $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

11:29 γης $\mathfrak{P}^{46*}$ | γης ης $\mathfrak{P}^{46c}$ $\mathfrak{P}^{13}$ ℵ A D* Ψ 0227 33 81 104 263 365 442 1241^{s} 1505 1739 1881 1908 1912 (*pc*) latt sy co arm aeth | ης ς D^{c} K L P *rell*

11:32 ι̣ẹ̣θαε $\mathfrak{P}^{46*}$ | ι̣ẹ̣φθαε $\mathfrak{P}^{46c\ (man\ 1\ vid)}$ ς $\mathfrak{P}^{13}$ *rell*

11:34 επι $\mathfrak{P}^{46*}$ | απο $\mathfrak{P}^{46c\ (man\ 1)}$ ς $\mathfrak{P}^{13}$ *rell*

11:35 απολυσιν $\mathfrak{P}^{46*}$ | απολυτρωσιν $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

12:4a οπου $\mathfrak{P}^{46*}$ | ουπω $\mathfrak{P}^{46c}$ ς $\mathfrak{P}^{13}$ *rell*

12:4b αν|τικατεστηςεν $\mathfrak{P}^{46*}$ 522 (d) | αν|τικατεστηκεν $\mathfrak{P}^{46c}$ (d) | αντικατεστητε ς $\mathfrak{P}^{13}$ ℵ A D L** P 0142^{c} 1739 *rell* | αντεκατεστητε L* 0142*^{vid} 0150 5 33 69 81 88 181 234 242 323 330 440 462 489 642 794 876 920 1149 1836 1845 2004 2143 *al* | αντεστητε K 0151 38 337

12:6–7 $\overline{\text{κc}}$ (= κυριος) παιδευει $\mathfrak{P}^{46*}$ | $\overline{\text{κc}}$ (= κυριος) παιδευει [μαστιγοι δε παντα υιον ον παραδεχεται εις παιδειαν υπομενετε ως υιοις υμιν προσφερεται ο $\overline{\text{θc}}$ (= θεος) τις γαρ υιος ον ου παιδευει] (*vel similia verba*) $\mathfrak{P}^{46c\ (man\ 2;\ verba\ addita\ in\ mg.\ inf.\ nota\ cum\ obelo\ in\ textu)}$ ς $\mathfrak{P}^{13}$ *rell* (δε *om.* 1912 f; ει *pro* εις ς Ψ* 5 104 326 365 630 945 *al*; υπομεινατε D* 1022 1245, D^{c} υπομενετε; ημιν 33 642 vg^{ms}; εστιν *post* γαρ *add.* ς ℵ^{c} D K L P 056 0142 0150 0151 33 1739 1881 *rell* d vg^{mss} bo arm, *om.* $\mathfrak{P}^{13}$ ℵ* A I P Ψ 104 256 f vg sa aeth; ουκ επαιδευσεν P)

12:8 ρις (*vel* εις) $\mathfrak{P}^{46*}$ | ης $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

12:10 μεν $\mathfrak{P}^{46*}$ | μεν γαρ $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

12:14 ουδει $\mathfrak{P}^{46*}$ | ουδεις $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

12:19 φωνην $\mathfrak{P}^{46*}$ | φωνη $\mathfrak{P}^{46c}$ ς *rell*

12:23 παντων *om.* $\mathfrak{P}^{46*}$ | παντων $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

12:25 τον *ante* επι γης παραιτησαμενοι $\mathfrak{P}^{46*}$ ς ℵ^{c} K L P Ψ 0285 *rell* | τον *ante*

χρηματιζοντα $\mathfrak{P}^{46c\ (man\ 2)}$ ℵ* A C D I 048 0243 33 81 1175 (της γης) 1241^{s} 1739 1881 *pc* co (χρηματισμον 88) | παραιτησαμενοι τον *ante* επι γης *pon.* 69 104 255 256 263 404 436 442 462 467 629 2005 (Μωση *pro* τον) (*pc*) lat

12:26 ει η $\mathfrak{P}^{46*}$ sa | η $\mathfrak{P}^{46c}$ | ου η ς *rell* | ου 0243 181 460 623* 794 917 1739 1836 *pc*

12:28 εχομεν $\mathfrak{P}^{46*}$ ℵ K P Ψ* 0150 0151 5 6 33 69 88 104 181 203 206 256 257 263 323 326 365 378 383 436 442 462 483 489 506 547 623 629 635 794 917 920 927 1175 1311 1319 1505 1738 1827 1836 1845 1872 1881 1890 1891 1898 2127 2143 (*pc*) lat aeth | εχωμεν $\mathfrak{P}^{46c\ (man\ 1)}$ ς A C D L Ψ^{c} 056 0142 0243 1739 *rell* ar b vg^{mss} co arm

13:4 $\overline{\text{θ}}$. (= ?) $\mathfrak{P}^{46*}$ (?) | $\overline{\text{θc}}$ (= θεος) $\mathfrak{P}^{46c}$ ς *rell*

13:5 αρκουμενοι $\mathfrak{P}^{46*}$ (?) ς 1739^{c} *rell* | αρκουμενος $\mathfrak{P}^{46c}$ 0243 81 1739* 1881 *pc* Aug

13:6 λεγει $\mathfrak{P}^{46*}$ | λεγειν $\mathfrak{P}^{46c\ (man\ 1)}$ Ψ 0243 1739 vg | ημας λεγειν ς *rell* | λεγειν ημας D

13:8 σημερον $\mathfrak{P}^{46*}$ 69 | και σημερον $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

13:9 ποικιλαις $\mathfrak{P}^{46*}$ | ποικιλαις και $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

13:11 [καιεται] $\mathfrak{P}^{46*}$ Ψ 489 2401* | κατα[καιεται] $\mathfrak{P}^{46c\ (man\ 2)}$ ς D$^{b.c}$ *rell* | κατανα-λισκονται D*

13:18a καλ|ην $\mathfrak{P}^{46*vid}$ | κα|λην $\mathfrak{P}^{46c\ (man\ 1\ in\ scribendo)}$ | καλην ς *rell*

13:18b εν *om.* $\mathfrak{P}^{46*}$ | εν $\mathfrak{P}^{46c\ (man\ 3\ vid)}$ ς *rell*

13:21a εν *om.* $\mathfrak{P}^{46*}$ | ε̣ν̣ *prim.* $\mathfrak{P}^{46c\ (man\ 3\ vid)}$ ς *rell*

13:21b $\overline{\text{ιης}}$ (= ιησους) $\overline{\text{χρς}}$ (= χριστος) $\mathfrak{P}^{46*}$ | $\overline{\text{ιηυ}}$ (= ιησου) $\overline{\text{χρυ}}$ (= χριστου) $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

13:22 απεστειλα $\mathfrak{P}^{46*}$ D 76 88 206 216* 328 424 464** 1311 1319 *pc* | επεστειλα $\mathfrak{P}^{46c\ (man\ 1)}$ ς *rell*

13:24 υμ$\overline{\omega}$ (= υμων) $\mathfrak{P}^{46*}$ | υμ$\overline{\omega}$ (= υμων) και παντας τους αγιους $\mathfrak{P}^{46c\ (man\ 2)}$ ς *rell*

13:25 υμων *om.* $\mathfrak{P}^{46*}$ | υμων $\mathfrak{P}^{46c\ (man\ 2)}$ ς D^{c} *rell* | των αγιων D* | ημων 1241^{s}

The Corrections of $\mathfrak{P}^{47}$

Revelation

9:14 ε(χων) *sine* ο *scripturus erat* $\mathfrak{P}^{47*}$ | ο εχων $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ ς *rell*

9:20 χαλκα $\mathfrak{P}^{47*}$ ς *rell* | χαλκεα $\mathfrak{P}^{47c\ (man\ 1)}$ ℵ 2351^{com} (-αια) | και τα χαλκα *plane om.* 42 91 104 175 242 256 325 459 468 498 517 617 628 911 920 922 1859 1872 1934 2016 2017 2027 2039 *pm* vg^{ms*} $aeth^{ro}$ Tyc

10:4 βρονται *sec.* $\mathfrak{P}^{47*}$ C gig sa^{ms} | $\overline{\text{ξ}}$ (= επτα) βρονται $\mathfrak{P}^{47c\ (man\ 1)}$ ς *rell* (βροται 2058)

10:6 .ρονος $\mathfrak{P}^{47*}$ | χρονος $\mathfrak{P}^{47c\ (man\ 1\ [in\ scribendo?])}$ ς *rell* | ο χρονος 336 1746 1859 | χρονοι 2196 | χρονους 2033

10:10 βιβλιον $\mathfrak{P}^{47*}$ ℵ 046 1678 1778 1854 *rell* lat | βιβλιδιον $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ 2065 2432 (*pc*) | βιβλαριδιον ς A C P 94 2073 2344 2351 (βυβλαρυδιον) 2814 *al* | βιβλιδαριον 69 1006 1611 1841 2053 *al* | βιβλαριον 2186 | βυβλαριον 2329 | βιβλιονδαριον 2048

11:2 c (?) *scripturus erat* $\mathfrak{P}^{47*}$ | $\overline{\mu\beta}$ (= τεσσερακοντα [και] δυο) $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ ς *rell*

11:6 πασα $\mathfrak{P}^{47*}$ | πασῃ $\mathfrak{P}^{47c}$ ς *rell*

11:7 αυτ|ων *prim. scripturus erat* $\mathfrak{P}^{47*}$ | αυ|των $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ | αυτων ς *rell*

11:10 αυτους $\mathfrak{P}^{47*}$ 1876 2015 2043 2082 | τους $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo\ vid)}$ ς *rell*
11:17 ο $\overline{\text{θc}}$ (= θεος) $\mathfrak{P}^{47*}$ | ο $\overline{\text{κc}}$ (= κυριος) $\mathfrak{P}^{47c\ (man\ 1)}$ co | κυριε ς *rell* | κυριος **א** 2595* (*pc*) | *om.* 141 vg^{ms}
12:16 γη την υναικι $\mathfrak{P}^{47*}$ | γη τη γυναικι $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ ς $\mathfrak{P}^{115}$ (τ]η γυνᾳ[) **א** A C P 046 051 1678 1778 2080 *pm*
13:3 εθαραπευθη $\mathfrak{P}^{47*}$ | εθεραπευθη $\mathfrak{P}^{47c\ (man\ 1)}$ ς *rell* (-θει 2077)
13:5 εδοη α(υτω) *scripturus erat* $\mathfrak{P}^{47*}$ | εδοθη αυτω $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ ς *rell*
13:16 χαρ[α]γματα $\mathfrak{P}^{47*}$ 046 051 69 2020 2329 2351 2377 *pm* sa Beat | χαρ[α]γμα $\mathfrak{P}^{47c}$ ς **א** A C P 172 250 424 468^{c} 498 1678 1778 1828 1862 2057 2080 2814 *rell* gig vg sy arm | χαραμα 2033 2058
14:3 αδωσιν $\mathfrak{P}^{47*vid}$ | αδουσιν $\mathfrak{P}^{47c}$ ς *rell*
14:10 του $\overline{\text{θυ}}$ (= θεου) μου $\mathfrak{P}^{47*}$ | του $\overline{\text{θυ}}$ (= θεου) του $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ ς **א** A C P 046 051 1678 1778 2080 *pm* | αυτου του 61 69 | του 1678 1778 2031 2056 2080
14:11 προσκυνουντας $\mathfrak{P}^{47*}$ | προσκυνουντες $\mathfrak{P}^{47c}$ ς *rell*
15:3 μωσεως $\mathfrak{P}^{47*}$ ς P 1876 1894 2014 2015 2038 2043 2080 *al* | μωυσεως $\mathfrak{P}^{47c}$ **א** A 046 051 1678 1778 2814 *pm* (μωυσεος 201 385 498 824 2018)
16:3 εχεχεεν $\mathfrak{P}^{47*}$ | εξεχεεν $\mathfrak{P}^{47c}$ *rell*
16:4 εχεχεεν $\mathfrak{P}^{47*}$ | εξεχεεν $\mathfrak{P}^{47c}$ *rell*
16:8 εχεχεεν $\mathfrak{P}^{47*}$ | εξεχεεν $\mathfrak{P}^{47c}$ *rell*
16:11 εβλασφημησαν $\mathfrak{P}^{47*}$ ς **א** A C P 046 051 *pm* (-μισαν 2329 *pc*) | εβλασφημουν $\mathfrak{P}^{47c}$ 1678 1778 2080 (*pc*) gig sa bo^{ms}
16:14 αυτ|(ους) *scripturus erat* $\mathfrak{P}^{47*}$ | αυ|τους $\mathfrak{P}^{47c\ (man\ 1\ in\ scribendo)}$ | αυτους ς *rell*
16:15 ι̣δ[ου] $\mathfrak{P}^{47*}$ ς *rell* | ειδ[ου] $\mathfrak{P}^{47c}$ | δου 2065

The Corrections of $\mathfrak{P}^{66}$

John

1:9 πανταν $\mathfrak{P}^{66*}$ | παντα $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell*
1:15a κρ(αγεν) *scripturus erat* $\mathfrak{P}^{66*}$ | κεκραγεν $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* | εκεκραγε 13 1346
1:15b οπισω $\mathfrak{P}^{66*}$ Δ (Ο·πισω *sic*) 1646* a | ο οπισω $\mathfrak{P}^{66c}$ ς 1646^{c} *rell*
1:19a προς αυτον *om.* $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ **א** C^{3} L W^{s} Γ Δ f^{1} 892* 1006 1342 *rell* | [προς αυτον] *post* λευειτας $\mathfrak{P}^{66c\ vid}$ A X Θ Ψ f^{13} 124 157 213 472 473 482 544 579 660 945 1216 1279 1321 1355 1579 2145 *al* lat sy^{h} | προς αυτον *post* απεστειλαν B C* 33 185 249 713 892^{c} 1010 1071 1170 1293 *al* a aur b c $sy^{c.p.pal}$ co arm aeth geo slav | προς αυτον *post* ιουδαιοι 954 1424
1:19b συς ει $\mathfrak{P}^{66*}$ | συ τις ει $\mathfrak{P}^{66c}$ ς *rell* | συ τι ει G | οτι συ ει 565
1:22a τις ει $\mathfrak{P}^{66*}$ ς *rell* | συ τις ει $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ E* 157 (*pc*) ("quis es tu" c r^{1}, "quis ergo es tu" f) arm
1:22b τι εγεις $\mathfrak{P}^{66*}$ | τι λεγεις $\mathfrak{P}^{66c}$ ς *rell*
1:25 ηλιας $\mathfrak{P}^{66*}$ ς *rell* | ηλειας $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ B L 083
1:27a ουκ ειμι $\mathfrak{P}^{66*}$ $\mathfrak{P}^{5vid\ pr.\ sp.}$ $\mathfrak{P}^{75}$ **א** C L 063 f^{13} 33 185 565 1071 1170 1242 1279 1321 1346 *al* a aur* q vg^{mss} co arm $aeth^{ro}$ | ουκ ειμι εγω $\mathfrak{P}^{66c}$ B N T W^{s} X Ψ 083 f^{13pt} 118 213 270 579 1010 1293 *pc* (εγω *post* ουκ ειμι αξιος 1241 a) | εγω ουκ ειμι ς A Γ Δ Θ f^{1} f^{13pt} *rell* lat $aeth^{pp}$
1:27b τον | τον $\mathfrak{P}^{66*}$ | | τον $\mathfrak{P}^{66c}$ ς *rell*
1:27c υποδηματος αυ[$\mathfrak{P}^{66*}$ (?) | υποδηματος αυ̣τ[ου] $\mathfrak{P}^{66c}$ 185 a b f q r^{1} vg^{mss} | αυτου *post* λυσω ς *rell* vg | αυτου *om.* 2768 aur ff^{2} l

1:33 βπτιζειν $\mathfrak{P}^{66*}$ | βαπτιζειν $\mathfrak{P}^{66c}$ ς *rell* (-ζων 579)
1:35a τη παυριον $\mathfrak{P}^{66*}$ | τη επαυριον $\mathfrak{P}^{66c}$ ς *rell* (τη επαυρον 1071*)
1:35b ιωα[ν]νεις $\mathfrak{P}^{66*vid}$ | ιωα[ν]νης $\mathfrak{P}^{66c}$ ς *rell* | ιωανης B
1:36 $\overline{\text{θυ}}$ (= θεου) ο αι[ρ]ων την αμαρτιαν του κοσμου $\mathfrak{P}^{66*}$ C* W^{s} (τας αμαρτιας) 59 235 892* 1241 *pc* a aur ff^{2} vg^{mss} aeth | $\overline{\text{θυ}}$ (= θεου) $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ *rell*
1:38 μθερμηνευομενον $\mathfrak{P}^{66*}$ | μεθερμηνευομενον $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ **א**^{c} A B C L N W^{s} X Ψ 063 0141 0233 33 157 249 472 544 579 (-νεβωμενον) 713 892 1010 1071 1293 1424 *al* (lat) | ερμηνευομενον ς **א*** Θ *f*^{13} 1006 1342 1506 *rell* (lat) | ερμηνευεται *et om.* λεγεται *f*^{1} 205 *pc* b c e j q r^{1} vg^{ms}
1:42 ηγαγεν $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ $\mathfrak{P}^{106}$ **א** B L 2* *pc* (-γον K *l*55 e) | ουτος ηγαγεν $\mathfrak{P}^{66c}$ G *f*^{1} 205 *pc* bo arm Epiph | και ηγαγεν ς A W^{s} X Γ Δ Θ Ψ *f*^{13} 2^{c} 33 892 1006 1342 1506 *rell* lat sy sa^{ms} (και ηγαγον K Ψ *l*55 e) | ηγαγεν δε 579 vg^{ms} | ηγαγεν ουν *l*15 b
1:45 ιcηφ $\mathfrak{P}^{66*}$ | ιωcηφ $\mathfrak{P}^{66c}$ ς *rell*
1:46 φιλιππος $\mathfrak{P}^{66*}$ ς **א** A W^{s} Θ Ψ *f*^{1} *f*^{13} 892 1006 1342 1506 *rell* | ο φιλιππος $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75vid}$ B L 0141 7 33 579 659 *l*2211 (*pc*)
1:49 αληθως ο υιος $\mathfrak{P}^{66*}$ 1241 (*pc*) | ο υιος $\mathfrak{P}^{66c}$ ς *rell* (cυ—θεου *om.* S *f*^{13} 251)
2:2 δε $\mathfrak{P}^{66*}$ 157 440 579 1071 (*pc*) it vg^{mss} bo^{ms} | δε και $\mathfrak{P}^{66c}$ ς *rell*
2:3 τω $\overline{\text{ιυ}}$ (= ιηcου) $\mathfrak{P}^{66*}$ a j arm | του $\overline{\text{ιυ}}$ (= ιηcου) $\mathfrak{P}^{66c}$ ς *rell* | αυτου U 700 *l*34
2:9 ηcαν $\mathfrak{P}^{66*}$ | ηδειcαν $\mathfrak{P}^{66c}$ ς *rell* (ηδηcαν 28 579, ηδεcαν 1424, οιδηcαν 69)
2:10 εαρτι $\mathfrak{P}^{66*}$ | εωc αρτι $\mathfrak{P}^{66c}$ ς *rell* (αρτη K L) | εωc του νυν Γ q vg^{ms*}
2:11a ταυτην πρωτην $\mathfrak{P}^{66*}$ b δ f q vg^{ms} (ταυτην *et add.* πρωτην *post* γαλιλαιας **א***) | ταυτην $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ **א**^{a} *rell*
2:11b αρχην εποιηcεν $\mathfrak{P}^{66*}$ q (e j l) | εποιηcεν αρχην $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75vid}$ A B L N Θ Λ Ψ 083 0141 0233 *f*^{1} 33 280 489 565 579 1574 2145 *al* (lat) Eus | εποιηcεν την αρχην ς **א** W^{s} *f*^{13} 892 1006 1342 1506 *rell* (lat) | την αρχην εποιηcεν 1241 1424 | των cημειων την αρχην 482
2:11c ειc | cαυτον $\mathfrak{P}^{66*}$ | ειc | αυτον $\mathfrak{P}^{66c}$ ς *rell* | αυτω 348 1279
2:12a αδελφοι $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ B L Ψ 083^{vid} 0141 0162 1071 (*pc*) a c vg^{ms} (sy^{p}) Or^{s} | αδελφοι αυτου $\mathfrak{P}^{66c}$ ς **א** A Θ 063 *f*^{1} *f*^{13} 33 *rell* (*transpon.* 13 K W^{s}) lat sy$^{(p).h}$ co aeth geo slav | και οι αδελφοι αυτου *om.* 579 *l*858 q bo^{ms*}
2:12b μ.αθηται $\mathfrak{P}^{66*}$ (?) | μαθηται $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell* (και οι μαθηται [αυτου] *om.* **א** 74* 89* 234* 245 249 440 *l*858 (*pc*) it ac^{2} arm geo^{1})
2:12c εμειναν $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ **א** B E H* L M S U W^{s} X Γ Δ Θ Π Ψ *rell* | εμειναιν (= εμεινεν) $\mathfrak{P}^{66c}$ A F G H^{2} Λ *f*^{1} *f*^{13pt} 205 291 477 565 1241 (εμενεν) 1573 2768 *al* b sa^{mss} ac^{2} bo arm
2:13 και εγγυc δε $\mathfrak{P}^{66*}$ | και εγγυc $\mathfrak{P}^{66c}$ ς *rell* | εγγυc δε **א** | δε εγγυc *post* ην *pc*
2:15a και τα $\mathfrak{P}^{66*}$ | τα τε $\mathfrak{P}^{66c}$ ς *rell* | τα **א*** (**א**$^{ca\ add.\ και\ sed\ rursus\ rasum)}$ a e l q
2:15b το κερμα $\mathfrak{P}^{66*}$ ς **א** A Θ Ψ *f*^{1} *f*^{13} 892 1006 1342 1506 *rell* sy | τα κερματα $\mathfrak{P}^{66c}$ $\mathfrak{P}^{59vid}$ $\mathfrak{P}^{75}$ B L W^{s} X 083 0141 0162 33 213 579 *pc* b q co arm Or^{s}
2:20 cυ *om.* $\mathfrak{P}^{66*}$ q vg$^{cor\ vat\ mg}$ bo^{ms} | cυ $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75c}$ (coι $\mathfrak{P}^{75*}$) *rell*
2:22 ο̅ | ν (= ον | ν) $\mathfrak{P}^{66*}$ | ο̅ | (= ον |) $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75vid}$ **א** B L T 050 083 0141 *pc* | ω ς A W^{s} Θ Ψ *f*^{1} *f*^{13} 33 892 1006 1241 (ο) 1342 1506 *rell*
2:25a χριαν $\mathfrak{P}^{66*}$ **א** A L N W^{s} | χρειαν $\mathfrak{P}^{66c}$ ς *rell*
2:25b περι $\mathfrak{P}^{66*}$ sa^{mss} ac^{2} bo Or | περι του $\mathfrak{P}^{66c}$ ς *rell* (περη Θ)
3:2a ουτος | $\mathfrak{P}^{66*}$ | | ουτος $\mathfrak{P}^{66c\ (man\ 1\ [in\ scribendo\ vid])}$ ς *rell*; *vel* ουτος | ουτος $\mathfrak{P}^{66*}$ | | ουτος $\mathfrak{P}^{66c}$ ς *rell*
3:2b ραμβει $\mathfrak{P}^{66*}$ | ραββει $\mathfrak{P}^{66c}$ ς *rell* (*vel* ραββι)

3:2c μη $\mathfrak{P}^{66*}$ L 239 470* | μη η $\mathfrak{P}^{66c}$ ς *rell* (μη ει 28)
3:3 υμιν $\mathfrak{P}^{66*}$ 579 713 | coι $\mathfrak{P}^{66c}$ (man 1 in scribendo) ς *rell*
3:4 λεγι $\mathfrak{P}^{66*}$ W^s | λεγει $\mathfrak{P}^{66c}$ ς *rell*
3:8a πνευ(μα) *scripturus erat* $\mathfrak{P}^{66*}$ | $\overline{\text{πνα}}$ (= πνευμα) $\mathfrak{P}^{66c}$ (man 1 in scribendo) ς *rell* (*vel* πνευμα)
3:8b γενημενος $\mathfrak{P}^{66*}$ | γεγεννημενος $\mathfrak{P}^{66c}$ ς *rell* (-ενη- H 69)
3:11 εωρακεμεν $\mathfrak{P}^{66*vid}$ | εωρακαμεν $\mathfrak{P}^{66c}$ ς *rell* | εορακαμεν $\mathfrak{P}^{75}$ E G H K L M V W^s Δ Θ 083 28 33 565 788 *pm*
3:16 ηγαπα $\mathfrak{P}^{66*vid}$ | ηγαπησεν $\mathfrak{P}^{66c}$ (man 1 in scribendo) ς *rell*
3:17 ινα κρινη τον κοσμον *om.* $\mathfrak{P}^{66*}$ $\mathfrak{P}^{63}$ 1071 | ινα κρινη τον κοσμον $\mathfrak{P}^{66c}$ (in mg. sup.) ς *rell* (κρινει 28 579 1424)
3:19 φως $\mathfrak{P}^{66*}$ 472 (*pc*) | το φως *prim.* $\mathfrak{P}^{66c}$ ς *rell*
3:21 ο $\mathfrak{P}^{66*}$ sa^{mss} bo^{mss} | ο δε $\mathfrak{P}^{66c}$ ς **א**^{c} *rell* sa^{mss} (ο δε—εργα αυτου *om.* **א*** aur^*)
3:26 ην $\mathfrak{P}^{66*}$ | ηλθον $\mathfrak{P}^{66c}$ ς B^3 *rell* (ηλθαν $\mathfrak{P}^{75}$ B^* W^s)
3:28 απ̣ταλμενος $\mathfrak{P}^{66*}$ (?) | απεσταλμενος $\mathfrak{P}^{66c}$ ς *rell*
3:29 τη νυμφην $\mathfrak{P}^{66*}$ | την νυμφην $\mathfrak{P}^{66c}$ ς *rell*
3:31a ανοθ ερχομενος $\mathfrak{P}^{66*}$ | ανοθεν ερχομενος $\mathfrak{P}^{66c}$ K M W^s | ανωθεν ερχομενος ς *rell* (ερχω- 579)
3:31b εκ της γης εστιν ο ων εκ τ(ης γης εκ της γης εστιν κτλ.) *scripturus erat* $\mathfrak{P}^{66*}$ | εκ της γης εστιν [και] ε̣κ τ̣ης γης λαλει ο εκ του ουρανου $\mathfrak{P}^{66c}$ (man 1 in scribendo) ([και] ε̣κ τ̣ης γης λαλει *in mg. inf.*) ς *rell* (και *om.* 124, λαλη L, εστιν και εκ της γης *om.* $\mathfrak{P}^{36vid}$ W^s aur g l vg^{ms})
3:31c εκ του ουρανου $\mathfrak{P}^{66*}$ | εκ του ουρανου ερχομενος $\mathfrak{P}^{66c}$ ς *rell*
3:33 εσφρα[γι]σεν $\mathfrak{P}^{66*}$ ς *rell* (-γησεν K Θ 28 579) bo^{ms} | τουτον εσφρα[γι]σεν $\mathfrak{P}^{66c1}$ | ουτος εσφρα[γι]σεν $\mathfrak{P}^{66c2}$ bo
3:34 μερους $\mathfrak{P}^{66*}$ $\mathfrak{P}^{80vid}$ U 12 40 63 238 253 945 1223 | μετρου $\mathfrak{P}^{66c}$ ς *rell*
3:36 αλλα οργη $\mathfrak{P}^{66*vid}$ | αλλ η οργη $\mathfrak{P}^{66c}$ ς *rell*
4:1 ο $\overline{\text{ιc}}$ (= ιησους) $\mathfrak{P}^{66*vid}$ **א** D Θ Λ 086 f^1 205 262 291 472 477 565 1010 1187 1200 1223 1241 1293 2145 *al* lat $sy^{c.p.h}$ bo fay arm Epiph | ο $\overline{\text{κc}}$ (= κυριος) $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ A B C L W^s Ψ 083 f^{13} 33 892 1006 1342 1506 *rell* δ f q $sy^{s.hmg}$ sa bo^{ms} aeth geo slav | κυριος 1071 | *plane om.* 047 vg^{ms}
4:5 ιω(cηφ) *scripturus erat* $\mathfrak{P}^{66*}$ | ιακωβ $\mathfrak{P}^{66c}$ (man 1 in scribendo) ς *rell*
4:6a ουν $\mathfrak{P}^{66*}$ | ο ουν $\mathfrak{P}^{66c}$ ς *rell* | ο δε V 461 655 *pc* d ff^2 $vg^{cor\ vat\ mg}$ $vg^{steph\ 1546}$ | ο 69 | ο ουν ο 788
4:6b εκαθιζετο $\mathfrak{P}^{66*}$ | εκαθεζετο $\mathfrak{P}^{66c}$ ς *rell*
4:6c τη γη $\mathfrak{P}^{66*}$ 1241 | τη πηγη $\mathfrak{P}^{66c}$ ς *rell* | την πηγην L 1321 | της πηγης 2768
4:9a σαμαριτις $\mathfrak{P}^{66*}$ **א** C D L N W^s Θ 050 083 2^c 579 *pc* | σαμαρειτις $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{63}$ $\mathfrak{P}^{75}$ A B Γ Δ Λ Π Ψ f^1 2^* 565 *rell* (-ρειτης H M Λ f^{13} 33 1071 *al*, -ρειταις Δ*)
4:9b παρα μου $\mathfrak{P}^{66*}$ | παρ εμου $\mathfrak{P}^{66c}$ ς *rell*
4:9c ετεις $\mathfrak{P}^{66*}$ W^s (ετις) | αιτεις $\mathfrak{P}^{66c}$ ς *rell*
4:9d ετεις πειν $\mathfrak{P}^{66*}$ (e) sa bo sy^p | πειν αιτεις $\mathfrak{P}^{66c}$ ς *rell* (*vel* πιν *vel* πιειν)
4:10a η ειδεις $\mathfrak{P}^{66*}$ A Π* 1071 | ει ηδεις (η > ει) $\mathfrak{P}^{66c}$ ς *rell* (ει ηδης H 28 1424, ει ειδης 050 472, ει ιδεις 579, ει ηιδης 69^{vid})
4:10b η ειδεις $\mathfrak{P}^{66*}$ A Π* 1071 (ει ειδης 050 472, ει ιδεις 579) | ει ηδεις (ει- > η-) $\mathfrak{P}^{66c}$ ς *rell* (ει ηδης H 28 1424) | ει ηιδης 69^{vid}
4:11a αυτη $\mathfrak{P}^{66*}$ | αυτω $\mathfrak{P}^{66c}$ (man 1 [in scribendo?]) ς *rell*
4:11b βα $\overline{\text{θυ}}$ (= θεου) $\mathfrak{P}^{66*}$ | βαθυ $\mathfrak{P}^{66c}$ ς *rell*
4:12 υιοι $\mathfrak{P}^{66*}$ H f^{13} 118 579 | οι υιοι $\mathfrak{P}^{66c}$ ς *rell*
4:15 διψησω $\mathfrak{P}^{66*}$ D* | διψω $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ D^2 *rell* (δηψω 579)

4:21 κοσμω $\mathfrak{P}^{66*vid}$ | ορι $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς D^2 *rell* (*vel* ορει, ορη 579, τωρει *pro* τω ορει D*)

4:23a τοιου˙τους $\mathfrak{P}^{66*}$ (?) | τοιουτους $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell* (τοιουτος H)

4:23b αυτω $\mathfrak{P}^{66*}$ ℵ* 124^c 238 *pc* | αυτον $\mathfrak{P}^{66c\ (man\ 1\ [in\ scribendo?])}$ ς $\mathfrak{P}^{75}$ ℵ^c *rell* (αυτων Γ 1071) | και γαρ—αυτον *om.* *f*^{1} 22 (*pc*)

4:25 οιδα $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ ℵ* A B C D W^s Θ Ψ 086 *f*^{1} *rell* lat sy$^{c.p.h}$ pbo Or^{pt} | οιδαμεν $\mathfrak{P}^{66c}$ ℵ^c G L N Λ *f*^{13} 33 213 713 1071 1241 1321 2768 *l*844 *l*2211 *al* f sy^{hmg} sa ac^2 bo arm aeth Or^{pt} Cyr^{lem} | ιδου sy^s

4:29 ιδετε $\mathfrak{P}^{66*vid}$ ς *rell* | ιδεται $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ Ω 579

4:37 αλος $\mathfrak{P}^{66*}$ | αλλος *prim.* $\mathfrak{P}^{66c}$ ς *rell*

4:39a [ειπο]υσης $\mathfrak{P}^{66*}$ (?) 185 (sy^c) | ματυρουσης $\mathfrak{P}^{66c}$ | μαρτυρουσης ς *rell* (-σις Θ)

4:39b οσα $\mathfrak{P}^{66*}$ | οσα εποιησα $\mathfrak{P}^{66c}$ ς A C^3 D W^s Θ Ψ *f*^{1} *f*^{13} 33 892 1006 1342 1506 *rell* lat sy^h | α εποιησα $\mathfrak{P}^{75}$ ℵ B^c (εποιησαμεν B*) C* L *pc* b e ff^2 l q r^1 aeth

4:42 αυτος $\mathfrak{P}^{66*vid}$ 2768 r^1 | ουτος $\mathfrak{P}^{66c}$ ς *rell* (ουτως H 579)

4:47 $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66*vid}$ (= $\mathfrak{P}^{66c2}$) ς $\mathfrak{P}^{75}$ F^c *rell* | ο $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66c1}$ ℵ F* Θ *f*^{13pt} 472 | $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66c2}$ (= $\mathfrak{P}^{66*}$) ς $\mathfrak{P}^{75}$ F^c *rell* | *om.* 1321

4:48a ειπεν $\mathfrak{P}^{66*}$ 083 237 sy$^{c.p}$ | ειπεν ουν $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ *rell* | ειπεν δε 1010 1293 b e r^1

4:48b προ | σαυτον $\mathfrak{P}^{66*}$ | προς | αυτον $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* | προς αυτους 473

4:51 παις αυτου $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ A B C W^s *l*1016 *pc* arm ("filius eius" aur c d f ff^2 l r^1 ["ipsius"] vg) | υιος σου $\mathfrak{P}^{66c}$ D K L N U Π 0141 33 69 124 213 348 485 544 579 892 1071 1093 1170 1216 1223 1241 1242 1321 2768 *al* ("filius tuus" a b δ e q) sy$^{(c.p).hmg.pal}$ aeth slav | παις σου ς Θ Ψ *f*^{1} 1006 1342 *rell* ("filius tuus" a b δ e q) sy$^{(c.p).h}$ geo Or | υιος αυτου 185 1009 1170 (*pc*) ("filius eius" aur c d f ff^2 l r^1 ["ipsius"] vg) | παις σου ο υιος αυτου *f*^{13}

4:52 ειπον $\mathfrak{P}^{66*}$ T 2145 (*pc*) e vg^{ms} sy$^{c.p}$ | ειπον ουν $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ B C L N U W^s Ψ *f*^{1} 33 185 213 473 565 579 945 1010 1071 1093 1170 1241 1242 1293 1321 2145 *al* arm | και ειπον ς ℵ A D (ειπαν) E F G H Δ Θ *f*^{13} 205 700 892 1006 1342 1424 *rell* lat sy^h aeth

5:2a η εστιν λεγομενη $\mathfrak{P}^{66*}$ | η επιλεγομενη $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ ℵ^c A B C L T Θ Ψ 078 *f*^{13} *rell* (τη *pro* η W^s, η *om.* 213 1071) | η λεγομενη D V *f*^{1} 15 33 205 565 579 *pc* | το λεγομενον ℵ* | διερμηνευομενη 1321

5:2b βηδσαιδαν $\mathfrak{P}^{66*}$ | βηδσαιδα $\mathfrak{P}^{66c}$ sa ac^2 bo^{mss} | βηθσαιδα $\mathfrak{P}^{75}$ B T W^s *pc* aur c ff^{2c} vg sy^h (pbo) bo^{pt} aeth Tert | βηccαιδα Ψ | βηθεσδα ς A C Γ Δ Θ 078 *f*^{1} *f*^{13} 892 1006 1342 *rell* f q vg^{mss} sy$^{c.p.hmg.pal}$ arm geo slav (βιθεσδα 69 477, βιθεσθα Λ *pc*, βηθεσεδα E, βησθεσδα N) | βηθζαθα ℵ 33 it | βηζαθα L e | βελζεθα D (a) r^1

5:5 ετη *ante* $\overline{\text{λη}}$ (= τριακοντα [και] οκτω) $\mathfrak{P}^{66*}$ | $\overline{\text{λη}}$ (= τριακοντα [και] οκτω) *ante* ετη $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75c\ (man\ 2)}$ *rell* (ετι *pro* ετη 2 1071) | ετη *om.* $\mathfrak{P}^{75*}$ 579 | $\overline{\text{μ}}$ $\overline{\text{κ}}$, $\overline{\text{η}}$ (= τεσσαρακοντα [και] οκτω) ετη W^s

5:6 ηδη *om.* $\mathfrak{P}^{66*}$ ℵ 253 1321 2768 (*pc*) e sy$^{s.c.p}$ aeth | ηδη *post* πολυν $\mathfrak{P}^{66c}$ ς *rell* (ηδει 13) | ηδη *post* χρονον *pon.* $\mathfrak{P}^{75}$ *f*^{1} 138 205 213 482 565 (*pc*) | ηδη *ante* πολυν *pon.* 579 a b ff^2 l q vg^{cl}

5:9 ην δε (σαββατον) *scripturus erat* $\mathfrak{P}^{66*vid}$ | και *prim.* $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς ℵ^c *rell* | και *prim.* *om.* ℵ*

5:10 σοι (*prim.*) $\mathfrak{P}^{66*vid}$ | οι $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell*

5:11a σοι $\mathfrak{P}^{66*vid}$ | μοι $\mathfrak{P}^{66c}$ ς *rell* | *om.* 892

5:11b αραν $\mathfrak{P}^{66*}$ | αρον $\mathfrak{P}^{66c}$ ς ℵ^c *rell* | αραι ℵ*

5:14 ευρισκει $\mathfrak{P}^{66*}$ ς *rell* (-σκη F 579) | ευρισκι $\mathfrak{P}^{66c}$

5:16a δια το|(υτο) *scripturus erat* $\mathfrak{P}^{66*}$ | δια | τουτο $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (τουτω 579) | δια ταυτα 473

5:16b το $\mathfrak{P}^{66*}$ | οτι $\mathfrak{P}^{66c}$ ς *rell*

5:19 εα μη $\mathfrak{P}^{66*}$ | εαν μη $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ A D L W Θ Ψ f^1 f^{13} 33 *rell* | αν μη ℵ B

5:20 φιλι $\mathfrak{P}^{66*}$ ℵ | φιλει $\mathfrak{P}^{66c}$ ς *rell* (φιλη 579) | αγαπα D

5:22 ου $\mathfrak{P}^{66*}$ 1241 q $sy^{s.c.p}$ sa^{pt} | ουδε $\mathfrak{P}^{66c}$ ς *rell*

5:23 ο $\mathfrak{P}^{66*}$ q (*et om.* ου *postea*) | ο μη $\mathfrak{P}^{66c}$ ς *rell*

5:28a παντες | $\mathfrak{P}^{66*}$ | παντες | σοι $\mathfrak{P}^{66c1\ vid}$ | παντες | οι $\mathfrak{P}^{66c2}$ ς *rell*

5:28b εν τη ερημω $\mathfrak{P}^{66*}$ | εν τοις μνημειοις $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (μνημασιν 213, μνιμειοις U)

5:29a εκπορευσωνται $\mathfrak{P}^{66*}$ | εκπορευσονται $\mathfrak{P}^{66c}$ ς *rell* (εισπορ- 1194) | εκπορευονται H | εξελευσονται D W *pc* Ir GrNy^{pt} Did Cyr

5:29b και οι (*post* ζωης) $\mathfrak{P}^{66*}$ W Ir^{lat} | οι $\mathfrak{P}^{66c}$ B a e ff^2 | οι δε ς $\mathfrak{P}^{75}$ ℵ A D L Θ Ψ 070 f^1 f^{13} 33 *rell* lat sy^h

5:33a υμις $\mathfrak{P}^{66*}$ | υμεις $\mathfrak{P}^{66c}$ ς *rell* | *om.* 2

5:33b και. $\mathfrak{P}^{66*}$ (?) | και $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell*

5:36a εργα $\mathfrak{P}^{66*}$ | εργα α *prim.* $\mathfrak{P}^{66c}$ ς *rell* (εργαρ H*)

5:36b κ(αι) *scripturus erat* $\mathfrak{P}^{66*}$ | μοι $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell*

5:36c αυτα ταυτα $\mathfrak{P}^{66*}$ sa^{ms} | αυτα αυτα $\mathfrak{P}^{66c}$ ς *rell* | αυτα $\mathfrak{P}^{95vid}$ G 33 713 1241 (*pc*) vg^{ms}

5:36d απεισταλκεν $\mathfrak{P}^{66*vid}$ | απεσταλκεν $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ *rell* | απεστειλεν D f^{1pt} f^{13pt} 28 71 245 472 565 1194 1241 2768 *pc* Cyr

5:37 ποτε $\mathfrak{P}^{66*}$ 1424 | πωποτε $\mathfrak{P}^{66c}$ ς *rell* (ποποτε K* U Θ*) | *om.* 047 660

5:39a και αρ $\mathfrak{P}^{66*vid}$ | και γαρ $\mathfrak{P}^{66c1\ vid}$ | και $\mathfrak{P}^{66c2}$ ς *rell* | δε 1223

5:39b εχειναι $\mathfrak{P}^{66*vid}$ | εκειναι $\mathfrak{P}^{66c}$ ς *rell* | αυται W b f q Or^{pt} Cyr^{pt}

5:42 ουχ $\mathfrak{P}^{66*vid}$ | ουκ $\mathfrak{P}^{66c}$ ς *rell* | ουχεται *pro* ουκ εχετε A

5:43a εγω δε $\mathfrak{P}^{66*}$ | εγω $\mathfrak{P}^{66c}$ ς *rell* (ελγω Δ*)

5:43b με $\mathfrak{P}^{66*}$ ς *rell* | *om.* $\mathfrak{P}^{66c}$ ff^2

5:44 ζητιται $\mathfrak{P}^{66*}$ (ζητιτε $\aleph^{ca}$ D Θ) | ζητειται $\mathfrak{P}^{66c}$ ς *rell* (ζητητε U) | ζητει Δ | ζητουντες ℵ* 19 47 213 248 249 412 1223 1424 1675 2768 *pc* e l

5:45 δοκιτε $\mathfrak{P}^{66*}$ N | δοκειτε $\mathfrak{P}^{66c}$ ς *rell* (δωκηται 579)

6:1 της τιβεριαδος *om.* $\mathfrak{P}^{66*}$ 1546 *l*524 (*pc*) | της τιβεριαδος $\mathfrak{P}^{66c}$ ς *rell* (τηβ- 1071, της 579*, της *om.* 579$^{c\ (man\ 1\ in\ scribendo)}$)

6:2 εωρων $\mathfrak{P}^{66*}$ ς ℵ f^1 *rell* (εωρουν *vel* εωρασι *vel* εωρακασι *vel* εωρακεν *pc*, εορων Ω 28) | εθεωρουν $\mathfrak{P}^{66c}$ B D L (εθεωρουν) N Ψ 33 69 157 185 579 713 892 1010 1241 1321 *al* | εθεωρων $\mathfrak{P}^{75}$ A Θ f^{13} | εθεωρουν *vel* εθεωρων 1093 1293 2768 | εθεωρει 1071 | θεωρουντες *et om.* οτι W | εωρακεν 1223

6:5a οφαλμους $\mathfrak{P}^{66*}$ | οφθαλμους $\mathfrak{P}^{66c}$ ς *rell*

6:5b οχλος πολυς $\mathfrak{P}^{66*}$ ℵ D Θ 892 *pc* lat | πολυς οχλος $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ A B D L W Γ Δ Λ Π Ψ f^1 f^{13} 33 565 *rell* e q vg^{ms} (πολλυς L 579)

6:5c ερχετε $\mathfrak{P}^{66*vid}$ N 28 | ερχεται $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (ερχετα Λ*)

6:7a δηριων $\mathfrak{P}^{66*}$ | δηναριων $\mathfrak{P}^{66c}$ ς *rell* (διν- Θ Ω 2)

6:7b αυτοῦ $\mathfrak{P}^{66*}$ (?) | αυτοις $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* | αυτους 472 | *om.* ℵ ff^2 bo Chr

6:9a ὁς | σεχει $\mathfrak{P}^{66*}$ | ὁς | εχει $\mathfrak{P}^{66c}$ A B D* G N U W Λ Ψ 127* 185 213 262 348 461 473 579 (ως) 661 700 713 892 1071 1170 1188 1216 1241 1242 1579 2145 2768 *al* | ο εχει ς ℵ D^2 L Θ f^1 f^{13} *rell* (ω εχει H)

6:9b τι εστιν ταυτα $\mathfrak{P}^{66*}$ 473* (*pc*) e | ταυτα τι εστιν $\mathfrak{P}^{66c}$ ς D^c *rell* (εισιν 713, τι *om.* D*, στιν K)

6:10a οι *om.* 𝔓66* 𝔓75 D L N W Ψ *f*1 33 157 205 213 270 565 579 713 892 1010 1071 1241 *al* | οι 𝔓66c ς ℵ A B Θ *f*13 *rell*

6:10b πεντα|κισχιλιοι 𝔓66* ς 𝔓28 ℵc D G K L M N U Δ Λ Π Ψ *rell* | πεντα|κισ-χειλιοι 𝔓66c A B W Θ 28 | τρισχιλιοι ℵ*

6:11 ευχαριστησας c (εδωκεν) *scripturus erat* 𝔓66* | ευχαριστησας εδωκεν 𝔓66c (man 1 [ε ex c] in scribendo) 𝔓28 N Γ 047 40 69 71 185 569 579 1071 1170 1194 1241 (*pc*) (syc) | ευχαριστησας διεδωκεν ς 𝔓75 A B L W Θ *f*1 *f*13 33 *rell* syp (ευχαριστισας 157, δεδωκεν 28 251 482 *pc*) | ευχαριστησεν και εδωκεν ℵ D (ηυχαρ-) a b e q r1 (syc)

6:40a τουτο γαρ εστιν το θελημα *om.* 𝔓66* | τουτο γαρ ε[στιν το] θελημα 𝔓66c (in mg. sup.) ℵ A B C D K L N U W Θ Π *f*1 *f*13 33 185 213 262 485 544 565 579 892 1071 1093 1170 1223 1242 1321 1355 2768 *al* it vgww.st Cl | τουτο δε εστιν το θελημα ς Γ Δ Λc Ψ *rell* vgcl | τουτο εστιν το θελημα 𝔓75 T (τουτον) 713 (*pc*) vgms boms arm | *vs* 40 *om.* Λ*, *asteriscis notat* f

6:40b πιστεων 𝔓66* | πιστευων 𝔓66c ς Λc *rell* | *vs* 40 *om.* Λ*, *asteriscis notat* f

6:40c εχη 𝔓66* ς 𝔓75 ℵ A B C D L W *f*1 33 2c *rell* | εχει 𝔓66c E H K M U Γ Λc Ω *f*13 2* 28 157 579 700 1071 1424 *al* j | *vs* 40 *om.* Λ*, *asteriscis notat* f

6:41 αρατος 𝔓66*vid | αρτος 𝔓66c ς *rell*

6:42a οτι 𝔓66*vid sams | ουχ 𝔓66c ς *rell* | ουχι 𝔓75 B T

6:42b $\overline{\pi\rho\alpha}$ (= πατερα) 𝔓66*vid | τον $\overline{\pi\rho\alpha}$ (= πατερα) 𝔓66c ς ℵc *rell* (την μητερα και τον πατερα *transpon. l*211) | και τον πατερα ℵ* (και την μητερα *om.* ℵ* W b sys.c)

6:42c μητεραν 𝔓66* | μητερα 𝔓66c ς ℵc *rell* (και την μητερα *om.* ℵ* W b sys.c)

6:44 εν τη 𝔓66* A B C D L T W Ψ *f*1 *f*13 33 *rell* it vgcl.ww | τη 𝔓66c ς 𝔓75 ℵ Δ Θ 251 270 430 1342 1604 (*pc*) aur e vgst

6:47 α.μην *prim.* 𝔓66* (?) | αμην *prim.* 𝔓66c ς *rell*

6:51 ο ε. 𝔓66* (?) | ο εκ 𝔓66c ς *rell*

6:52 ουτος δουναι 𝔓66* | ουτος δουναι ημιν 𝔓66c U 579 (υμιν) 1170 1241 1242 (*pc*) | ουτος ημιν δουναι ς B L T W Ψ 33 892 1006 1342 *rell* b f j r1 Cyrlem | ημιν ουτος δουναι ℵ C *f*1 205 486 565 *pc* Or | ουτος ημιν *et* δουναι *post* σαρκα D K Θ Π *f*13 544 1010 1071 1188 1293 1321 1355 *al* a aur c e ff2c q vgcl.st (ημιν δουναι *post* σαρκα vgww) | ουτος *et* δουναι ημιν *post* σαρκα 69 | ημιν ουτος *et* δουναι *post* σαρκα 2768 | ημιν δουναι 047

6:54 ο τρω|νων μου 𝔓66* | ο τρω|γων μου την σαρκα κ, (= και) πι|νων μου 𝔓66c ς 𝔓75c (man 1 in scribendo) *rell* (τρογον Θ, τρωγον Λ 1071, τρογων 2 579, το 𝔓75*, την σαρκα μου Δ*, σαρκαν D, αυτου *bis pro* μου D e sys ac2)

6:55 αληθως *bis* 𝔓66* ς Γ Δ Θ 0250 1006 1342 *rell* lat sy (αληθως *prim. tantum* ℵ* D, εστιν—αληθως *om.* ℵ*, και—ποσις *om.* D) | αληθης *bis* 𝔓66c 𝔓75 ℵca B C K L T W Π Ψ *f*1 71c 157 185 205 213 291 477 485 544 565 579 660 713 892 1010 1071 1093 1188 1223 1241 1293 1355 1424 *l*844 *l*2211 *al* q vgmss co Cl Or | αληθης *et* αληθως ℵcb *f*13 *pc*

6:58 καταβαινων 𝔓66* ℵ* | καταβας 𝔓66c ς 𝔓75 ℵc A B D L W Θ *rell*

6:60a των μαθητ$\overline{\omega}$ (= μαθητων) 𝔓66*vid b e vgms sys ac2 pbo | ακουσαντες εκ των μαθητων 𝔓66c (man 1 in scribendo) ς *rell* (ακουσαντες *post* εκ των μαθητων αυτου *pon.* D q syc sa mf boms, ακυσαντες K*)

6:60b μαθητων 𝔓66* boms arm | μαθητων αυτου 𝔓66c ς *rell*

6:61 σκαδαλιζει 𝔓66* | σκανδαλιζει 𝔓66c ς *rell* (-ζη 1071)

6:63a πνευ(μα) *scripturus erat* 𝔓66* | $\overline{\pi\nu\alpha}$ (= πνευμα) *prim.* 𝔓66c (man 1 in scribendo) ς *rell* (*vel* πνευμα)

6:63b σαρξ δε 𝔓66*vid j vgms | σαρξ 𝔓66c ς *rell* | γαρ σαρξ 485 a aur b ff2 l r1

6:63c ρημα 𝔓66* | ρηματα 𝔓66c ς *rell*

6:64a οι μη πιστευ|c(αντες) *scripturus erat* 𝔓66*vid | οι ου πιστευ|ουσι 𝔓66c (man 1 in scribendo) ς *rell*

6:64b τινες εισιν οι μη πιστευοντες και *om.* 𝔓66* *pc* (?) e sys.c | τινες εισιν οι μη πιστευοντες κ, (= και) 𝔓66c (in mg. sup.) ς *rell* it vgcl (μη *om.* ℵ G 4 27 430 1071 *pc* aur gat vgww.st, πιστευσαντες 21 124 397 *pc*, εις αυτον *post* πιστευοντες *add.* 1009 f vgms) | τινες οι μη πιστευσαντες και *l*547 | οι ου πιστευοντες *pro* οι ου πιστευουσιν—οι μη πιστευοντες 1344*, ηδει γαρ εξ αρχης ο ιc τινες εισιν οι μη πιστευοντες *add.* 1344c *in mg.* (*et* οι ου πιστευοντες *non corr.*)

6:68 πε.τροc 𝔓66* (?) | πετροc 𝔓66c (man 1) ς *rell*

6:70a του 𝔓66* | τουc 𝔓66c ς ℵc *rell* | *om.* ℵ* Epiph | τουc δωδεκα *om.* 28

6:70b διαβοc 𝔓66* | διαβολοc 𝔓66c ς *rell*

7:4a αυτο 𝔓66* B D* W *pc* d | αυτοc 𝔓66c ς 𝔓75 ℵ D2 Ec L Θ Ψ *f*1 *f*13 33 565 579 *rell* | αυτον E* 253 1093 (*pc*) r1 | *om.* b e syc pbo aeth

7:4b εινα 𝔓66* | ειναι 𝔓66c ς *rell* | ει *f*13

7:8 αναβα(ινω) *scripturus erat* 𝔓66* | αναβηται (= αναβητε) 𝔓66c (man 1 in scribendo) ς *rell*

7:9a ταυ 𝔓66* | ταυτα 𝔓66c ς *rell*

7:9b εμεινε̄ | (= εμειvεν) 𝔓66* F | εμεινεν ε̄ | (= εν) 𝔓66c ς *rell* (εμηνεν 565, εις την γαλιλαιαν *pro* εν τη γαλιλαια D *l*2 aur b c f ff2 l r1 vgmss)

7:12 εν 𝔓66* D Y Θ it arm | πολυc εν 𝔓66c 𝔓75 B L (πολλυc) T W X (πολλοις) 070vid 0141 33 185 213 1241 1242 1355 *pc* b q | πολυc *post* γογγυσμοc ς ℵ N Ψ 0105 0250 *f*1 *f*13 892 1006 1342 *rell* lat (πολλυc M 28 *al*, πολλουc E*)

7:13 ελει 𝔓66* | ελαλει 𝔓66c ς *rell* (ελαλη F M Θ 2* 1071, ελαλε Δ)

7:14a μεcαζουcηc 𝔓66* D Θ *f*1 *f*13 22 205 565 (*pc*) Epiph | μεcουcηc 𝔓66c ς 𝔓75 ℵ B L 33 *rell* | μεcηc ουcηc W it

7:14b αναβη 𝔓66* | αναιβη (= ανεβη) 𝔓66c ς *rell*

7:18a μψᾱ|τοc (= μψαντοc) 𝔓66* | πεμψᾱ|τοc (= πεμψαντοc) 𝔓66c ς *rell*

7:18b με 𝔓66* e | αυτον 𝔓66c ς *rell*

7:19 αποκτιναι 𝔓66* ℵ L N W Θ 1071 | αποκτειναι 𝔓66c ς B D *rell*

7:20 οχοc 𝔓66* | οχλοc 𝔓66c ς *rell* (οι ιουδαιοι *pro* ο οχλοc K Π 544 1355 *pc*)

7:22 πατερων 𝔓66* | τω̄ (= των) πατερων 𝔓66c ς *rell*

7:25 αποκτιναι 𝔓66* ℵ N W Θ 1071 | αποκτειναι 𝔓66c ς 𝔓75 B D *rell* (-ηναι Λ 700) | πιασαι 477 1216 1279 1579 *pc*

7:26 μηπο 𝔓66* | μηποτε 𝔓66c ς *rell* | μητι ℵ D 49 108 c ff2 l

7:28a εκραζεν 𝔓66* D Ψ 485 *pc* lat(t) | εκραξεν 𝔓66c ς *rell*

7:28b εμε 𝔓66* sys.c | καμε 𝔓66c ς *rell* (και εμε ℵ)

7:30 οι δε εζητουν 𝔓66* ℵ | εζητουν ουν 𝔓66c ς *rell* | εζητουν 661 arm

7:31 δει 𝔓66*vid | δε 𝔓66c ς ℵ B L *rell* | ουν K N W Π 0105 *f*1 28 565 1071 1689 *al* | *om.* Θ *f*13 *pc*

7:33 μεψψντα 𝔓66*vid | πεμψαντα 𝔓66c (man 1 [in scribendo?]) ς *rell* | πεμψοντα 𝔓75

7:34 ζη·τηcεται 𝔓66*vid W Γ Θ 33 1071 | ζη·τηcετε 𝔓66c ς ℵ B D *rell* (ζητειcετε 579) vgcl.st | ζητειτε Π* 69 998 it vgww | ζητητε Πc | ζητηcατε 𝔓75 13

7:37a της μεγαλης εορτης 𝔓66* mf pbo bo arm | τη μεγαλη της εορτης 𝔓66c ς *rell* (τη μεγαλη *om.* W 12 17 229* *pc* vgms, τη εσχατη *post* μεγαλη *pon.* D, της εορτης τη μεγαλη 1093)

7:37b εκραζεν 𝔓66* ℵ D Θ Ω *f*1 *f*13pt 138 205 423 430 565 1216 1342 1424 1506 *al* latt | εκραξεν 𝔓66c ς 𝔓75 B L T W X Γ Δ Λ Π Ψ *f*13pt 33 *rell* | εκεκραγε 1093 Did

7:37c προc με *om.* 𝔓66* ℵ* D b e vgms | προc με 𝔓66c (in mg. inf.) ς ℵc *rell* (εμε 𝔓75 B)

7:39 $\overline{\text{πνα}}$ (= πνευμα) αγιον 𝔓66* ς L Nc W X Γ Δ 0105 f^1 f^{13} 33 892 1006 1342 1506 *rell* aeth | $\overline{\text{πνα}}$ (= πνευμα) 𝔓66c 𝔓75 ℵ K N* T Θ Π Ψ *pc* vgst bo arm geo1 Or | πνευμα αγιον δεδομενον B 238 (δοθεν) 1230 2768 (*pc*) e q vgms syh**.pal geo2 slav (Eus) | το πνευμα αγιον επ αυτοις D* (το πνευμα το αγιον επ αυτους D2) d f | πνευμα δεδομενον ("spiritus datus") a aur c ff2 l ("spiritu") r1 vgcl.ww ("datus spiritus" b) sys.c.p

7:40a πολλοι εκ του οχλου οι 𝔓66* | εκ του οχλου ουν 𝔓66c 𝔓75 ℵ B D L T (ου *pro* ουν) W X f^1 205 397 565 *pc* lat (co) arm | πολλοι ουν εκ του οχλου ς Γ Ψ 0105 f^{13} 33 892 1006 1342 1506 *rell* (f) q sy(p).h (οι *pro* πολλοι Θ, ακουσαντες *ante* εκ *pon.* 047 157, των οχλων 2768, ουν πολλοι *post* οχλου *pon.* 118, πολλοι *pon. post* οχλου 124 [*et* οι *add. ante* ουν] gat vgms)

7:40b αυτου των λογων 𝔓66* ℵ* D Θ 998 1355 *pc* (syc.p.h) | των λογων 𝔓66c 𝔓75 ℵc B E G H K L M N T U Y* Γ Δ* Ψ f^1 33 157 565 700 892 954 1071 1207 1223 1293 1342 *pm* a b e f q r1 vgms | των λογων αυτου K W Yc Π f^{13} 477 544 1006 1093 1216 1279 1321 1355 1579 *pc* aur c ff2 l vg (syc.p.h) | τον λογον ς X Δ2 Λ Ω $f^{13pt\ (69\ 788)}$ 2 28 579 1424 1506 *rell* δ (αυτου *praem.* 124, αυτου *add.* f^{13} *pc*) | *plane om.* 106 *l*44 sys

7:41 αλλοι γον 𝔓66*vid | αλλοι ελεγον *sec.* 𝔓66c1 ℵ D Λ2 Ψ 0105 f^{13} 2c *rell* δ r1 sy (ελεγαν D*, ελεγον D2) | οι δε ελεγον 𝔓66c2 𝔓75 B L N T W X Θ f^1 33 213 397 565 1071 1170 1194 1241 1242 1321 *al* lat sa arm | αλλοι δε ελεγον ς 71* 485 543 e bo | ουτος—ελεγον *om.* M Λ* 2* *al* b q

7:42 ην *om.* 𝔓66* | ην 𝔓66c ς *rell* (οπου ην Δαυιδ *om.* Ω* 28 2193, οπου ην *om.* e aeth)

7:44a επεβαλ|εν 𝔓66* | επεβα|λεν 𝔓66c (man 1 in scribendo vid) ς ℵ D W Θ Ψ 0105 f^1 f^{13} 33 892 1006 1342 1506 *rell* f r1 | επεβαλλεν 131 1424 e | εβαλεν 𝔓75 B L T *pc* lat; *vel* επεβαλ|λεν 𝔓66* 131 1424 e | επεβα|λεν 𝔓66c ς ℵ D W Θ Ψ 0105 f^1 f^{13} 33 892 1006 1342 1506 *rell* f r1 | εβαλεν 𝔓75 B L T *pc* lat

7:44b επ αυτω 𝔓66* U | επ αυτον 𝔓66c ς ℵc Δc *rell* | αυτω ℵ* | αυτον Δ*

7:46a ουτως $\overline{\text{ανος}}$ (= ανθρωπος) ελαλησεν 𝔓66* ℵ* D r1 | ελαλησεν ουτως $\overline{\text{ανος}}$ (= ανθρωπος) 𝔓66c 𝔓75 ℵc B L N T W X Ψ f^{13pt} 3 33 213 397 544 1071 1170 1241 1242 1321 1354 1355 *pc* bo Or Chrcom (ουτως *om. l*859) | ουτως ελαλησεν ανθρωπος ς Θ (ουτος Θ*, *corr.* man 1) f^1 f^{13} 892 1006 1342 1506 *rell* lat syp.h.pal sa ac2 pbo arm aeth geo slav Chrtxt (ουτως *om.* 28 700 *pc* vgms (sys.c), ανθρωπος *om.* 185 1010 1194 *pc* e, ελαλησεν—ουτος *om.* 13*)

7:46b ως ουτος λαλει ο ανθρωπος 𝔓66* ℵ* 495 (vgmss) sys.c.p.pal | *plane om.* 𝔓66c 𝔓75 ℵc B L T W 225 229* (*pc*) vgms bo Or Chrcom | ως ουτος ο ανθρωπος ς Θ Ψ f^1 f^{13} (69 *om.* ο) 33 892 1006 1342 1506 *rell* lat syh sa ac2 pbo arm aeth geo slav Chrtxt (ουτως Γ 1071, λαλει *add.* 3 9, ελαλησεν—ουτος *om.* 13*) | ως ουτος λαλει D aur c vgmss cor vat mg

7:52a εκ της γαλιλαιας (*sec.*) *ante* (ο) προφητης 𝔓66* 𝔓75vid B L N T X Ψ 4 213 397 597 892 1170 1223 1242 1321 1424 *l*890 *al* vgcl aeth geo2 slav | εκ της γαλιλαιας *post* προφητης 𝔓66c ς ℵ D W Θ f^1 f^{13} 33 1006 1342 *rell* lat arm geo1 (της *om.* G)

7:52b ο προφητης 𝔓66* sa | προφητης 𝔓66c ς *rell* (προφητις 28)

8:12 κοτια 𝔓66* | cκοτια 𝔓66c ς *rell*

8:14a απε|..... 𝔓66* | απε|κριθη 𝔓66c ς *rell* (-θει 1071) | ℵ *om. et aliter*

8:14b καν γε 𝔓66* | καν εγω 𝔓66c ς *rell* | καγω Θ | και εγω f^{13} | και ει εγω 983 | εαν εγω 1241 r2 | καγω εαν 1093

8:17 α|λληθης 𝔓66* | α|ληθης 𝔓66c ς *rell*

8:21 αυτοις $\mathfrak{P}^{66*}$ $\mathfrak{P}^{39vid\ pr.\ sp.}$ $\mathfrak{P}^{75}$ **א** B D L T W X 0141 (*pc*) b e ac^2 pbo | αυτοις ο $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66c}$ ς Θ Ψ 070 0250 f^1 f^{13} 33 892 1006 1342 *rell* lat sy sa bo (αυτοις *ante* παλιν *pon.* 1424) | ο ιησους αυτοις 1279 c | ο ιησους 28 1071 1241 aur r^1

8:25a $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ B 476* (*pc*) | ο $\overline{\text{ις}}$ (= ιησους) $\mathfrak{P}^{66c}$ ς **א** D L W T Θ Ψ f^1 f^{13} 33 892 1006 1342 1506 *rell* sy^h | *plane om.* 0250 1223 (*pc*)

8:25b την $\mathfrak{P}^{66*}$ ς *rell* (την αρχην *om.* 047) | ειπον ὑμιν την $\mathfrak{P}^{66c}$

8:28a αυτοις *om.* $\mathfrak{P}^{66*}$ B L T W f^1 565 892 1241 *pc* a | αυτοις $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ **א** D Θ Ψ 0250 f^{13} 33 *rell* lat sy co

8:28b οταν ϑ(ρωπου) *scripturus erat* $\mathfrak{P}^{66*}$ (?) | οταν υψωσηται $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (-σειται 579, -σειτε 1071)

8:28c εδει|ξεν μοι $\mathfrak{P}^{66*}$ | εδειδα|ξεν με $\mathfrak{P}^{66c}$ ς *rell* | ενετειλατο μοι 1241 | ειρηκεν μοι 0141 l | εδιδαξεν μοι 1424

8:33 ουδε|νι δεδουλευκαμεν ουδενι $\mathfrak{P}^{66*}$ | ουδε|νι δεδουλευκαμεν $\mathfrak{P}^{66c}$ ς *rell* | ου δεδουλευκαμεν ουδενι D

8:34 αυτω $\mathfrak{P}^{66*}$ | αυτοις $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* | *om.* $\mathfrak{P}^{75}$ 0141 (*pc*) b e sa^{mss}

8:36 οτως $\mathfrak{P}^{66*}$ K* 1 | οντως $\mathfrak{P}^{66c}$ ς *rell* (οντος E* 69 565, ωντως 579)

8:37 τιτε $\mathfrak{P}^{66*}$ | ζητιτε $\mathfrak{P}^{66c}$ ς *rell* (ζητητειτε E, ζητε F*, ζητητε F^c Θ 579)

8:38 ε|ρακα $\mathfrak{P}^{66*}$ | ε|ωρακα $\mathfrak{P}^{66c}$ ς **א** B C D^2 (ωρακα D*) N S T U W X Y Γ Δ Λ Ψ Ω f^1 f^{13} 2 33 157 579 700 1071 1346 1424 *pm* | εορακα $\mathfrak{P}^{75}$ E F G H K L M Θ 28 565 *rell*

8:40 λελαληκεν $\mathfrak{P}^{66*}$ e ff^2 co | λελαληκα $\mathfrak{P}^{66c}$ ς *rell* (-καν 579) | λαλει εν 1689

8:42a ο υ($\overline{\text{ος}}$ [= υιος]) *scripturus erat* $\mathfrak{P}^{66*}$ | ο $\overline{\text{ϑς}}$ (= ϑεος) $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* | ουν ο ϑεος 047 | ϑεος 660

8:42b εμ(αυτου) *scripturus erat* $\mathfrak{P}^{66*}$ | εληλυθα $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (-ϑον D*, -ϑα D^2; ελαληςα 13*)

8:44 δευδος $\mathfrak{P}^{66*}$ | ψευδος $\mathfrak{P}^{66c}$ ς *rell*

8:46 πιστευετε $\mathfrak{P}^{66*}$ | πιστευετε μοι $\mathfrak{P}^{66c}$ ς *rell* (-εβετε 579, *vs om.* D, "mihi—auditis" *vs* 47 *om.* l*, *corr. man* 2) | πιστευετε με H

8:48 ελεγομεν $\mathfrak{P}^{66*}$ 71 249 251 *pc* Did | λεγομεν $\mathfrak{P}^{66c}$ ς *rell* (-ωμεν L M X Γ Θ Λ 2 13 565 579 1346 *al*, λεγονμεν K)

8:49a δαιμονι $\mathfrak{P}^{66*}$ | δαιμονιον $\mathfrak{P}^{66c}$ ς *rell* (-ιου M, -μωνιον Θ Ω)

8:49b ουχ $\mathfrak{P}^{66*}$ | ουκ $\mathfrak{P}^{66c}$ ς *rell*

8:50 | κρινων $\mathfrak{P}^{66*}$ | | κ, (= και) κρινων $\mathfrak{P}^{66c}$ ς *rell* (κρηνων 579)

8:51 λε $\mathfrak{P}^{66*}$ | λεγω $\mathfrak{P}^{66c}$ ς *rell*

8:53a πτρος $\mathfrak{P}^{66*}$ | πατρος $\mathfrak{P}^{66c}$ ς *rell* | πατρος ημων *om.* D W it sy^s pbo

8:53b οτι $\mathfrak{P}^{66*}$ D a | οστις $\mathfrak{P}^{66c}$ ς *rell* (οστης Θ)

8:54a δοξαζω $\mathfrak{P}^{66*vid}$ *cum* ς **א**^{ca} C^2 *rell*, *vel* δοξαξω $\mathfrak{P}^{66*}$ *solus* | δοξασω $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ **א**$^{*.cb}$ B C* D U W Θ Π f^1 f^{13} 579 713 (*pc*) it

8:54b υμων $\mathfrak{P}^{66*}$ ς **א** B* D F X Ψ $f^{13pt\ (13\ 346)}$ 399 660 700 1010 1071 1093 1279 1342 1424 1555 1579 1582 2145 *al* it vg^{cl} sy^{pal} bo^{ms} | ημων $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ A B$^{2.3}$ C L W Θ 070 f^1 f^{13} 33 *rell* aur f vg$^{ww.st}$ sy$^{s.p.h}$ sa pbo bo arm aeth geo slav

8:55 ου γεγνωκατε $\mathfrak{P}^{66*vid}$ | ουκ εγνωκατε $\mathfrak{P}^{66c}$ ς *rell* (ου γνωκατε 1346)

8:56 αβραμ $\mathfrak{P}^{66*}$ | αβρααμ $\mathfrak{P}^{66c}$ ς *rell*

9:7 σιωαμ $\mathfrak{P}^{66*}$ | σιλωαμ $\mathfrak{P}^{66c}$ ς *rell* (σιλωα Θ)

9:8 γειτονες αυτου $\mathfrak{P}^{66*}$ it vg^{mss} bo | γειτονες $\mathfrak{P}^{66c}$ ς *rell* (γητ- K*, -των- Θ 13 1424)

9:10a ουν *om.* $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ A B W f^1 f^{13} 33 892 1006 1342 1506 *rell* lat sy$^{s.p}$ sa^{mss} pbo bo | ο$\overline{\text{υ}}$ (= ουν) *post* πως $\mathfrak{P}^{66c}$ **א** C D L N X Θ Ψ 070 7 157 213 262 661 1346 1355 *l*844 *l*2211 *al* it sy^{h**} sa^{mss} ac^2 arm | δε 1071

9:10b cου ηνεωχθηcαν $\mathfrak{P}^{66*}$ | ηνεωχθηcαν cου $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75c}$ *rell* b r^1 r^2 $vg^{mss\ cor\ vat\ mg}$ (*vel* ανεω-, coι *pro* cου $\mathfrak{P}^{75*}$ ς^{e} 124 lat)

9:10c οφαλμοι $\mathfrak{P}^{66*}$ | οφθαλμοι $\mathfrak{P}^{66c}$ ς *rell*

9:15a οι $\mathfrak{P}^{66*}$ U V X 69 71 124 157 213 659 661 713 743 892 1071 1241 1321 1574 2145 2768 (*pc*) lat $sy^{s,p}$ | κ, (= και) οι $\mathfrak{P}^{66c}$ ς *rell* b δ vg^{mss}

9:15b μοι $\mathfrak{P}^{66*}$ H N Δ^{*vid} (*ante* επι *et* μου *post* οφθαλμους Δ) 579 713 lat | μου $\mathfrak{P}^{66c}$ ς Δ^{c} *rell* a b j r^1

9:17 cεαυτου $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ bo^{ms} | αυτου $\mathfrak{P}^{66c}$ ς *rell* | εαυτου D

9:18a εωc ου $\mathfrak{P}^{66*}$ D X 251 544 1071 1187 (*pc*) | εωc οτου $\mathfrak{P}^{66c}$ ς *rell* (του Δ) | εωc οτε 397 | εωc 1321

9:18b του αναβλεψαντος *om.* $\mathfrak{P}^{66*}$ f^1 22 205 565 660 *al* it sy^{s} bo | του αναβλεψαντος $\mathfrak{P}^{66c\ (in\ mg.\ sup.)}$ ς *rell* (του *om.* 579)

9:19 αυτον $\mathfrak{P}^{66*vid}$ | αυτουc $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (αυτουτουc E*, τουc G*)

9:22 γα $\mathfrak{P}^{66*}$ | γαρ $\mathfrak{P}^{66c}$ ς *rell*

9:24 ε.κτερου $\mathfrak{P}^{66*}$ (?) | εκ δευτερου $\mathfrak{P}^{66c}$ ς *rell*

9:25 ουδα $\mathfrak{P}^{66*}$ | ουκ οιδα $\mathfrak{P}^{66c}$ ς *rell*

9:26a ηνε|[ξ]εν $\mathfrak{P}^{66*}$ | ηνεω|[ξ]εν $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ N W 070 f^{13} 33 579 (ειν-) 1071 1241 | ηνοιξεν ς ℵ A B D *rell* (ηνοιcξεν Δ*) | ανεωξεν K Θ f^1 124 544 565 1424

9:26b οφθαλμου $\mathfrak{P}^{66*}$ | οφθαλμουc $\mathfrak{P}^{66c}$ ς *rell*

9:27 αυτοι.c $\mathfrak{P}^{66*}$ (?) | αυτοιc $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell* | ο δε ειπεν *pro* απεκριθη αυτοιc D

9:28 μωεωc $\mathfrak{P}^{66*}$ | μωυcεωc $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ ℵ D S W X (υ *suppl. man 1*) Δ Θ Ω 33 579 *al* | μωcεωc ς E^{c} (μωcωc E*) *rell*

9:30a και ειπεν ο $\overline{\text{ανοc}}$ (= ανθρωποc) $\mathfrak{P}^{66*}$ | ο $\overline{\text{ανοc}}$ (= ανθρωποc) και ειπεν $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75c}$ (δ *ante* ο *add.* $\mathfrak{P}^{75*}$) *rell*

9:30b αυτοις *om.* $\mathfrak{P}^{66*}$ D 330 *pc* b c e ff^2 l aeth | αυτοις $\mathfrak{P}^{66c}$ ς *rell*

9:34 ο | λογοc $\mathfrak{P}^{66*}$ | ο|λοc $\mathfrak{P}^{66c}$ ς *rell* | ολως E* f^1 205 213 348 1010 1194 1207 1354 *pc*

9:36 εφη *post* εcτιν $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ B W (070 εφη *ante* τιc) | *om.* $\mathfrak{P}^{66c}$ ς *rell*

9:39a κοcμ|ον $\mathfrak{P}^{66*}$ 1071 1241 1293 (*pc*) Did | κοcμον | τουτ$\overline{\text{ο}}$ (= τουτον) $\mathfrak{P}^{66c}$ ς *rell*

9:39b πωcιν $\mathfrak{P}^{66*}$ | βλεπωcιν $\mathfrak{P}^{66c}$ ς *rell* | βλεψωcιν U Γ 1071 1093 1321 1424 *pc*

9:39c οι μη βλεποντεc (*ante* τυφλοι) $\mathfrak{P}^{66*}$ vg^{ms*} | οι βλεποντεc $\mathfrak{P}^{66c}$ ς *rell*

9:41a η ααμαμ(αρτια) *et* μενει (α > αα) *scripturus erat* $\mathfrak{P}^{66*}$ | η αμαρτια *et* μενει $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ℵ*.cb B K Θ Π Ψ $f^{1pt\ (1\ 1582*\ 2193)}$ $f^{13pt\ (69\ 788)}$ 157 489 565 579 (μενη) *al* lat (sy^{p}) | και η αμαρτια *et* μενει $\mathfrak{P}^{75}$ 138 1093 (*pc*) $sy^{pal\ a}$ sa^{ms} mf bo arm | η ουν αμαρτια *et* μενει ς A E (μεννει) M (μενη) Γ Δ 0250 $f^{1pt\ (118\ 1582c)}$ f^{13} (*post* ουν *add.* η 13 230 543 983) 700 (ει *pro* η) 892 1006 1342 1506 *rell* a j l r^1 sy^{h} | αι αμαρτιαι *et* μενουcιν ℵ^{ca} D L W X 33 213 397 1071 1241 (και *praem.*) 1321 *al* ($sy^{s.hmg}$ bo^{ms})

9:41b η ααμαμ(αρτια) *et* μενει (αμ > αμαμ) *scripturus erat* $\mathfrak{P}^{66*}$ | η αμαρτια *et* μενει $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ℵ*.cb B K Θ Π Ψ $f^{1pt\ (1\ 1582*\ 2193)}$ $f^{13pt\ (69\ 788)}$ 157 489 565 579 (μενη) *al* lat (sy^{p}) | και η αμαρτια *et* μενει $\mathfrak{P}^{75}$ 138 1093 (*pc*) $sy^{pal\ a}$ sa^{ms} mf bo arm | η ουν αμαρτια *et* μενει ς A E (μεννει) M (μενη) Γ Δ 0250 $f^{1pt\ (118\ 1582c)}$ f^{13} (*post* ουν *add.* η 13 230 543 983) 700 (ει *pro* η) 892 1006 1342 1506 *rell* a j l r^1 sy^{h} | αι αμαρτιαι *et* μενουcιν ℵ^{ca} D L W X 33 213 397 1071 1241 (και *praem.*) 1321 *al* ($sy^{s.hmg}$ bo^{ms})

10:4 εκβαλη παντα $\mathfrak{P}^{66*}$ | παντα εκβαλη (*vel* εκβαλει *vel* εκβαλλη *vel* εκβαλλει) $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ ℵ^{ca} B D L W X Θ Ψ $f^{1\ (et\ 1582*)}$ 22 33 213 397 565 713 743 1071 1170 1241 1242 *l*2211 *al* a e co arm aeth | εκβαλη ℵ*.cb | προβατα εκβαλη (*vel*

εκβαλει *vel* εκβαλλη *vel* εκβαλλει) ς A 0250 f^{13} 892 1006 1342 1506 1582^{c} *rell* lat sy$^{p.h}$ | παντα προβατα εκβαλη b c ff^{2} l r^{1}

10:6a εγνω̄ (= εγνων) $\mathfrak{P}^{66*}$ | εγνωcαν $\mathfrak{P}^{66c}$ ς *rell* | εγινωcκον Θ f^{13} 1170

10:6b τι $\mathfrak{P}^{66*}$ *pc* lat | τινα ην α $\mathfrak{P}^{66c}$ ς *rell* d q (τι *pro* τινα $\mathfrak{P}^{6}$, η *pro* ην E F G 2 69, α *om.* L, ην α *om.* 1170 sy^{p}, αλλο *pro* α 1346)

10:7 ειπεν $\mathfrak{P}^{66*}$ 13* e sy^{s} bo arm | ειπεν ουν $\mathfrak{P}^{66c}$ ς 13^{c} *rell*

10:10a κλεπτης $\mathfrak{P}^{66*}$ | κλεπτης $\mathfrak{P}^{66c}$ ς *rell* (κλεπτιc E)

10:10b κεψη $\mathfrak{P}^{66*}$ | κλεψη $\mathfrak{P}^{66c}$ ς *rell* (κλεψει 2)

10:10c εχωcιν $\mathfrak{P}^{66*}$ D 21 (*pc*) ff^{2} | εχωcιν κ, (= και) περιcco̅ (= περιccον) εχωcιν $\mathfrak{P}^{66c}$ ς *rell* (περιccοτερον $\mathfrak{P}^{44}$ $\mathfrak{P}^{75}$ X Γ Ψ 69 157 477 579 1010 1071 1216 1279 1321 1579 2768 *l*20 *pc*, περιcον G W)

10:12 λυδον $\mathfrak{P}^{66*}$ | λυκον $\mathfrak{P}^{66c}$ ς *rell* (λυκων 579)

10:15 των κα(ι αλλα) *scripturus erat* $\mathfrak{P}^{66*}$ | των προβατων $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (τον Θ)

10:16 αυτηc $\mathfrak{P}^{66*vid}$ | αυληc $\mathfrak{P}^{66c}$ ς *rell*

10:20 ατου $\mathfrak{P}^{66*}$ | αυτου $\mathfrak{P}^{66c}$ ς *rell*

10:21 .υναται $\mathfrak{P}^{66*}$ (?) | δυναται $\mathfrak{P}^{66c}$ ς *rell* (δυνατα Λ, δυναι 788)

10:22 δε $\mathfrak{P}^{66*}$ ς **א** A D Θ f^{13} 892^{s} 1006 1342 *rell* lat sy$^{p.h.pal}$ pbo | τοτε $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ B L W Ψ 33 579 1071 (*pc*) sa^{mss} bo^{pt} arm (aeth) geo^{2} | δε τοτε 1321 gat sa^{mss} bo^{pt} ac^{2} slav | *om.* f^{1} 138 205 225* 226 251 258 565 1010 1344 *l*48 *l*2211 (*pc*) a b vg^{ms} sy^{s} geo^{1}

10:26 καθωc ειπον υμειν οτι (*post* εμων) $\mathfrak{P}^{66*}$ | *om.* $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ **א** B K L M* W Θ Π* 0141 24* 33 42 89* 91 239 280 489* (ειπον 489^{c}) 1241 *l*844 *pc* aur c vg sa ac ac^{2} bo^{pt} arm geo$^{1.B}$ | καθωc ειπον υμειν (*post* εμων) ς A D M^{2} Π$^{2\ (sed\ rursus\ rasum)}$ Ψ f^{1} f^{13} 892^{s} 1006 1342 *rell* it sy$^{s.p.h.(pal)}$ pbo bo^{pt} aeth geo^{A} slav (*post* καθωc *add.* δε 317)

10:28 ζωη̄ (= ζωην) αιωνιον διδωμι αυτοις $\mathfrak{P}^{66*}$ ς A D M^{2} Θ Ψ f^{1} f^{13} 892^{s} 1006 1342 *rell* latt Or (διδομι H Θ 13 565 1424, διδομοι 700, διδωμη E) | διδωμι αυτοις ζωη̄ (= ζωην) αιωνιον $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ **א** B L M* W X 33 157 397 1010 1170 1241 1242 1293 *l*2211 (*pc*) Did arm aeth

10:29 μοι *om.* $\mathfrak{P}^{66*}$ | μοι $\mathfrak{P}^{66c}$ ς *rell* (εμοι 1242)

10:33 τον θ̄ν̄ (= θεον) $\mathfrak{P}^{66*}$ | θ̄ν̄ (= θεον) $\mathfrak{P}^{66c}$ ς *rell* (θεοc 579)

10:34 εκ $\mathfrak{P}^{66*}$ | εν $\mathfrak{P}^{66c}$ ς *rell*

10:36 ῡc̄ (= υιοc) θ̄ῡ (= θεου) $\mathfrak{P}^{66*}$ **א** D E G W 4 28 69 124 330 1223 1424 *al* Epiph (υιοc *post* ειμι *pon.* 251 472 1093 *pc*) | ῡc̄ (= υιοc) του θ̄ῡ (= θεου) $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{45vid\ pr.\ sp.}$ $\mathfrak{P}^{75}$ A B L Θ 33 *rell*

10:37a ουν $\mathfrak{P}^{66*}$ | ου $\mathfrak{P}^{66c}$ ς *rell* | μη f^{13} (*vel* μι) 1170 | ου μη 1689 | μουη Θ

10:37b μ(οι) *scripturus erat* $\mathfrak{P}^{66*}$ ("mihi credere" a aur c d e ff^{2} r^{1}) | πιστευεται μοι $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (-ητε 118)

10:38a πιστευcηται $\mathfrak{P}^{66*}$ 1200 1342 1354 (*pc*) | πιστευηται (= -ητε) $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ B K L Γ Ψ 1$^{c\ (man\ 1\ vid)}$ 118 209 700 892^{s} *l*844 *rell* (-ειτε M) | πιστευετε *prim.* **א** A E G H S U W X Δ Θ Λ f^{13} 1* 22* 28 33 131 565 579 1010 1071 1241 1424 *l*2211 *pm* | θελετε πιστευειν D latt

10:38b εν εμ(οι) *scripturus erat* $\mathfrak{P}^{66*}$ | εν τω π̄ρ̄ῑ (= πατρι) $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ $\mathfrak{P}^{75}$ **א** B D L W X 0141 33 157 213 1188 1241 1321 2768 *l*844 *l*2211 *pc* lat sy$^{s.(p).hmg}$ (sa^{mss} pbo bo) arm aeth Or^{lat} Epiph | εν αυτω ς $\mathfrak{P}^{45}$ A Θ Ψ f^{1} f^{13} *rell* it sy^{h} sa^{mss} ac^{2}

10:41 ειν $\mathfrak{P}^{66*}$ M | ην $\mathfrak{P}^{66c}$ ς *rell* (αληθηνη *pro* τουτου αληθη ην 579) | *om.* Θ l

11:1a και μαριας (*sec.*) $\mathfrak{P}^{66*}$ | και μαρθας $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo\ vid)}$ ς D^{2} (της *post* και *add.* D*) *rell* | *om.* A*^{vid} 157

11:1b αυτου $\mathfrak{P}^{66*}$ A *l*32 | αυτης $\mathfrak{P}^{66c}$ ς K^{c} (*om.* K*) *rell* (αυαυτης 565)

11:2 και αδελφος η̄ (= ην) λαζαρος ασθενων $\mathfrak{P}^{66*}$ | ο αδελφος λαζαρος ησθενει $\mathfrak{P}^{66c}$ ς *rell* (και *ante* ο *add.* D, λ̣αζαρ $\mathfrak{P}^{45}$, λαζαρος *om.* 983 1689, ησθενησεν 69*, ησθενη Θ Λ 579)

11:3 απεστιλεν ουν μαρια προς αυτον λεγουσα $\mathfrak{P}^{66*}$ | απεστιλαν ουν αι αδελφαι προς αυτον λεγουσαι $\mathfrak{P}^{66c}$ ς *rell* (απεστηλεν 579, αυτου *post* αδελφαι *add.* D S Ω f^{1} f^{13} 28 71 157 205 399 565 579 659 661 892^{s} 1241 1321 1346 2145 *al* it vg^{cl} sy^{s,p} co arm aeth, αι αδελφαι (*add.* αυτου 249) *post* αυτον *pon.* ℵ 047 16 22 249 397 472 660 1223 *pc*, τον ιησουν *pro* αυτον D aur b c e l r^{1} sy^{s,p} aeth, προς αυτον *om.* 22 40* 63 71 235 253 259 1375 *pc*, εαυτον 1346)

11:5 αυτης *om.* $\mathfrak{P}^{66*}$ | [α]υτης $\mathfrak{P}^{66c}$ (in mg. inf.) ς *rell*

11:6 εμεινεν $\mathfrak{P}^{66*}$ Λ 472 579 e | εμεινεν εν $\mathfrak{P}^{66c}$ ς *rell* (εμηνεν Θ, εμεινεν ο ιησους επι τω *pro* εμεινεν εν ω ην D, εμεινεν επι τω *pro* εμεινεν εν ω ην $\mathfrak{P}^{45}$ sy^{s}, εκει *pro* εν—τοπω 998)

11:7 αυτοις $\mathfrak{P}^{66*}$ arm | τοις μαθηταις $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{6vid}$ $\mathfrak{P}^{75}$ ℵ B L W^{c} (man 1 in scribendo) (τοις μαθηται) X Θ Ψ 0250 f^{1} 33 *rell* a (sy^{s,p}) got | τοις μαθηταις αυτου A D K W* Γ Δ Λ Π 0233 f^{13} 28 157 472 1010 1071 1342 *l*844 (*al*) lat (*et* l^{c} (man 2)) sy$^{(s.p).h}$ co aeth | *om.* $\mathfrak{P}^{45}$ e l*

11:13 περι της κοιμησεως (*prim.*) $\mathfrak{P}^{66*}$ | περι του θανατου $\mathfrak{P}^{66c}$ ς *rell* (του *om.* $\mathfrak{P}^{75}$)

11:17 ευρον $\mathfrak{P}^{66*}$ | ευρεν $\mathfrak{P}^{66c}$ ς *rell*

11:21 κ̅ν̅ (= κυριον) $\mathfrak{P}^{66*}$ | ι̅ν̅ (= ιησουν) $\mathfrak{P}^{66c}$ ς *rell*

11:29 εκεινη $\mathfrak{P}^{66*}$ (εκεινη̣ ?) ς A C^{2} D Ψ 0250 f^{1} 892^{s} 1006 1342 *rell* lat | εκεινη δε $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ ℵ B C* L W X Θ f^{13} 33 213 229** 249 397 579 1071 1093 1241 1321 2768 *l*844 *l*2211 *pc* it vg^{mss} sy^{h**}

11:32 μαρια $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{45}$ ℵ A C^{3} D E^{2} W Θ Ψ 0250 f^{1} f^{13} 892^{s} 1006 1342 *rell* co | μαριαμ $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ B C* E* L 33 157 579 *l*2211 *pc*

11:33 εβρεμησατο *et* και εταραξεν εαυτον $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75vid}$ ℵ* A 1010 | εταραχθη *et* ως εμβριμωμενος $\mathfrak{P}^{66c}$ $\mathfrak{P}^{45}$ (-]ο̣υμ̣ε̣γο[c) D (ενβρεμουμενος) Θ f^{1pt} (1 1582*) 22 660 (*pc*) p sa ac? ac^{2} | ενεβριμησατο *et* και εταραξεν εαυτον ς ℵ^{a} B C K L^{c} X W Λ Π Ψ f^{13} 33 1582^{c} *rell* (ενεμβρ- 1093, αυτον L* V Δ f^{1pt} (118 131 209) 4 157 579 1242 1424 *pc*, εταριξεν 579, -βριμις- 69)

11:34a κυριε *om.* $\mathfrak{P}^{66*}$ | κ̅ε̅ (= κυριε) $\mathfrak{P}^{66c}$ ς *rell*

11:34b ερχου $\mathfrak{P}^{66*}$ sy^{s,p} | ερχου κ, (= και) $\mathfrak{P}^{66c}$ ς *rell* | ελθε και Θ

11:35 ι̅c̅ (= ιησους) $\mathfrak{P}^{66*}$ ℵ* | ο ι̅c̅ (= ιησους) $\mathfrak{P}^{66c}$ ς ℵ^{c} *rell* (εδακρυσεν—ιδε [*vs* 36] *om.* Δ)

11:39 τετελευκοτος $\mathfrak{P}^{66*}$ | τετελευτηκοτος $\mathfrak{P}^{66c}$ ℵ A B C* D W Π Ψ 27 33 157 249 280 397 489 1010 1170 1241 1242 1293 1321 *pc* (τελευτηκοτος K L) | τεθνηκοτος ς C^{2} *rell* (τεθνεοτος X 213, -ωτος 579, αδελφη του τε. *om.* Θ it sy^{s} ac^{2})

11:40 λεγι $\mathfrak{P}^{66*}$ | λεγει $\mathfrak{P}^{66c}$ ς *rell*

11:41a το|φθαλμους $\mathfrak{P}^{66*vid}$ | τους ο|φθαλμους $\mathfrak{P}^{66c}$ ς *rell* (οφλμους Θ*)

11:41b οφθαλμους $\mathfrak{P}^{66*}$ ς *rell* (οφλμους Θ*) | οφθαλμους αυτου $\mathfrak{P}^{66c}$ D 0233 28 33 69 348 892^{s} 954 1071 1200 1216 1241 1321 1375 1424 *l*253 *pc* b e ff^{2} π r^{1} sy^{h} aeth

11:45a προς *om.* $\mathfrak{P}^{66*}$ | προς $\mathfrak{P}^{66c}$ ς *rell* (προοc K, μετα Μαριας *pro* προς την Μαριαν Δ)

11:45b α εποιησεν $\mathfrak{P}^{66*}$ *cum* ς $\mathfrak{P}^{6}$ $\mathfrak{P}^{45}$ ℵ A* L W Θ Ψ 0250 f^{13} 33 892^{s} 1006 1342 *rell* lat, *vel* ο εποιησεν $\mathfrak{P}^{66*}$ *cum* A^{2} B C D f^{1pt} (1 1582 2193) 244 249 1010 1293 (*pc*) e aeth | οσα εποιησεν $\mathfrak{P}^{66c}$ 0141 473 (*pc*)

11:48 το τοπον $\mathfrak{P}^{66*}$ H | τον τοπον $\mathfrak{P}^{66c}$ ς *rell* (τωπον 579) | την πολιν W 1216 1279 2145 *pc* sy^{s}

11:50 εις $\mathfrak{P}^{66*}$ | ινα εις $\mathfrak{P}^{66c}$ ς *rell*

11:51 αλλ $\mathfrak{P}^{66*}$ S U Y Γ Θ Ψ Ω 047 065^{vid} f^{1} 28 33 348 423 473 495 565 660 661 700 1093 1194 1241 1279 1424 1689 2145 *al* | αλλα $\mathfrak{P}^{66c}$ ς *rell*

11:54a λεγουμενην $\mathfrak{P}^{66*vid}$ | λεγομενην $\mathfrak{P}^{66c}$ ς *rell*

11:54b πολιν *om.* $\mathfrak{P}^{66*}$ sy^{s} | πολιν $\mathfrak{P}^{66c}$ ς *rell* (πολην 579)

11:54c εμινεν (= εμεινεν) $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ B L W 249 397 579 1241 (*pc*) r^{1} sy^{hmg} Or | διετριβεν $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{45}$ A D Θ Ψ 0250 f^{1} f^{13} 33 892^{s} 1006 1342 1506 *rell* lat sy^{h}

12:1 πε̄|τε (= πεντε) $\mathfrak{P}^{66*}$ | | εξ $\mathfrak{P}^{66c}$ (man 1 [in scribendo vid]) ς *rell*

12:2a ουν *om.* $\mathfrak{P}^{66*}$ 13 122 a gat bo | ουν $\mathfrak{P}^{66c}$ ς *rell* | και *ante* εποιησαν D aur c e r^{1} sy$^{s.p}$ aeth

12:2b ην *om.* $\mathfrak{P}^{66*}$ bo^{ms} | ην $\mathfrak{P}^{66c}$ ς *rell* (ιν Θ) | ων 1093*

12:3a μυρου πιστικης $\mathfrak{P}^{66*}$ 1194 b c ff^{2} (πιστικης μυρου D e (r^{1})) | μυρου ναρδου πιστικης $\mathfrak{P}^{66c}$ ς *rell* (πιστηκης Δ Θ 1071)

12:3b επληρουτο $\mathfrak{P}^{66*vid}$ | επληρωθη $\mathfrak{P}^{66c}$ ς *rell* (-θει 579) | επληcθη B

12:5 ουτο $\mathfrak{P}^{66*}$ | τουτο $\mathfrak{P}^{66c}$ ς *rell*

12:8 πτω $\mathfrak{P}^{66*}$ | πτωχους γαρ $\mathfrak{P}^{66c}$ ς *rell* (πτο- Δ* 1346, γαρ *om.* L Θ vg^{ms*} arm) | *vs* 8 *om.* D sy^{s} | *vss* 7–8 *om.* 0250

12:9a οχλος πολυς $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ ℵ^{2} A B^{3} Q X Γ Δ Θ Ψ 065 f^{1} f^{13} 28^{c} 33 1006 1342 1646* *rell* bo (οχλος δε πολυς D a b c e ff^{2} sy^{p} sa ac^{2}) | ο οχλος ο πολυς $\mathfrak{P}^{66c}$ W 1010 *l*2211 (*pc*) | ο οχλος πολυς ℵ* B* L 047 0250 28* 262 660 892^{s} 1187 1188 1216 1219 1223 1241 1242 1243 1279 1344 1365 1546 1646^{c} *pc* | ο οχλος 579 (ac pbo bo^{mss})

12:9b λαον $\mathfrak{P}^{66*}$ | λαξαρον $\mathfrak{P}^{66c}$ ς *rell* (-ρων 579)

12:12 ο οχλος πολυς $\mathfrak{P}^{66*}$ B L f^{13} 660 1216 1219 *al* ac bo | ο οχλος ο πολυς $\mathfrak{P}^{66c}$ Θ (πολ·λυς) | οχλος πολυς ς $\mathfrak{P}^{2}$ ℵ A D W Ψ f^{1} *rell* sa ac^{2} pbo (πολλυς 2* 892^{s}) | οχλος 33 2768 b bo^{ms}

12:13 βαλια $\mathfrak{P}^{66*}$ | βαια $\mathfrak{P}^{66c}$ ς *rell*

12:15 πωλου $\mathfrak{P}^{66*}$ Ω f^{13pt} 579 (πολου) | πωλον $\mathfrak{P}^{66c}$ ς *rell*

12:16a ῑc̄ (= ιηcουc) $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ A B K L X Γ Δ Π Ψ f^{1} 565 *rell* | ο ῑc̄ (= ιηcουc) $\mathfrak{P}^{66c}$ ς D H W Θ Λ f^{13} 33 157 579 1071 1241 1346 1582^{c} *al* | υιος του ανθρωπου 213

12:16b τοτε *om.* $\mathfrak{P}^{66*}$ W b c e ff^{2} l | τοτε $\mathfrak{P}^{66c}$ ς *rell*

12:16c η $\mathfrak{P}^{66*}$ | ην $\mathfrak{P}^{66c}$ ς *rell*

12:16d εν αυτω $\mathfrak{P}^{66*}$ | επ αυτω $\mathfrak{P}^{66c}$ ς *rell* | περι αυτου D Θ (περη) 1241 (*pc*)

12:18 και *om.* $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ B* (*add.* και *post* αυτω) E H Δ Λ 185 245 251 472 477 1006 1170 1194 1279 1342 2145 *al* it vg^{mss} pbo | κ, (= και) $\mathfrak{P}^{66c}$ ς ℵ A B^{2} (*nec* και *post* αυτω *a correctoribus deletum*) D L W Θ Ψ 0250 f^{1} f^{13} 892^{s} *rell* aur f vg sy^{h}

12:19 αυτους $\mathfrak{P}^{66*}$ D 71 348 579 1010 1241 (*pc*) a c e | εαυτους $\mathfrak{P}^{66c}$ ς *rell*

12:22 και παλιν ο ανδρεας δε και ο φιλιππος $\mathfrak{P}^{66*}$ (b ff^{2}) | ανδρεας δε και φιλιππος $\mathfrak{P}^{66c}$ c (l) sa ac^{2} pbo | ανδρεας τε και φιλιππος Θ (-ιππος Θ^{c}, -ιπος Θ*) | και παλιν ανδρεας και φιλιππος ς D W Ψ 0250 f^{1} f^{13} 33 892 1006 1241 1342 *rell* (aur f vg) sy$^{(p).h}$ (και *prim. om.* D 1321; *ante* ανδρεας *add.* ο D, *add.* και H; *post* ανδρεας *add.* τε 1170; *ante* φιλιππος *add.* ο W 1321; *post* φιλιππος *add.* και X 33 397 1071 2768 *pc*) | ερχεται ανδρεας και φιλιππος και $\mathfrak{P}^{75}$ A B L *pc* a (r^{1}) (sy^{s}) (και παλιν *praem.* ℵ 157, και *praem.* 54 aeth)

12:23 εληλθ(εν) *scripturus erat* $\mathfrak{P}^{66*}$ | εληλυθεν $\mathfrak{P}^{66c}$ (man 1 in scribendo) ς *rell*

12:26a εμοι τις διακονη (*prim.*) εμοι τις διακονη $\mathfrak{P}^{66*}$ | εμοι τις διακονη (*prim.*) $\mathfrak{P}^{66c}$ $\mathfrak{P}^{75}$ ℵ A B K L (μοι) M U W X Y Π Ψ 0233 0250 157 213 397 544

579 (εμοι της διακονισει) 713 892 1071 (-νει) 1093 1241 1355 1424 (-νει) *l*844 *l*2211 *al* | εμοι διακονη τις (*prim.*) ς Δ Λ 1006 1342 *rell* (διακονει F H 28 *al*) | τις εμοι διακονη D (μοι) Θ (διδιακονη) f^{1} f^{13} 33 138 205 251 565 1170 1242 1346 (εμη) 2768 *al* latt

12:26b εστιν $\mathfrak{P}^{66*}$ *pc* | εστε (= εσται) $\mathfrak{P}^{66c}$ ς *rell* | εστω V f^{13pt} 245 473 579 1293 *pc* | *om.* L e l r^{1}

12:26c εαν *sec.* $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ B D L W X Θ Ψ f^{1} f^{13} 33 157 205 213 565 659 713 892 1071 1170 1241 1242 1321 *l*844^{pt} *l*2211 *al* lat sy^{p} | εαν δε $\mathfrak{P}^{66c}$ 579 *pc* b c l r^{1} | και εαν ς A Γ Δ 0250 1006 1342 *rell* f $sy^{s.h}$

12:26d ο $\overline{\pi\eta\varrho}$ (= πατηρ) $\mathfrak{P}^{66*}$ ς 700* *rell* b f l sy | ο $\overline{\pi\eta\varrho}$ (= πατηρ) μου $\mathfrak{P}^{66c}$ U Θ f^{13} 28 348 700^{c} 1170 1216 1242 1279 1424^{vid} (*pc*) lat co arm

12:29 γεγοναιναι $\mathfrak{P}^{66*vid}$ (-ναινε 124 1071) | γεγονεναι $\mathfrak{P}^{66c}$ ς *rell* | οτι (*om.* Θ) βροντη γεγονεν *pro* βροντην γεγονεναι D Θ

12:31 κοσμου *prim.* $\mathfrak{P}^{66*}$ D W 71 185 482 1093 (*pc*) lat sy^{s} ac^{2} pbo bo^{ms} | κοσμου τουτου *prim.* $\mathfrak{P}^{66c}$ ς *rell* (it) (νυν—τουτου *prim. om.* Λ*)

12:33 αποθνησϑειν $\mathfrak{P}^{66*vid}$ | αποθνησκειν $\mathfrak{P}^{66c}$ ς *rell* (-ϑης- L, -σκην 579, -ϑνις- 1071)

12:35 ουτοις $\mathfrak{P}^{66*}$ | αυτοις $\mathfrak{P}^{66c}$ ς *rell* (τοις 1346, αυτης 579)

12:36 ιοι $\mathfrak{P}^{66*}$ | υιοι $\mathfrak{P}^{66c}$ ς *rell*

12:37 ταυτα $\mathfrak{P}^{66*}$ (sa) | τοσαυτα $\mathfrak{P}^{66c}$ ς *rell* | τοιαυτα F

12:39 ου|κυ $\mathfrak{P}^{66*}$ | ου|κ $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell*

12:40 μη νοησωσι $\mathfrak{P}^{66*}$ D (-σουσιν) a e f l vg^{cl} | νοησωσι $\mathfrak{P}^{66c}$ ς *rell* $vg^{ww.st}$ (νωησωσι Θ 579, νοησουσιν 69, νωησω 1424) | συνωσιν ℵ K Y Π 473 544 1223 1355 *al* | συνιωσιν 270 726 1200 1375 (*pc*)

12:42 αποσυναγωγ.. $\mathfrak{P}^{66*}$ (?) | αποσυναγωγοι $\mathfrak{P}^{66c\ (man\ 1)}$ ς *rell* (-γοι 788*^{vid}, -γος 788^{c})

12:43 ηπερ $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ A B D Θ f^{13pt} *rell* | υπερ $\mathfrak{P}^{66c}$ ℵ L V W X f^{1} f^{13pt} 33 157 205 213 245 544 565 579 655 659 1071 1093 1187 1188 1321 *al* | ειπερ Λ Ψ *pc* | η 661 1241 (*pc*)

12:44 εκραζεν $\mathfrak{P}^{66*}$ A* D Θ f^{13} b c ff^{2} l q r^{1} | εκραξεν $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ A*$^{ipse\ corr\ vid}$ *rell* | εκεκραξεν 472

12:45 και τον $\mathfrak{P}^{66*}$ e | τον $\mathfrak{P}^{66c}$ ς *rell* | *vs* 45 *om.* U 64 126 142* 472 474 579 *l*184 b vg^{mss}

12:46 πας *om.* $\mathfrak{P}^{66*}$ B 047 (*pc*) sy^{s} | πας $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ *rell*

12:47 μη $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ ℵ A B K L Ψ 0250 f^{1} f^{13} 33 565 1424^{c} *rell* aur^{c} q vg sy (μηδε *pro* και μη [*et* μη *ante* ακουση] W) | μη *om.* $\mathfrak{P}^{66c}$ D S Θ 070 71 185 245 399 472 1241 1321 1424* *pc* it vg^{ms} | μη *transpon. ante* ακουση 579 | και μη φυλαξη *om.* e

12:48 εκρινοντα $\mathfrak{P}^{66*}$ | εχει τον κρινοντα $\mathfrak{P}^{66c}$ ς *rell* (κριναντα E Δ 251)

13:1 προν $\mathfrak{P}^{66*}$ | προς τον $\mathfrak{P}^{66c}$ ς *rell*

13:7 αρ $\mathfrak{P}^{66*}$ | γαρ $\mathfrak{P}^{66c1}$ | αρτι $\mathfrak{P}^{66c2}$ ς *rell* (αρτη 28) | τι W | *om.* b e r^{1} ϱ Spec

13:9 χει $\mathfrak{P}^{66*}$ (?) | χειρας $\mathfrak{P}^{66c}$ ς *rell*

13:10a λειλουμενος $\mathfrak{P}^{66*}$ | λελουμενος $\mathfrak{P}^{66c}$ ς *rell* (λελουσμενος E Λ f^{13pt} 2)

13:10b πο|δδας $\mathfrak{P}^{66*}$ | πο|δας $\mathfrak{P}^{66c}$ ς *rell* Or^{txt} (η—ποδας *om.* ℵ aur c gat $vg^{ww.st}$ Or^{com}, η—νιψασθαι *om.* 579)

13:10c πιστος $\mathfrak{P}^{66*}$ (?) | ολος $\mathfrak{P}^{66c}$ ς *rell*; *vel* ολος $\mathfrak{P}^{66*}$ (?) ς *rell* | ολ[[ος]]ως $\mathfrak{P}^{66c1\ (?)}$ | ολος[[ως]] $\mathfrak{P}^{66c2}$ ς *rell*

13:14 οφιειλεται $\mathfrak{P}^{66*}$ | οφειλεται (= οφειλετε) $\mathfrak{P}^{66c}$ ς *rell*

13:15 γαρ *om.* $\mathfrak{P}^{66*}$ 205 472 700 (*pc*) d | γαρ $\mathfrak{P}^{66c}$ ς *rell*

13:16 μειζων *sec. om.* $\mathfrak{P}^{66*}$ vg^{ms*} | μιζον $\mathfrak{P}^{66c}$ W (μειζον) 579 | μειζων *sec.* ς *rell*

13:18 εμε $\mathfrak{P}^{66*}$ B | επ εμε $\mathfrak{P}^{66c}$ ς *rell*

13:19a απ αρτι λεγω υμιν προ *om.* 𝔓⁶⁶* | απ αρτι λεγω υμιν προ 𝔓⁶⁶ᶜ ⁽man 2⁾ ς *rell* (αρτη Θ; υμιν *om.* 1241; πρω L 579, προc 1071; προ του γενεcθαι *om.* 71)

13:19b οcτι(c) *scripturus erat* 𝔓⁶⁶*ᵛⁱᵈ (*vel* οετι ?) | οτι 𝔓⁶⁶ᶜ ⁽man 1 in scribendo⁾ ς *rell*

13:20a αν 𝔓⁶⁶* ℵ B C K L M W X Π Ψ 068 33 579 1241 *al* | εαν 𝔓⁶⁶ᶜ ς D E F G H Δ Θ f^1 f^{13} 205 700 1006 1342 1424 *rell* | α A

13:20b και τον 𝔓⁶⁶* | τον 𝔓⁶⁶ᶜ ς *rell*

13:20c με (πεμψαντα) *scripturus erat* 𝔓⁶⁶* | πεμψαντα με 𝔓⁶⁶ᶜ ⁽man 1 in scribendo⁾ ς *rell* (πεμψατα C) | αποστειλαντα με X f^{1pt} 2 138 205 397 544 892 *pc*

13:21a ιc̄ (= ιηcουc) 𝔓⁶⁶* ℵ B L 87 (*post* πνευματι *pon.*) | ο ιc̄ (= ιηcουc) 𝔓⁶⁶ᶜ ς A C D W Θ Ψ f^1 f^{13} 33 *rell* Or

13:21b τω πν̄α (= πνευμα) 𝔓⁶⁶* | τω πν̄ι (= πνευματι) 𝔓⁶⁶ᶜ ς *rell* | *om.* f^{13pt} r^1

13:21c λεγων 𝔓⁶⁶*ᵛⁱᵈ | λεγω 𝔓⁶⁶ᶜ ς *rell*

13:23a κοπω 𝔓⁶⁶* | κολπω 𝔓⁶⁶ᶜ ς *rell*

13:23b ιc̄ (= ιηcουc) 𝔓⁶⁶* B | ο ιc̄ (= ιηcουc) 𝔓⁶⁶ᶜ ς *rell* | *om.* 69 213 e r^1

13:24a κ, (= και) λεγει αυτω ειπε 𝔓⁶⁶* (?) aeth | πυθεcθαι τιc αν ειη 𝔓⁶⁶ᶜ ς A D W Θ f^1 f^{13} 1006 1342 1506 *rell* r^1 $sy^{p.h}$ (πειθεcθαι f^{13} 579 1241, αυτοι τι *pro* τιc 579, η *pro* ειη Θ, ουτοc *post* ειη *add.* D) | πυθεcθαι Ψ (c e) sy^s co | και λεγει αυτω ειπε τιc εcτιν B C L X 068 33 213 892 1071 1321 (*pc*) (lat) | πυθεcθαι τιc αν ειη περι ου ελεγεν και λεγει αυτω ειπε τιc εcτιν ℵ

13:24b λεγει *ad fin.* 𝔓⁶⁶* ς *rell* (περι ου λεγει *om.* 299 b ff^2 l) | ειπεν 𝔓⁶⁶ᶜ e

13:25 αναπεcω̄ (= αναπεcων) 𝔓⁶⁶* ℵᶜ B C* K L X Y Π* Ψ 0141 33 157 213 251 473 713 892 1071 1223 1321 1355 *pc* it sy^s | επιπεcω̄ (= επιπεcων) 𝔓⁶⁶ᶜ ς ℵ* A C^3 D W Δ Θ $Π^2$ f^1 f^{13} 205 565 1006 1241 1342 1506 *rell* $sy^{h.hmg}$ | οτι πεcων 579

13:26 ψαc 𝔓⁶⁶* | εμβαψαc (*post* επιδωcω και) 𝔓⁶⁶ᶜ ς A K W (ενβ-) Γ Δ Θ Ψ f^1 f^{13pt} 565 1006 1071^c 1342 1506 *rell* (εμψαc A Λ*) latt | βαψαc ℵ B C D L X 0141 f^{13pt} ⁽69 788⁾ 33 213 238 892 1071^* 1093 1241 1321 *pc* Or | (και) δωcω (*vel* επιδωcω)—το ψωμιον *om.* 579 1170

13:32 κ, (= και) | 𝔓⁶⁶* | | και *prim.* 𝔓⁶⁶ᶜ ⁽man 1 [in scribendo vid]⁾ ς *rell*; *vel* κ, (= και) | και 𝔓⁶⁶* | | και *prim.* 𝔓⁶⁶ᶜ ς *rell*

13:35 εcται αθηται 𝔓⁶⁶* | εcται μαθηται 𝔓⁶⁶ᶜ | μαθηται εcτε ς *rell*

14:2a αν ειπον 𝔓⁶⁶* | ειπον αν 𝔓⁶⁶ᶜ ς *rell* (αν *supra lineam suppl.* X, αν *post* υμιν *pon.* 213) | ειπον ℵ W 579 2193 (*pc*)

14:2b οτι *om.* 𝔓⁶⁶* ς C^{corr} N Γ Δ Θ Λ 1006 1342 1506 *rell* a e f q | οτι (*post* υμιν) 𝔓⁶⁶ᶜ ℵ A B C* D K L W X Π Ψ f^{13} 33 440 544 565 579 655* 713 892 1071 1093 1321 1355 *l*844 *al* lat co arm aeth geo slav | οτι—υμιν *om.* f^1

14:3 παλιν ερχομαι παλιν ερχομαι 𝔓⁶⁶* | παλιν ερχομαι 𝔓⁶⁶ᶜ ς *rell* (ερχομαι παλιν D, παλιν ελευcομαι 317)

14:4 και την οδον οιδαται (= οιδατε) 𝔓⁶⁶* ς A C^3 D Θ (τηνν) Ψ f^1 f^{13} 157 (*om.* και) 892 1006 1342 *rell* lat sy sa^{mss} ac^2 arm $aeth^{pp}$ geo | την οδον 𝔓⁶⁶ᶜ ℵ B C* L Q W X 33 213 579 660 (*ante* οιδατε *pon.*) 1071 (*pc*) a r^{1vid} sa^{ms} pbo bo slav | *plane om.* 472

14:9 ενωκαc 𝔓⁶⁶* | εγνωκαc 𝔓⁶⁶ᶜ ς *rell*

14:10a εμαυτου 𝔓⁶⁶* Λ* 579* | εμαυτου ου 𝔓⁶⁶ᶜ ς $Λ^c$ 579^c *rell*

14:10b εν εν 𝔓⁶⁶*ᵛⁱᵈ | εν εμοι *sec.* 𝔓⁶⁶ᶜ ⁽man 1 in scribendo⁾ ς *rell*

14:11 εργα αυτου 𝔓⁶⁶* 𝔓⁷⁵ B 229* sa ac^2 aeth | εγρα αυτα 𝔓⁶⁶ᶜ ς *rell* (ταυτα 579) | εργα 24* 157 244 *pc* q r^1 sy^p bo arm

14:12a αμην αμη(ν) *scripturus erat* 𝔓⁶⁶* (= 𝔓⁶⁶ᶜ²) ς *rell* | αμην 𝔓⁶⁶ᶜ¹ ⁽man 1 in scribendo⁾ aur | αμην αμην 𝔓⁶⁶ᶜ² (= 𝔓⁶⁶*) ς *rell*

14:12b ειστευων $\mathfrak{P}^{66*}$ | ο πειστευων $\mathfrak{P}^{66c}$ ς *rell*
14:12c κακει(νοc) *scripturus erat* $\mathfrak{P}^{66*}$ | και $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell*
14:12d τουτων *om.* $\mathfrak{P}^{66*}$ | τουτων $\mathfrak{P}^{66c}$ ς *rell* (τουτον U)
14:14 εγω $\mathfrak{P}^{66*}$ ς ℵ D K M^2 Q W X Δ Θ f^{13} 579 700 *rell* it | τουτο εγω $\mathfrak{P}^{66c}$ 1241 (*pc*) | εγω τουτο M^* | τουτο $\mathfrak{P}^{75}$ A B L Γ Λ^2 Ψ 060 33 124 249 262 397 1071 1093 1187 1321 2193 *pc* c r^1 vg sa ac^2 bo | *vs* 14 *om.* X f^1 22 213 565 660 1009 1365 *pc* b vg^{ms} $sy^{s.pal}$ arm geo Diatess$^{f.l.t}$ Nonnus | ινα *vs* 13—*vs* 14 *om.* Λ^* 0141 118 205 209 245 *pc*
14:15 αγαπηται $\mathfrak{P}^{66*}$ | αγαπαται (= αγαπατε) $\mathfrak{P}^{66c}$ ς *rell*
14:16 αλλα $\mathfrak{P}^{66*}$ | αλλον $\mathfrak{P}^{66c}$ ς *rell*
14:17a αυτον (*post* θεωρει) *et* αυτον (*ante* οτι) $\mathfrak{P}^{66*}$ D^* L 544 579 1010 *al* | αυτο *et* αυτο $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75}$ ℵ* D^2 *rell* (αυτω *et* αυτω M 28 69^* 1424, αυτο $69^{c\ (man\ 2)}$ *et* αυτο $69^{c\ (man\ 1)}$, αυτω *et* αυτο 124^*, αυτο *et* αυτο 124^c, αυτο *et* αυτω U) | αυτο *et* αυτον G^2 W Ψ (αυτω *et* αυτον 1071) | αυτον *et* αυτο $\aleph^{ca}$ (*sed restitutum* αυτο *prim.*)
14:17b γεινωσκει $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ ℵ B W (γιγν-) 579 (γινο-) *pc* a | γεινωσκει αυτο $\mathfrak{P}^{66c}$ ς A D^2 Θ Ψ f^1 f^{13} 33 $69^{c\ (man\ 2)}$ (69^* αυτω) 892 1006 1071 (αυτω) 1342 1506 *rell* lat (γινωσκετε H) | γινωσκει αυτον D^* L 544 1010 1346^* *al* | ουδε γινωσκει αυτ. *om.* E 472 2768
14:17c εστῑ (= εστιν) $\mathfrak{P}^{66*}$ B D^* W $f^{1pt\ (1\ 1582)}$ 22 69 238 251 291 565 597 660 1093 *l*844 *pc* it vg^{ms} | εστι $\mathfrak{P}^{66c}$ ς $\mathfrak{P}^{75vid}$ ℵ A D^2 Θ Ψ f^{13} *rell* aur r^1 vg co arm aeth geo slav
14:22 τι $\mathfrak{P}^{66*}$ ς $\mathfrak{P}^{75}$ A B D E L X Θ 33 397 544 700 1071 1241 1355 *al* lat $sy^{s.c.p}$ co arm aeth | κ᾽ (= και) τι $\mathfrak{P}^{66c}$ ℵ W Γ Δ Λ Π Ψ 0250 f^1 f^{13} 892 1006 1342 1506 *rell* q sy^h
14:23a παρ (*prim.*) $\mathfrak{P}^{66*}$ 185 e q | προc $\mathfrak{P}^{66c}$ ς *rell* | προc αυτον *om.* 998 Did
14:23b εισελευσομεθα $\mathfrak{P}^{66*}$ | ελευσομεθα $\mathfrak{P}^{66c}$ ς *rell* (απελ- 1010 1293 (*pc*), πορευ- 69, ελευσομαι D e sy^c, -ωμεθα 579)
14:24 του λογου $\mathfrak{P}^{66*}$ | τους λογους $\mathfrak{P}^{66c}$ ς *rell* | τον λογον 1194 e vg^{ms} | τας εντολας 579
14:26 πεμψει $\mathfrak{P}^{66*}$ ς *rell* (-ψη L Λ 29^*, πεμψας με *pro* πεμψει ο 579) | πεμψει υμιν $\mathfrak{P}^{66c}$ sy^s bo^{pt}
15:3 εν υμειν $\mathfrak{P}^{66*}$ | υμειν $\mathfrak{P}^{66c}$ ς D^c *rell* (υμην 579, ηδη [*vs* 3]—φερειν [*vs* 4] *om.* D^* d^*)
15:4 κημα $\mathfrak{P}^{66*}$ | κλημα $\mathfrak{P}^{66c}$ ς D^c *rell* (ηδη [*vs* 3]—φερειν [*vs* 4] *om.* D^* d^*)
15:6 εμη $\mathfrak{P}^{66*}$ | εαν μη $\mathfrak{P}^{66c}$ ς *rell* (εαν μει 788, ει αν μη 1, εαν 1071; *pro* εαν μη τις: εαν μη τις μη Θ^*, εαν τις μη Θ^c f)
15:7 [μ]ενει $\mathfrak{P}^{66*}$ L 69 (*et* μηνει *postea in verbis additis*) *pc* (μενη 3 157 579) | [μ]εινη $\mathfrak{P}^{66c}$ ς *rell*
15:10a εαν τας εντολας μου *om.* $\mathfrak{P}^{66*}$ | εαν τ̣α̣ς̣ εντολας μο[υ] $\mathfrak{P}^{66c}$ ς $\aleph^c$ *rell* (τας εμας *pro* μου A, -τωλας 2) | εαν—αγαπη μου *om.* $\aleph^*$ 213 c
15:10b τηρηται $\mathfrak{P}^{66*}$ | τηρηςηται (= τηρηςητε) $\mathfrak{P}^{66c}$ ς *rell* (τηρειςηται 579) | τηρηcετε $\aleph^c$ L 157 | εαν—αγαπη μου *om.* $\aleph^*$ 213 c
15:10c αγαπη (*prim.*) $\mathfrak{P}^{66*}$ e vg^{ms} | αγαπη μου $\mathfrak{P}^{66c}$ ς *rell* | αγαπη τη εμη $\aleph^c$ X 1187 *l*44 | εαν—αγαπη μου *om.* $\aleph^*$ 213 c
15:10d μενω μ(ου) *scripturus erat* $\mathfrak{P}^{66*}$ | μενω αυτου $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell* (αυτου *om.* 346 1346)
15:13 αυτω $\mathfrak{P}^{66*}$ | αυτου *sec.* $\mathfrak{P}^{66c\ (man\ 1\ in\ scribendo)}$ ς *rell*
15:15 προc $\mathfrak{P}^{66*}$ (*vel* προ) | παρα $\mathfrak{P}^{66c}$ ς *rell*
15:16a εθηκα ιγ̣α̣ υμ̣α̣[c] $\mathfrak{P}^{66*}$ | εθηκα υμ̣α̣[c] ιγ̣α̣ $\mathfrak{P}^{66c}$ ς *rell* (και εθηκα υμας *om.* Δ V 13 565 1424 *l*253 [*pc*] ac^2)

15:16b κα $\mathfrak{P}^{66*}$ | και *sec.* $\mathfrak{P}^{66c}$ ς *rell*

15:16c ο φερηται $\mathfrak{P}^{66*}$ | φερηται (= φερητε) $\mathfrak{P}^{66c}$ ς *rell* (φερειτε E* 2* 13 579)

15:17 ινα *om.* $\mathfrak{P}^{66*}$ D e ac^{2} Nonnus | ιν̣[α] $\mathfrak{P}^{66c}$ ς *rell*

15:18 εμιση|σε $\mathfrak{P}^{66*}$ | εμισει| $\mathfrak{P}^{66c}$ | μισει ς *rell* (μησει E* K L 1071)

15:19 τουτου του κοσμου̣ $\mathfrak{P}^{66*}$ a c f ff^{2} q r^{1} (του κοσμου τουτου Did) | του κοσμου̣ *sec.* $\mathfrak{P}^{66c}$ ς *rell*

15:22 [α]μ̣αρτιας $\mathfrak{P}^{66*}$ c e ff^{2} l q Ambr | [α]μ̣αρτιας [αυ]τ̣ων̣ $\mathfrak{P}^{66c}$ ς *rell*

15:25 [ν]ο̣μω $\mathfrak{P}^{66*}$ | [ν]ο̣μω αυ[των] $\mathfrak{P}^{66c}$ ς **א**^{ca} *rell* (κοσμω αυτων **א***)

16:7 εαν δε πορευθω πεμψω αυτον προς υμας *om.* $\mathfrak{P}^{66*}$ (in lacuna) vg^{ms} | εαν δε πορευθω πεμψω [αυτον προς] υμας $\mathfrak{P}^{66c}$ (in mg. sup.) ς *rell* (και εαν *pro* εαν δε 1689, δε *om.* 69 1355, εγω *ante* πορευθω *add.* *f*^{13pt} a vg^{ms}, εγω *post* πορευθω *add.* *f*^{13pt} Spec)

16:19a ημ̣ελλον κα[ι η]θελον $\mathfrak{P}^{66*}$ | ημ̣ελλον $\mathfrak{P}^{66c}$ **א** W 69 579 (*pc*) c ff^{2} | ηθελον ς *rell*

16:19b και *prim.* *om.* $\mathfrak{P}^{66*}$ | κ, (= και) $\mathfrak{P}^{66c}$ ς *rell*

16:22 και *tert.* *om.* $\mathfrak{P}^{66*}$ | κ, (= και) $\mathfrak{P}^{66c}$ ς *rell*

16:25 λαλησω υμειν (*sec.*) $\mathfrak{P}^{66*}$ sa ac^{2} | απαγγελω [υ]μ̣ειν $\mathfrak{P}^{66c}$ (man 1 in scribendo) **א** (-λλ-) A B C* D K L M U W X Y Θ Π 054 4 21 28 33 69 157 213 579^{c} 655 1071 1093 1223 1321 *l*844 *al* | αναγγελω υμιν ς C^{corr} Ψ *f*^{1} *f*^{13} 579* 892^{s} 1006 (1241 -λλ-) 1506 *rell*

16:32 [σκορπ]ιϛ[θ]ηται π[αντ]ες̣ $\mathfrak{P}^{66*vid}$ | [σκορπ]ιϛ[θ]ηται $\mathfrak{P}^{66c}$ ς *rell* (-πης- M, σκορπισθη 209 e r^{1})

17:5 ε̣ιχον πα[ρ]α̣ σοι *et* ειναι $\mathfrak{P}^{66*}$ a f sy$^{s.p}$ | ε̣ιχον πα[ρ]α̣ σοι *et* ειναι πα[ρα σοι] $\mathfrak{P}^{66c}$ | ειχον *et* ειναι παρα σοι ς *rell* (χον *pro* ειχον G*, ειναι *om.* 477, σου 1010) | ειχον παρα σοι *et* γενεσθαι *ante* τον κοσμον D* d | ειχον παρα σοι *et* γενεσθαι *post* τον κοσμον D^{2} vg^{ms} Ir^{lat} Cyp Epiph Spec | ειχον *et* ειναι aur

17:6 τερ̣[ηκαν] $\mathfrak{P}^{66*vid}$ | τετ̣[η]ρ̣[ηκαν] $\mathfrak{P}^{66c\ vid}$ B D L W 0109 *pc* | ετηρησαν **א** N 33 | τετηρηκασι ς A C Θ Ψ *f*^{1} *f*^{13} 892^{s} 1006 1342 1506 *rell* (-ρικ- 579, -σην 2*, *aliter* 213)

17:8 εδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και *om.* $\mathfrak{P}^{66*vid}$ (in lacuna) | [εδωκας μοι δεδω]κα αυτοις κ[αι αυτοι ελαβον και] $\mathfrak{P}^{66c}$ (in mg. sup.) ς *rell* (εδωκας A B [εδωκες] C D W Π* 489 579 1194 *al*, δεδωκας ς **א** L Θ Π^{2} Ψ 0109 *f*^{1} *f*^{13} 33 892^{s} 1006 1342 1506 *rell*; εδωκα *pro* δεδωκα N W) | παρα σου (*vs* 7)—μοι *om.* 118 700 1424* | *ad fin.* και εγνωσαν *om.* **א*** A D W *pc* a e q vg^{ms} ac^{2} pbo

17:10 εδ̣ο̣ξ̣α̣σμ̣ε $\mathfrak{P}^{66*}$ | δεδ̣ο̣ξ̣α̣σμ̣ε $\mathfrak{P}^{66c}$ ς *rell* (-ασμ K*) | εδοξασας με D

17:11a ο̣[νομ]α̣τι μου $\mathfrak{P}^{66*}$ | ο̣[νομ]α̣τι σου $\mathfrak{P}^{66c}$ ς *rell* (ονονοματι N, ονοματη Θ)

17:11b ινα ωσιν εν καθως ημεις *om.* $\mathfrak{P}^{66*}$ it ac^{2} | [ινα ωσιν εν καθως ημεις] $\mathfrak{P}^{66c}$ (verba addita in mg. inf. nota cum obelo in textu) *cum* ς **א** A B$^{2.3}$ C D E G H K L W X Γ Δ Λ Π*$^{.3}$ *rell* q aeth, *vel* [ινα ωσιν εν καθως και ημεις] $\mathfrak{P}^{66c}$ *cum* $\mathfrak{P}^{107}$ B* M S U Θ Π^{2} 054 69 291 579 700 713 1010 1093 1342 *l*844 *al* aur f vg sy^{h} arm; *post* ημεις *add.* εν X Θ 213, *add.* εν εμεν Ψ 0141 33 348 477 1216 1424 2145 vg^{ms} arm

17:12a ονομ̣ατι μου $\mathfrak{P}^{66*}$ | ονομ̣ατι σου $\mathfrak{P}^{66c}$ ς *rell* (**א**^{c}, κσου **א***; ονοματη Θ) | ονομ̣ατι 565^{s} vg^{ms}

17:12b ω δεδωκας μοι *om.* $\mathfrak{P}^{66*}$ **א*** (sy^{s}) | ῳ̣ [δεδωκας μοι] $\mathfrak{P}^{66c\ vid}$ *cum* **א**^{c} (ο *pro* ω) B L 7 33 64 (*pc*) sy^{pal} co arm geo^{1}, *vel* ῳ̣ [εδωκας μοι] $\mathfrak{P}^{66c}$ *cum* C* W 579 | ους δεδωκας μοι ς A D Θ Ψ *f*^{1} *f*^{13} 1006 1342 1506 *rell* lat sy$^{p.h}$ aeth geo^{2} slav (εδωκας C^{3} N)

17:12c εξ *om.* 𝔓^{66*} | εξ̣ 𝔓^{66c} ς *rell*
17:13 νυν *om.* 𝔓^{66*} | νυν 𝔓$^{66c\ (man\ 1)}$ ς *rell*
17:14 καθως εγω εκ του κοσμου ουκ ειμι *om.* 𝔓^{66*} D Π* *f*^{13} *pc* b c e r^{1} sy^{s} | καθως εγω εκ τ[ου κοσμου ουκ ειμι] 𝔓$^{66c\ (in\ mg.\ sup.)}$ M 248 423 477 945 1006 1093 1241 1243 1321 *pc* | καθως εγω ουκ ειμι εκ του κοσμου ς **א**^{c} (εγω *om.* **א***) *rell* lat sy$^{p.h.pal}$ co arm aeth geo slav (ημει 579, ειμι—κοσμου *om.* K*, μου *add.* Ψ)
17:16 εκ [τ]ο̣υ̣ [κ]οσμου ουκ ε[ι]σιν καθως [ε]κ̣ το[υ] κο[c]μο̣υ̣ ου[κ ειμι] 𝔓^{66*} | *om.* 𝔓^{66c} | εκ του κοσμου ουκ εισιν καθως εγω εκ του κοσμου ουκ ειμι ς Γ Δ Θ Ψ *f*^{1} *f*^{13} 579 (ησιν *et* ημι) 788 (εκστου *pro* εκ του) 892^{s} 1006 1241 1342 1506 *rell* sy^{h} | εκ του κοσμου ουκ εισιν καθως εγω ουκ ειμι εκ του κοσμου **א** A B C D L W X 0141 713 1071 1321 *l*844 *al* lat (*post* εκ *prim. add.* τουτου D b c f q r^{1}; καγω D 69 97 aur f vg; *post* εκ *sec. add.* τουτου a b f q r^{1}) | *vss* 15 *et* 16 *om.* 33 225 397 (*pc*) bo^{mss}
17:19 και *sec. om.* 𝔓^{66*} 544 a b c e | κ, (= και) *sec.* 𝔓^{66c} ς *rell*
17:26 ε]ρ̣ις[α 𝔓^{66*vid} | εγ]γ̣ω̣ρ̣ις[α 𝔓^{66c} ς *rell*
18:1 [χειμ]α̣ρου 𝔓^{66*} Ω 700 | [χειμ]α̣ρρου 𝔓^{66c} ς *rell*
18:2 αυτου *om.* 𝔓^{66*} e | αυ[του] 𝔓^{66c} ς *rell*
18:5 [ιουδας] 𝔓^{66*vid} sy^{s} | [ιουδας ο] παραδ̣ι̣δ̣[ους αυτον] 𝔓$^{66c\ vid}$ ς *rell* (αυτων Θ 579)
18:12 και *sec.* 𝔓^{66*} | και οι 𝔓^{66c} ς *rell*
18:15 ο δε μαθητης εκεινος ην γνωστος τω αρχιερει *om.* 𝔓^{66*} | ο δ̣[ε μαθητης εκε]ι̣νο[c ην γνωc]τος τῳ̣ αρχιερε[ι] 𝔓$^{66c\ (in\ mg.\ sup.)}$ ς *rell* b vg (ο δε μαθητης *om.* 2*, αλλος *ante* μαθητης *add.* 477 565, εν *pro* ην D^{s}, γνωστος ην B W 4 579 1242 [*pc*] it vg^{ms})
18:16 θυρω 𝔓^{66*} Y* | θυρουρω 𝔓^{66c} | θυρωρω ς *rell* (θυροριω 1424)
18:17 ει *om.* 𝔓^{66*} | ε̣ι̣ 𝔓^{66c} ς *rell* (η 2 1424, η *post* τουτου *pon.* 579)
18:34 cυ *om.* 𝔓^{66*} 𝔓^{60} **א*** D^{s} 59 472 (*pc*) lat sa ac^{2} arm aeth Nonnus | [c]υ 𝔓^{66c} ς **א**^{c} *rell* b e q
18:40a λεγοντες *om.* 𝔓^{66*} 251 397 b c e ff^{2} r^{1} vg^{ms} sa^{ms} ac^{2} Chr | λεγοντες 𝔓^{66c} ς *rell* (-ωντες 1071)
18:40b β̣[αραββας] 𝔓^{66*} D^{s} | ο β̣[αραββας] 𝔓^{66c} ς *rell* (βαραβας Y 69, βαρραβας Θ*, βαρραββας Θ^{c})
19:4 [και εξ]ηλθεν 𝔓$^{66*vid\ pr.\ sp.}$ *cum* A B K L X Π 33 270 482 489 544 1071 1219 1223 2145 2193 *al* vg^{ms} sy^{p} aeth, *vel* [εξ]ηλθεν 𝔓^{66*} *cum* 𝔓$^{90vid\ pr.\ sp.}$ **א** D^{s} Γ *f*^{1} 106 138 157 205 213 291 565 1342 1346 *l*184 *al* lat sy^{h} arm | [εξ]ηλθεν ουν 𝔓^{66c} ς W Θ Ψ 0250 *f*^{13} 892^{s} 1006 *rell* b ff^{2} vg^{cl}
19:5 και λεγει αυτοις ιδου ο ανθρωπος *om.* 𝔓^{66*} a e ff^{2} r^{1} ac^{2} | [και λεγει αυτοις ιδου ο ανθρωπος] 𝔓$^{66c\ (verba\ addita\ in\ mg.\ inf.\ cum\ obelo\ in\ textu)}$ ς *rell* (*post* αυτοις *add.* ο Πιλατος N^{c} 64 1321 sy^{p} bo; ιδου 𝔓^{60} 𝔓^{90} **א** B L W X Π^{2} Ψ 054 *f*^{1pt} 33 138 213 565 579 892 1071, ιδε ς A D^{s} E H Δ Θ Π$^{1.3}$ *f*^{13} 700 892^{s} 1006 1342 1424 1506 *rell*; ο *om.* B)
19:6 [c̄p̄o]ν̄ (= σταυρωσον) 𝔓^{66*} 𝔓$^{90vid\ pr.\ sp.}$ V 054^{c} 7 713 1010 (*pc*) a e r^{1} | [c̄p̄o]ν̄ c̣p̄o̅v̅ (= σταυρωσον σταυρωσον) 𝔓^{66c} ς *rell* (579 -οσον -οσον) | αρον αρον σταυρωσον 1071
19:11 κ̣αι απεκ̣[ριθη] 𝔓^{66*} Θ | απεκ̣[ριθη] 𝔓^{66c} ς *rell*
19:12 αν 𝔓^{66*} B | εαν 𝔓^{66c} ς *rell*
19:13a ο̅υ̅ (= ουν) 𝔓^{66*} | ο ο̅υ̅ (= ουν) 𝔓^{66c} ς *rell* (τοτε ουν ο 579)
19:13b εις τοπον λεγομενον *om.* 𝔓^{66*} | εις τοπ[ον λεγομενον] 𝔓$^{66c\ (in\ mg.\ sup.)}$ ς *rell* (λεγομενον: επιλεγομενον 346 579, ος λεγεται *f*$^{1pt\ (1\ 1582)}$ 138 565 (*pc*), *om.* *l*184^{semel})

19:14a ην ωc *om.* 𝔓⁶⁶* (co) | ηγ ωc 𝔓⁶⁶ᶜ ℵ A B L W X Π Ψ 33 544 579 *al* a c δ j vg^{ms} | ην ωcει D^{s} (ocει) M N U Y Δ *f*¹ *f*¹³ 205 565 1071 1093 1170 1188 1223 1241 1242 *l*844 *al* | δε ωc E S V Γ Θ Λ Ω 054 065 7 262 348 399 472 476 655 713 945 998 1010 1424 (δε ω 1424*) 2145 2768 *pm* sy^{h} | δε ωcει ς *rell* | δε ην ωc K 127 (ωc *vel* ωcει) 1342 1506 (*pc*) | ωcει 157 | ωc *vel* ωcει *l*258 *pc* aur b e f q r¹ vg

19:14b λεγε 𝔓⁶⁶* | λεγει 𝔓⁶⁶ᶜ ς *rell* | ελεγεν W 579

19:15a [οι δε ελ]εγον 𝔓⁶⁶*ᵛⁱᵈ ℵ* W 579 | [οι δε εκ]ραυγαcαν 𝔓⁶⁶ᶜ ς E H I M (-αυαcαν) S U Γ Δ Λ *f*¹ *f*¹³ 157 565 700 1424 *rell* it vg^{ms} sy (-γαcον A 1346*, -γαζον D^{s} K N Y Θ (-ζων) Π 054 489 1170 1219 1241 1242 1342 2145 2193 *al* aur r¹ vg, -cαεν ι*; *add.* λεγοντεc 𝔓⁶⁰ N U *f*¹³ 700 *pc* r¹) | εκραυγαcαν ουν εκεινοι ℵᶜ B L (-αυαcαν) X Ψ 1071 (*pc*) b j (εκεινοι *om.* 33 *l*844 e)

19:15b αρον 𝔓⁶⁶* ℵᶜᵃ c n | αρον αρον 𝔓⁶⁶ᶜ ς ℵ*.corr (puncta super αρον prim. rursus erasa) *rell*

19:17 και βαcταζων εαυτω τον cταυρον εξηλθεν *om.* 𝔓⁶⁶* | και βαcταζων εαυτω [τον cταυρον εξη]λθεν 𝔓⁶⁶ᶜ (in mg. sup.) 𝔓⁶⁰ᵛⁱᵈ ℵ L (cταυρων) W Π Ψ 489 713 1219 2193 *l*185^{semel} (*pc*) lat (εβαcταζον 579; αυτω B X 33 579 1093 [*pc*] lat, εαυτου D^{s} 238 239 265 299 1223 1321 1346 *l*185^{semel} *l*844 *pc*, αυτου 482 544 *pc*) | και βαcταζων τον cταυρον αυτου εξηλθεν ς *rell* q sy^{h} co (βαcταζον K* 157; εαυτου A N U Θ 054 065 0141 270 700 998 1170 1187 1188 1241 1242 *l*135 *al*, εαυτω *f*¹ 205 565 *pc*, αυτω 1582) | και βαcταζων αυτον εξηλθεν *f*¹³

19:18 c̄ρ̄α̅ν̅ (= cταυρωcαν ?) 𝔓⁶⁶* | ε̄c̄ρ̄α̅ν̅ (= εcταυρωcαν) 𝔓⁶⁶ᶜ ς *rell* (εcct- L)

19:28 ινα τελειωθη η γραφη *om.* 𝔓⁶⁶* ac² bo^{ms} | ινα τελειωθη η [γ]ραφη 𝔓⁶⁶ᶜ (in mg. inf.) ς *f*¹ (118 131) *rell* aur vg (πληρωθη *pro* τελειωθη ℵ D^{s} Θ *f*¹³ 157 1342 *l*184 *al* it [*sed post* γραφη *pon.* *f*¹ (1 209 1582) 138 205 565 659 660 1354 2768 *pc* c ff² n], ινα η γραφη τελειωθη 655)

19:38 απ[ο] 𝔓⁶⁶* A B D^{s} H L Ψ 90 579 1346* (*pc*) | ο̣ απ[ο] 𝔓⁶⁶ᶜ ς ℵ W Θ *f*¹ *f*¹³ 33 892^{s} 1006 1342 1506 *rell* sy

19:39a α̣υτο] νυκτος 𝔓⁶⁶* | α[υτο]γ νυκτος 𝔓⁶⁶ᶜ A B L U X Ψ 054 0141 1071 1321 (*om.* νυκτος) (*pc*) (sa) | τον ιηcουν νυκτος ς ℵ D^{s} W Θ *f*¹ 33 230 892^{s} 1006 1342 1506 *rell* latt sy sa^{mss} pbo bo (νυκτος *om.* 245, νυκτος *ante* προc *pon.* *f*¹³ [*et* 69^{c} (man 1 in scribendo)] 71 251 348 1194 1279; νυκτος προτερον 69*)

19:39b πρω̣τ̣[ον] 𝔓⁶⁶* | το πρω̣τ̣[ον] 𝔓⁶⁶ᶜ ς *f*¹³ᵖᵗ (124 230 1689) *rell* (προτον Θ) | προτερον *f*¹³ᵖᵗ (69) | το προτερον *f*¹³ᵖᵗ (13 346 543 788 826 828 983) 1321 | *om.* 713

19:40 τω 𝔓⁶⁶* | τωγ 𝔓⁶⁶ᶜ ς *rell* | *om.* 69 348 954 *pc*

20:4 [μα]τ̣η̣[c] 𝔓⁶⁶*ᵛⁱᵈ | [μα]θητη̣[c] 𝔓⁶⁶ᶜ ς ℵᶜᵃ *rell* (και—μαθητηc *om.* ℵ*)

20:11 μαρια 𝔓⁶⁶* ς *rell* | μαριαμ 𝔓⁶⁶ᶜ ℵ Ψ 050 *f*¹ 33 205 565 *l*844 *l*2211 *pc* sy^{h}

20:14 κ̄c̄ (= κυριοc) 𝔓⁶⁶* b | ῑc̄ (= ιηcουc) 𝔓⁶⁶ᶜ ς *rell* (o *praem.* ς Λ 245 *al*)

20:18 αγ[γε]λλουcα 𝔓⁶⁶* ℵ* A B 078 0250 1582 (-λ-) (*pc*) a d e vg^{ms} | απαγ[γε]λ-λουc̣α 𝔓⁶⁶ᶜ ς ℵᶜ D Lᶜ N Ψ *f*¹ *f*¹³ 892^{s} 1506 *rell* (-λ- L* X Γ Θ Π 118 346 565 700 *al*) | αναγγελλουcα E V W Ψ 33 399 655 1010 1071 *al* (-λ- G S Δ Ω)

20:30 βιβλ[ιω] 𝔓⁶⁶* | τω βιβλ[ιω] 𝔓⁶⁶ᶜ ς *rell* | τω βιβλω D

The Corrections of $\mathfrak{P}^{72}$

1 Peter

1:3a ελπε̣ι̣δ̣α̣ $\mathfrak{P}^{72*}$ (?) ς *rell* | ελπιδ̣αν (ει > ι) $\mathfrak{P}^{72c}$ 1067

1:3b ελπε̣ι̣δ̣α̣ $\mathfrak{P}^{72*}$ (?) ς *rell* | ελπιδ̣αν (-α > -αν) $\mathfrak{P}^{72c}$ 1067

1:5 τοc $\mathfrak{P}^{72*}$ | τουc $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* | του 1838

1:7 χρυειου $\mathfrak{P}^{72*}$ | χρυcειου $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς *rell* | χρυcου B 945 | *om.* 808

1:8a ει $\mathfrak{P}^{72*}$ | ειc $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

1:8b πειcτευετε $\mathfrak{P}^{72*}$ 1799 *l*596* | πειcτευοντεc $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ ς *rell* | πιcτευετε πιcτευοντεc 442 621 629 *l*596^{c} vg^{cl} Ir$^{lat\ pt}$

1:12 ε̣.|αγγελειcαμενων $\mathfrak{P}^{72*}$ | ευ|αγγελειcαμενων $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* (ευηγ- 2464)

1:17a κακλειτε $\mathfrak{P}^{72*}$ | καλειτε $\mathfrak{P}^{72c}$ vg^{mss} | επικαλειcθε ς *rell* (-λεcηcθε 1729) | αιτειcθε 322 323 | καλειcθε 5

1:17b υμω $\mathfrak{P}^{72*}$ | υμων $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* | υμαc 6 | *om.* 1874

1:21 εγειραντα υτ$\overline{\text{ο}}$ (= υτον) $\mathfrak{P}^{72*}$ | εγειραντα αυτ$\overline{\text{ο}}$ (= αυτον) $\mathfrak{P}^{72c\ (man\ 1)}$ ς **א**^{c} *rell* (εγειροντα **א*** 442 1845 1848)

1:22a υμω $\mathfrak{P}^{72*}$ | υμων $\mathfrak{P}^{72c}$ ς 1175^{txt} *rell* | ημων 049 321 614 1175^{mg} *pc*

1:22b ηγνικοτεc | ηγνικοτεc $\mathfrak{P}^{72*}$ | | ηγνικοτεc $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo?)}$ ς *rell* (-τας 218 1359 1563 1678 1718 2374)

2:7a οι|μεν $\mathfrak{P}^{72*}$ | οι|μειν (= υμιν) $\mathfrak{P}^{72c\ (man\ 1)}$ ς **א**^{c} (*et iam* **א**^{a} *vel* **א*** $^{ipse\ corr}$) 61$^{v.l.}$ *rell* | ημιν **א*** 61^{txt}

2:7b λεθοc *scripturus erat* $\mathfrak{P}^{72*}$ *ut vid* | λειθοc $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ **א**^{c} A B C^{*vid} 0203 38** 103 104 398 436 606 623 629 630 876 913 1108 1245 1505 1765 1838 1890 *l*1575 *al* s vg bo? arm geo | λιθον ς **א*** C^{2vid} K L P Ψ 049 056 0142 1739 *rell* l vg^{mss} sa aeth

2:21a αποcειμπανωc $\mathfrak{P}^{72*}$ | απολειμπανων (c > λ) $\mathfrak{P}^{72c}$ 398^{*vid} 876 1832 1845 1874 | υπολιμπανων ς 398^{c} *rell* (-λυμ- 1799 2401*) | υπολαμβανων P

2:21b αποcειμπανωc $\mathfrak{P}^{72*}$ | απολειμπανων (c > ν) $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ 398^{*vid} 876 1832 1845 1874 | υπολιμπανων ς 398^{c} *rell* (-λυμ- 1799 2401*) | υπολαμβανων P

2:22 cοματι $\mathfrak{P}^{72*}$ 1067 | cτοματι $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

2:23 λοιδορουμεν.. $\mathfrak{P}^{72*}$ (?) | λοιδορουμενοc $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

2:24a ειc $\mathfrak{P}^{72*}$ | εν $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ ς **א**^{c} *rell* | επι 1751 | *om.* **א*** 1359 1563 1718 2805 *l*590 *l*1575 r w vg^{mss}

2:24b αποιγεινομενοι $\mathfrak{P}^{72*}$ | απογεινομενοι $\mathfrak{P}^{72c}$ | απογενομενοι ς *rell* (-γενωμενοι 223, -γεννωμενοι 2412, -γευομενοι 915 2401, απογενοι 321^{*vid}) | επαγομενοι 049 | υπογενομενοι 522

3:7 αcθενεcτερωc̣ | (κευει) *scripturus erat* $\mathfrak{P}^{72*}$ *ut vid* | αcθενεcτερω | cκευει $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo\ vid)}$ ς 2652^{c} *rell* (αcθετερω 2652*, μερει *pro* cκευει 33 180 945 2344 slav^{ms}, κατα γνωcιν *post* αcθ. 1311)

3:9 ευλοκγουντεc $\mathfrak{P}^{72*}$ | ευλογουντεc $\mathfrak{P}^{72c}$ ς *rell* (-λογωντεc 1241)

3:18a α|δικων ινα $\mathfrak{P}^{72*}$ ς *rell* (ιν 69, διδικων 2718^{*vid}, δικαιοc υπερ αδικων *om.* Ψ) | α| *et* δικω ινα *in mg. lineae priorae* (= αδικω ινα) $\mathfrak{P}^{72c1\ (man\ 1)}$ | α| *et* δικων ινα *in mg. lineae priorae* (= αδικων ινα) $\mathfrak{P}^{72c2\ (man\ 1)}$ ς *rell* (ιν 69, διδικων 2718^{*vid}, δικαιοc υπερ αδικων *om.* Ψ)

3:18b ε̣ε $\mathfrak{P}^{72*}$ (?) | δε $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

4:3 παρεληλυθωνc $\mathfrak{P}^{72*}$ | παρεληλυθωc $\mathfrak{P}^{72c}$ ς **א**^{c} *rell* (-θοc **א*** 33 483 2412) | παραλελυθωc A | παραληλυθωc 218 1718* | παρεληθωc *l*590 *l*1141*

4:6 κριθωcιν εν $\mathfrak{P}^{72*}$ | κριθωcι μεν $\mathfrak{P}^{72c}$ ς *rell* (κριθωcι **א** B L 1739, κριθωcιν A P, μεν *om.* 915)

4:11a ωc $\mathfrak{P}^{72*}$ | ω $\mathfrak{P}^{72c}$ ς *rell*

4:11b ει $\mathfrak{P}^{72*}$ | ειc $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

4:12 πειρασζον $\mathfrak{P}^{72*}$ | πειρασμον $\mathfrak{P}^{72c\ (man\ 2)}$ ς *rell* | πειρασμων 255 321 436* 621 629 1838 2464 2652 sy^{p}

4:15 η ω κλεπτης $\mathfrak{P}^{72*}$ | η ως κλεπτης $\mathfrak{P}^{72c\ (man\ 1)}$ 1359 1563 1718 2243 sy^{p} bo arm aeth geo slav | η κλεπτης ς *rell* (ως κλεπτης η φονευς 241 337 460 Cyp)

4:17 ε̣ι̣ *sine* θεου *scripturus erat* $\mathfrak{P}^{72*}$ *ut vid* 056* 0142 | $\overline{\text{θυ}}$ (= θεου) ει $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo\ vid)}$ ς *rell*

4:18 cωçεται $\mathfrak{P}^{72*}$ 1739*^{vid} h r vg$^{cl.ww}$ sa bo arm slav | cωζεται $\mathfrak{P}^{72c\ (man\ 1)}$ ς 1739$^{c\ vid}$ *rell* w vgst

4:19 αγαθοποιει|ε̣c $\mathfrak{P}^{72*}$ | αγαθοποιει|αιc $\mathfrak{P}^{72c\ (man\ 1)}$ A Ψ 5 33 35 81 88 104 218 322 323 326 424** 436 440 442 623 642 808 823 915 945 1149 1175 1241 1739 1837 1838 2298 *al* lat sy | αγαθοποια ς ℵ B K L P *rell* | αγαθοποιηcαι 1875 1898 | αγαπη *l*1141

5:2 επει|κοπουντες $\mathfrak{P}^{72*}$ | επει|cκοπουντες $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς ℵ^{c} A P Ψ 33 69 81 104 945 1241 1739 *rell* lat sy^{p} bo arm geo slav (-ντος 1827 *l*590 *l*884) | επισκοπευοντες 206 398 429 522 614 630 808 1108 1175 1245 1292 1505 1611 1799 1890 2138 2147 *pc* sy^{h} | *om.* ℵ* B 322 323 sa aeth Did

5:5a αντι|αντιτασσεται $\mathfrak{P}^{72*}$ | αντι|τασσεται (*om.* αντι) $\mathfrak{P}^{72c}$ ς *rell*

5:5b αντι|αντιτασσεται $\mathfrak{P}^{72*}$ | αντι|τασσεται (*om.* c) $\mathfrak{P}^{72c}$ ς *rell*

5:8a | ρηγορησατε $\mathfrak{P}^{72*}$ (?) | | γρηγορησατε $\mathfrak{P}^{72c}$ ς *rell* | γρηγορειτε 1838

5:8b ελεων $\mathfrak{P}^{72*}$ | λεων $\mathfrak{P}^{72c}$ ς *rell* | *om.* 1127

5:10 καταρτεις $\mathfrak{P}^{72*}$ | καταρτισει $\mathfrak{P}^{72c\ (man\ 2\ ?)}$ ℵ A B 5 33^{vid} 81 88 218 255 623 642 915 917 945 1175 1241 1739 (-τεσει) 1852 1881 2298 2423** 2464 *al* lat(t) arm | καταρτισαι ς K L P 049 056 0142 614 630 1505 *rell* | καταρτιει Ψ 0206^{vid} 1243 2718 | καταρτισοι 2401** | κρατησει 621 | *om.* 1837

2 Peter

1:5 κγνωσιν $\mathfrak{P}^{72*}$ | γνωσιν $\mathfrak{P}^{72c}$ ς *rell* | γνωσει 254

1:7 φιλαδε..... $\mathfrak{P}^{72*}$ (?) | φιλαδελφια $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

1:8 | $\overline{\text{κυ}}$ (= κυριου) $\mathfrak{P}^{72*}$ 1241 | του | $\overline{\text{κυ}}$ (= κυριου) $\mathfrak{P}^{72c\ (man\ 2)}$ ς *rell*

1:13 διεκγειρ$\overline{\text{ιν}}$ $\mathfrak{P}^{72*}$ | διεγειρ$\overline{\text{ιν}}$ (= διεγειρειν *ut vid*) $\mathfrak{P}^{72c}$ ς *rell* | διεγειρον 1852

1:17 τοι.cδε $\mathfrak{P}^{72*}$ | τοιασδε $\mathfrak{P}^{72c}$ ς *rell*

1:20 επει|λυcε.c $\mathfrak{P}^{72*}$ (?) | επει|λυσεως $\mathfrak{P}^{72c}$ ς *rell* (επιλυσις 61) | διαλυσεως 398

2:4a οκ $\mathfrak{P}^{72*}$ | ουκ $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell*

2:4b εφισλτο $\mathfrak{P}^{72*}$ | εφισατο $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς *rell* | εφευσατο 2412

2:5 αλλα ογδοον $\mathfrak{P}^{72*}$ ℵ A B C L 049 122 223 1022 1175* 2344 *al* | αλλ ογδοον $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς K P Π Ψ 056 0142 33 1175^{c} 1739 *rell*

2:6 ι̣π̣οδιγμα $\mathfrak{P}^{72*}$ (?) | εις το διγμα $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ | υποδειγμα ς *rell* (υποδεγμα 88)

2:9 τρειν $\mathfrak{P}^{72*}$ | τηρειν $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* | *om.* 400 2147 2652

2:16 ελεγ.ιν $\mathfrak{P}^{72*}$ | ελεγξιν $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς B^{3} *rell* (ελενξιν B*, ελεξιν 330 378) | ελεγχον 876 1505 1890 2138 *pc*

2:17 ζο|φο. $\mathfrak{P}^{72*}$ (?) ς *rell* | ζο|φος $\mathfrak{P}^{72c}$ ς *rell* | γνοφος 1409

2:18 αποφθεγγοντας $\mathfrak{P}^{72*}$ | αποφευγοντας $\mathfrak{P}^{72c\ (man\ 1)}$ ℵ A B C Ψ 5 33 104 322 323 424** 442 618 623 917 945 1241 (-τες) 1739 1838 1852 2298 *al* vg sy | αποφυγοντας ς K L P 049 056 0142 81 *rell* vg^{mss} sa bo Hier (-τες 996 1661 2774, -γοτας 876 1832)

2:19 ζουλοι $\mathfrak{P}^{72*}$ | δουλοι $\mathfrak{P}^{72c}$ ς *rell*

3:2 εντολῳ $\mathfrak{P}^{72*}$ (?) | εντολης $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* | επιστολης 996 1661

3:3 ελυσονται $\mathfrak{P}^{72*}$ | ελευσονται $\mathfrak{P}^{72c\ (man\ 1)}$ ς 69^{c} *rell* | ελευσομαι 69*

3:6 κοcκμοc 𝔓72* | κοcμοc 𝔓72c ς *rell*
3:9a βουμενοc 𝔓72* | βουλομενοc 𝔓72c (man 1) ς 459c *rell* (-ναc 459*)
3:9b ναc 𝔓72* | τινac 𝔓72c (man 1) ς *rell* | τινα P 33 76 97 102 1852 1881 2401 *pc* vgmss bo arm Spec | *om.* 1501
3:11 υπαρχειν 𝔓72* 𝔓74vid pr. sp. B 1175 (*pc*) vgms Spec | υπαρχειν υμac 𝔓72c (man 1) ς ℵc A C (C* υμac υμac) K L P Ψ 048vid 33 1739 *rell* it vg sy sa (bopt) arm aeth geo slav | υπαρχειν ημac ℵ* 5 104 630 917 1874 1890 1898 2464 *l*62 *al* (bomss) Firm Pel | υμac υπαρχειν 629 642 | παρεχειν εαυτουc 1243 | υπαρχειν εαυτουc 2718c (παρχειν 2718*)
3:14 αμαμητοι 𝔓72* | αμωμητοι 𝔓72c (man 1 [in scribendo?]) ς ℵ B C K L P Ψ 81 1175 1241 1739 *rell* | αμωμοι A 33 104 429 614 630 808 915 1505 1611 1799 1838 1852 2412 2495 *al*
3:16 αυ| 𝔓72* | αυ|ταις 𝔓72c (man 2) ς *rell* | αυτοις A 90 309 319 365 459 1842 1891 | ταις 2818 | εν αυταις *om.* 61 sa
3:17 cτηριγ̣μου 𝔓72* (κ ?) | cτηριγμου 𝔓72c ς *rell* (cτηριμου 607)
[Subscr ειρηνη τω γραψαντι και τω αγινωcκοντι 𝔓72* | ειρηνη τω γραψαντι και τω αναγινωcκοντι 𝔓72c (man 1) | *om.* ς *rell*]

Jude

[Inscr ιοδα 𝔓72* | ιουδα 𝔓72c (man 1) ς *rell*]
3a παραοθειcη 𝔓72* | παραδοθειcη 𝔓72c (man 1) ς *rell* | παραδωθηcη 2401 | δοθειcη 467 665*
3b πειcτι | τοιc αγιοιc 𝔓72* 337 460 *pc* | |τοιc αγιοιc πειcτει 𝔓72c (man 1 in scribendo) ς *rell* (πιcτιν *l*921) | τηc πιcτεωc τοιc αγιοιc 1751
4a τουτο 𝔓72* 429* 1739* 1838 | τουτο το 𝔓72c (man 2 ?) ς 429c 1739c (man 1 in scribendo) *rell*
4b κρικμα (*vel* κριcμα) 𝔓72* | κριμα 𝔓72c ς *rell* | κηρυγμα Ψ
4c τη 𝔓72* | την 𝔓72c (man 1 ?) ς *rell*
4d νομον 𝔓72* | *om.* 𝔓72c | μονον ς *rell*
5 παντac 𝔓72* syph mss | παντα 𝔓72c ℵ A B C Ψ 33 81 322 323 623* 630 876 915 1241 1243 1505 1611 1739 1846 1881 2344 2412 *l*344 *al* latt syh.ph mss co arm aeth geo Or1739mg | τουτο ς K L 049 056 0142 424* 623c *rell* | *om.* 424c 1409
7 εκπορνευcαcθαι 𝔓72* | εκπορνευcαcαι 𝔓72c ς *rell* (εκπορευ- 0142, -cαcα 1751, ακολουθηcαcαι 1409)
10 βαcφημουcιν 𝔓72* | βλαcφημουcιν 𝔓72c (man 1) ς *rell*
11 αυτοι 𝔓72* | αυτοιc 𝔓72c (man 1) ς *rell* | αυαυτοιc 918 | τοιc αcεβεcιν 1751 *pc*
12a αυτουc 𝔓72* | εαυτουc 𝔓72c (man 1) ς *rell* | εαυτοιc 378
12b παραφερομενοι 𝔓72* B Ψ 469 1845 1846 1852 2401 *pc* | παραφερομεναι 𝔓72c (man 1) ℵ A C K L 049 33 1739 *rell* | παραφενομεναι 2818 | περιφερομενοι 104 459 1842c | περιφερομεναι ς 180 255 *pc* | διαφερομεναι 1875 1898 | φερομεναι 056 0142 *pc*
13 κυματα κυματα 𝔓72* | κυματα 𝔓72c ς *rell*
15 cκληρω̄ (= cκληρων) 𝔓72* | των cκληρω̄ (= cκληρων) 𝔓72c (man 1) ς *rell* (cκηρων 2186, κηρων 1827)
16 μεμψιμοιροι 𝔓72* | μεμψιμοιροι κ̣α̣τ̣α̣ τ̣α̣ς̣ ε̣π̣ιθυμιας εαυτω πορεομενοι 𝔓72c (man 2) | μεμψιμοιροι κατα τας επιθυμιας εαυτων πορευομενοι ς *rell* (-μοιροι B C, -μυροι ℵ A L 429, -μιροι P; επιεπιθυμιας 33*; εαυτων C L P 049 1 323 436 547 1022 1175 1241 1739 *pm*, αυτων ς ℵ A B (Bc αὑτων) K Ψ 056 0142 33 81 630 945 1505 *rell*) | μεμψιμοιροι κατα τας εαυτων επιθυμιας πορευομενοι 38 94 255 2401 *pc* vgmss

17a υμει $\mathfrak{P}^{72*}$ | υμειc $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς *rell*

17b αγαπητοιc $\mathfrak{P}^{72*}$ | αγαπητοι $\mathfrak{P}^{72c}$ ς *rell* (απητοι 1241) | αδελφοι αγαπητοι 629

18 εαυτω $\mathfrak{P}^{72*}$ | εαυτων $\mathfrak{P}^{72c\ (man\ 1\ ?)}$ ς **א**^{c} *rell* | αυτων **א*** Ψ 452 630 1611 2138 *pc*

20 προcεχομενοι $\mathfrak{P}^{72*}$ | προcευχομενοι $\mathfrak{P}^{72c\ (man\ 1)}$ ς *rell* | πορευομενοι 1270 1297 1595

23 κ(ιτωνα) *scripturus erat* $\mathfrak{P}^{72*}$ | χιτωνα $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ ς *rell*

25a $\overline{\text{κυ}}$ ω (= κυριου ω) $\mathfrak{P}^{72*}$ (*et* δοξα κτλ. *scripturus erat ut vid*) (**א*** 378 *add.* ω *post* ημων *sec.*, *add.* ω *vel* αυτω vg^{mss} sy$^{ph\ mss}$) | $\overline{\text{κυ}}$ (= κυριου) $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo\ vid)}$ ς *rell*

25b ε(ιc) *scripturus erat sine* και $\mathfrak{P}^{72*}$ *ut vid cum* 180 436 1729 1890* | και ειc $\mathfrak{P}^{72c\ (man\ 1\ in\ scribendo)}$ ς *rell* | και αει και ειc 33 94 307 378 629^{c} 2344 2412 2818 *al* | και αει ειc 629* | και νυν - αιωναc *om.* 1838 2143

The Corrections of $\mathfrak{P}^{75}$

Luke

6:19 εξηρ[..] $\mathfrak{P}^{75*}$ | εξηρ[χ]ε[το] $\mathfrak{P}^{75c}$ ς *rell*

6:38 [υπε]ρεκχυνομενον] $\mathfrak{P}^{75*}$ ς B^{3} E* H K M V^{vid} X Γ Δ Θ Ψ f^{1pt} f^{13} 579 700 892 1241 1346 *rell* Did^{pt} | [υπε]ρεκχυννομενον] $\mathfrak{P}^{75c}$ **א** A B* C D E^{2} L P S U W Δ Π f^{1pt} 21 22 33 229 262 489 565 1079 1219 1355 *al* Did^{pt} | υπερεκκεχυμενον 047 | και υπερ. *om.* 0211 827 *l*150

6:44 cυλ[λεγουcι]ν cυλ[λεγ]ουcιν $\mathfrak{P}^{75*}$ 1009 | cυλ[λεγ]ουcιν $\mathfrak{P}^{75c}$ ς *rell* lat (cυνλ- **א** Θ 828*, cυλεγουcι 2643 *l*1056, -γοcιν Δ) | cυναγουcιν 517 954 1424 1675 *pc* | εκλεγονται D e

7:22a απ[ο]κρει[θειc] $\mathfrak{P}^{75*}$ D | απ[ο]κρι[θειc] $\mathfrak{P}^{75c}$ ς *rell* (-θηc 579)

7:22b και χω[λ]οι $\mathfrak{P}^{75*}$ W Θ Ψ f^{13} 157 205 267 517 659 954 1241 1424 1573 1574 1604 2145 (*pc*) aur e vg^{mss} sy sa^{ms} | χω[λ]οι $\mathfrak{P}^{75c}$ ς *rell* (χωλοι περ. *om.* Ξ 579, χωλοι—ακουουcι *om.* 1319)

9:21 εγε[ιν] $\mathfrak{P}^{75*}$ | λεγε[ιν] $\mathfrak{P}^{75c}$ **א** A B C D K L M W Θ Ξ Π 0211 f^{1} f^{13} 28 33 157 205 440 472 489 517 544 700 1071 1194 1424 1675 2145 2542 *al* Or | ειπειν ς Δ Ψ 565 579 892 1241 *rell*

9:22 |τριτη $\mathfrak{P}^{75*}$ | τη |τριτη ημ[ερα] $\mathfrak{P}^{75c\ (man\ 1)}$ ς *rell* aur f r^{2} vg | μεθ ημεραc τρειc D it Mcion$^{T.(E).A}$ | και τη τριτη ημερα εγερθηναι *om.* 579

9:57 αν $\mathfrak{P}^{75*}$ ς **א** D M V W X Γ Δ Θ Λ f^{1} 565 700 *rell* | εαν $\mathfrak{P}^{75c}$ $\mathfrak{P}^{45}$ A B C K L S U Ξ Π Ψ Ω f^{13} 28 33 472 544 579 892 1071 1241 1342 1424 1675 *al* Ath | δ αν BasSel | *om.* 157 *l*253

10:24 ιδαν $\mathfrak{P}^{75*}$ **א** C N Ξ 070 33 | ειδαν $\mathfrak{P}^{75c}$ B L 1071 | ιδον K V X Π* Ψ 2* 124 1079 1424 *al* Did | ειδον ς A D W Θ f^{1} f^{13} *rell* | οιδον 118

10:28 απεκριθεις $\mathfrak{P}^{75*vid}$ E$^{*?}$ G K Θ 047 0211 2* 131* 472 543 1071 *pc* | απεκριθηc $\mathfrak{P}^{75c}$ ς *rell* | εκρινας L 40 76 218 1675

10:31 κατα cυγκυρειαν $\mathfrak{P}^{75*}$ ς *rell* (cυνκ- $\mathfrak{P}^{45}$ A W Θ 047 179 472 1352 2766, cυκ- Δ* 124, cυγκιριαν 2*, cυγκαιριαν 2^{c}) ("fortuito" a ff^{2} q r^{1}, "derepente" e, "accidit" aur f r^{2} vg) | κατα τυχα D d ("forte") | κατα cυγτυχειαν $\mathfrak{P}^{75c}$ | κατα κυριαν 2487 | *om.* b c i l | κατα τυχην Cl

11:5 αυτη $\mathfrak{P}^{75*vid}$ | αυτω $\mathfrak{P}^{75c}$ ς *rell* | αυτον 475* 2643

11:7a η θυρα μου $\mathfrak{P}^{75*}$ 1012 *l*10 *l*1056 *l*1642 vg^{mss} sa bo^{mss} | η θυρα $\mathfrak{P}^{75c}$ ς *rell* bo^{mss}

11:7b παιδα $\mathfrak{P}^{75*vid}$ | παιδια $\mathfrak{P}^{75c}$ ς *rell*

11:11 υιος 𝔓75* 𝔓45 M 205 *l*12 Or | ο υιος 𝔓75c ς A B C D W Θ Ψ *f*13 33 892c (man 2) (892* ?) 1582c *rell* | υιος αυτου *f*1 (et 1582*) 205 | ο υιος αυτου 124 131 472 1424 1582c *al* | *om.* ℵ L 157 1241 1342 (*pc*) aur c r2 vg

11:18 εκβαλειν 𝔓75* N X 477 1424 2542 vgmss (*et* με *om.* F* 0211) | εκβαλλειν 𝔓75c ς *rell* lat (*et* με *om.* Fc 69 544 1338 1355 *l*184 *l*1056 *l*1127 c vgmss) | εκβαλλει (*et om.* με) 𝔓45 W 348 827 903 1542* (*pc*) | εκβαλλω (*et om.* με) 213 267 1675 2372 itpt | εκβαλλειν—βεελζεβουλ *vs* 19 *om.* 205 565 *pc*

11:31 βαcιλιc|cα 𝔓75* | βαcιλιcα| νοτου 𝔓75c (man 2) E | βαcιλιccα νοτου ς *rell* (οτου 579)

11:34a φωτινον 𝔓75* ℵ A C D L W Δ Θ 047 070 0211 13 28 69 118 472 543 565 700 1071 1604 1675 *pc* | φωτεινον 𝔓75c ς 𝔓45 B *rell* (φοτεινον Λ2) | cκοτινον 16

11:34b πονηροc 𝔓75* ς *rell* | *supra* πονηροc *fere decem litteras scripsit* 𝔓75c (man 3) (*an* ο οφθαλμοc cου *ante* πονηροc *cum* X 213 343 713c 716 1229 2487 a vgms sys.c.p mss sa boms geopt arm aeth; ο οφθαλμοc cου *pro* η 070)

11:53 ηρξατο 𝔓75* 158* | ηρξαντο 𝔓75c ς *rell*

12:4 φοβητε 𝔓75* | φοβηθητε 𝔓75c ς *rell* (φοβηθειτε 13 1424) | φωβειcθαι 179 | φοβειcθε 1203 Ath Or | φοβηθη *l*1761 | πτοηθητε 𝔓45 700

12:10 ηρει 𝔓75*vid | ερει 𝔓75c ς *rell*

12:18 τον cιτον μου 𝔓75* ℵa.ca X *f*13 543 (*pc*) | τον cιτον 𝔓75c B L 070 *f*1 157 205 579 892 1241 (*pc*) co | τα γενηματα μου ς ℵ* A D Q W Δ Θ Ψ 33 *rell* latt syc(s.c.p).h (*vel* γεννη-, μου *om.* 1675 arm) | *plane* (*et* και) *om.* 1010 1573

12:28 κλιβανον 𝔓75* ς ℵ B3 L W Θ Ψ *rell* | κλειβανον 𝔓75c 𝔓45 A B* D W | κληβανον H | εις κλ. *om.* 2766

12:33 θηcαυ.ον 𝔓75* (?) | θηcαυρον 𝔓75c ς *rell*

12:39 τουτο 𝔓75* 60 vgms* | τουτο δε 𝔓75c ς *rell* (τουτω 579)

12:53 νυμφην 𝔓75* ℵ* Δ* 827 *l*950 (*pc*) l bopt McionT Eus Prisc | νυμφην αυτηc 𝔓75c (man 1) ς 𝔓45 ℵc A B D L W Δ2 *rell* (τηc νυμφηc *pro* την νυμφην 13, τη νυμφη 1012, την νυμφη Θ; εαυτηc N 070 579 Cyr)

13:16 ὑρcαν 𝔓75* (?) | cαν 𝔓75c | ουcαν ς *rell*

13:27 λεγω 𝔓75* ς A D L W Θ Ψ 070 *f*1 *f*13 *rell* sys.c.h.pal (boms) arm aeth slav (λεγο 700) | λεγων 𝔓75c B 0211 205 892 *pc* | *om.* ℵ 225 579 1195 *pc* lat syp co geo

14:15 αcτιc 𝔓75* (?) | οcτιc 𝔓75c ℵa B L P R X *f*1 *f*13 205 213 543 579 713 1071 (ωcτιc) 1604 2542 (*pc*) syhmg Euspt | οc ς A D W Θ Ψ *rell* syh Cl Euspt | *om. l*1579* | ειπεν—ο δε [*vs* 16] *om.* ℵ*

14:18 coι 𝔓75* | caι (= cε) 𝔓75c ς ℵa *rell* | *om.* ℵ* boms | ερωτω cε *om. l*524

14:23 δουλον αυτου 𝔓75* D 72 983 *l*1627 (*pc*) a b sys.c.p boms Bas | δουλον 𝔓75c ς *rell* | προc τον δουλον *om. l*1761

14:28 ψηφι.ει 𝔓75* (?) | ψηφιζει 𝔓75c ς *rell* (ψι- 13, ψιφηζει 1071) | ψηφιcει Θ 157 it Did

15:12 επιβαλον 𝔓75* 0211 477 1009 1194 1654 2487 *l*859 *l*950 *l*1016 *l*1074 | επιβαλλον 𝔓75c ς Nc (επιβαλλοc *pro* επιβαλλον μεροc N*) *rell* (-λλων Γ Λ Ω)

15:24 απολολωc 𝔓75* | απολωλωc 𝔓75c ς A B D L Δ *rell* (απολωλοc ℵ G H K M R S X Γ Θ Π* 0211 13 28 69 472 565 579 892 1071 1241 1242 1342 1424 1579 1604 1675 *pm*, απολωc Y) | και απολωλωc ην και ευρεθη *om.* W

16:21 του .... 𝔓75* (?) | του πλουcιου 𝔓75c (man 1 [in scribendo?]) ς *rell*

16:29 αβραμ 𝔓75* | αβρααμ 𝔓75c ς *rell* | *om.* e aethms McionA | αβραμαμ 579

17:1 εcτιν 𝔓75* ςe 1574 (*pc* ?) | εcτιν του 𝔓75c ς *rell* (ταυ F) | εcτιν το 60 1685 | εcτιν τουτο 16 | *om.* 047

17:11 γαλιλ̣αι[ας] $\mathfrak{P}^{75*}$ ς B^{3} *rell* (γαληλ- 0211, -λεας 179 1579) | γαλειλ̣αι[ας] $\mathfrak{P}^{75c}$ B*

17:14a αυτοις $\mathfrak{P}^{75*}$ ς *rell* a c f r^{1} s vg^{ms} | αυτοις θελω καθαρισθητε ϰ, (= και) ευθεως εκαθαρισθησαν $\mathfrak{P}^{75c\ (man\ 2\ [in\ mg.\ inf.])}$ | αυτοις τεθεραπευεσθε D* (-πευσθε D^{1vid} d) | *plane om.* 1071 lat sy$^{p\ ms}$

17:14b επορευθεντες $\mathfrak{P}^{75*}$ | πορευθεντες $\mathfrak{P}^{75c}$ ς *rell* lat | υπαγετε 157 it

17:22 μιων $\mathfrak{P}^{75*}$ | μιαν $\mathfrak{P}^{75c}$ ς *rell*

17:27 π(αμουν) *scripturus erat* $\mathfrak{P}^{75*}$ (?) | εγαμουν $\mathfrak{P}^{75c\ (man\ 1\ [in\ scribendo?])}$ ς *rell*

18:9 ε̣ξουθενουντες $\mathfrak{P}^{75*}$ B M 71 115 259 544 1047 1071 1207 2643 2766 *l*844 *l*2211 *al* a | ε̣ξουδενουντες $\mathfrak{P}^{75c}$ T | εξουθενουντας ς *rell* | εξουδενουντας ℵ 1215 1223 | εξουδενωντας N | εξουθενουνται 2145 | εξουθενουσιν 1093

18:11 ως *om.* $\mathfrak{P}^{75*}$ *l*1074 | ω[ς] $\mathfrak{P}^{75c}$ ς *rell*

22:11 καταλυμμα $\mathfrak{P}^{75*}$ 69 | καταλυμα $\mathfrak{P}^{75c}$ ς *rell*

22:26 νεω̣τερ̣[ος] $\mathfrak{P}^{75*}$ 13 69 1009 1279 (*pc*) Bas | ο νεωτερ[ος] $\mathfrak{P}^{75c}$ ς *rell* (νεοτερος E* Ω 1241 1424) | μεικροτερος D a c ff^{2} i l vg^{d}

22:64 τι $\mathfrak{P}^{75*}$ 267* 1319 | τις $\mathfrak{P}^{75c}$ ς *rell* (της Θ)

23:2 αυτον $\mathfrak{P}^{75*}$ 827 983 2766 *l*150 *l*211 *l*299 *l*524 | αυτου $\mathfrak{P}^{75c}$ ς *rell*

23:6 ε̣π̣ηρωτης[ε]ν $\mathfrak{P}^{75*vid}$ ς *rell* | ηρωτης[ε]ν $\mathfrak{P}^{75c}$

23:21 λεγον $\mathfrak{P}^{75*}$ | λεγοντ̣ε̣ς $\mathfrak{P}^{75c\ vid}$ ς *rell* (-ωντες 579) | εκραξαν *pro* επεφωνουν λεγοντες D

23:22 αυτω $\mathfrak{P}^{75*}$ 5* *l*211 | εν αυτω $\mathfrak{P}^{75c}$ ς *rell* (εν εαυτω 579, εν αυτων Θ)

23:26 απηαγον $\mathfrak{P}^{75*}$ | απηγαγον $\mathfrak{P}^{75c}$ ς *rell* (απιγ- Δ) | απηγον B 472 475 (*pc*) | επηγαγον 1604 *l*1642 | ηγαγον 1187*

23:28 θυγατερε $\mathfrak{P}^{75*}$ | θυγατερες $\mathfrak{P}^{75c}$ ς *rell*

23:35 ουτως $\mathfrak{P}^{75*}$ | ουτος $\mathfrak{P}^{75c}$ ς *rell* | αυτος 1675 | υιος *et aliter* B D

23:45 εκλιποντος $\mathfrak{P}^{75*}$ ℵ C*^{vid} L 070 579 *l*384$^{1/3}$ (*pc*) sy^{hmg} slav Or$^{lat\ mss}$ | εκλειποντος $\mathfrak{P}^{75c}$ B 597 1012 *lect al* | εκλαμποντος 2542 | σκοτισθεντος 349 sy^{h} | και εσκοτισθη ο ηλιος *pro* του ηλιου εκλ(ε)ιποντος ς A C^{3} D W Θ Ψ *f*^{1} *f*^{13} *rell* lat sy$^{s.c.p.pal}$ aeth Mcion$^{E\ vid}$ Or$^{lat\ mss}$ (εσκορτισθη A, εσκοτησθη Θ, σκοτισθη Λ; εσκοτισθη δε *pro* και εσκοτισθη D, ο *om.* S) | του ηλιου εκ. *plane om.* C^{2vid} 33 443* 1195* vg^{ms} | του ηλιου εκλιποντος και εσκοτισθη ο ηλιος 1365

23:47 εδοξαζεν $\mathfrak{P}^{75*}$ ℵ B D L R Ψ 070 892 1047 1241 *pc* c d q vg^{ms} sy^{h} bo Chr | εδοξασεν $\mathfrak{P}^{75c}$ ς A C W Δ Θ *f*^{1} *f*^{13} 33 579 1006 1342 *rell*

23:49 ιστηκειαν $\mathfrak{P}^{75*}$ A H P Q R W Δ Θ Ψ 33 579 *al* | ειστηκειαν $\mathfrak{P}^{75c}$ ς ℵ B C D K L M Q S U Γ Λ Π Ω *f*^{1} *f*^{13} 157 565 700 1071 *al* (-ϰηκαν 28 1424)

24:15 ομιλειν $\mathfrak{P}^{75*}$ ς ℵ A B^{3} L W *rell* (ωμ- Γ 1071) | ομειλειν $\mathfrak{P}^{75c}$ B* D Δ Θ

24:18 τη ημερα ταυτη $\mathfrak{P}^{75*}$ | τη ημεραις ταυταις $\mathfrak{P}^{75c\ (man\ 1)}$ | ταις ημεραις ταυταις ς *rell* a f gat r^{1} | ταυταις ταις ημεραις 5 669 lat Aug^{pt} | εν ταις ημεραις ταυταις *om.* sy$^{s.c}$ Aug^{pt}

24:26 βασιλειαν $\mathfrak{P}^{75*}$ | δοξαν $\mathfrak{P}^{75c\ (man\ 1)}$ ς *rell*

John

1:4 ζωην $\mathfrak{P}^{75*}$ | ζωη ην *prim.* $\mathfrak{P}^{75c\ (man\ 1)}$ ς *rell* | ζωη εστιν ℵ D it vg^{mss} sa? Ptol^{Ir} Ir^{lat} Cl^{pt} Or^{mss} | ζωη W^{s}

1:10 ην $\mathfrak{P}^{75*}$ ς *rell* | ηην $\mathfrak{P}^{75c\ (man\ 1)}$

1:18 πωποτε εορακεν $\mathfrak{P}^{75*}$ | εορακεν πωποτε $\mathfrak{P}^{75c}$ ς *rell* (*vel* εωρακεν)

1:21 τι ουν co ηλειας ει $\mathfrak{P}^{75*}$ | τι ουν cu ηλειας ει $\mathfrak{P}^{75c\ (man\ 1\ [in\ scribendo?])}$ C* Ψ 33 *pc* (e) ff^{2} l Or | τις ουν cu ηλειας ει $\mathfrak{P}^{66}$ (arm) | τι ουν ηλιας ει cu ς A C^{3} Γ Δ Θ 0234 *f*^{1} *f*^{13} 892 1006 1342 *rell* lat sy^{h} (τις ουν 828*, ο *ante* ηλιας *add.* 945) | τι ουν cu ει ηλιας W^{s} vg^{ms} | τι ουν ηλιας ει ℵ L 0141 a

sy^{p} | cυ ουν τι ηλιας ει B (slav) | cυ τιc ει ηλιας ει 1071 aeth (geo) | cυ τι ουν ηλιας ει 1170 | ηλιας ει cυ b r^{1} co

1:26 ιωανης 𝔓^{75*} B | ιωαννης 𝔓$^{75c\ (man\ 1)}$ ς *rell*

1:33 αγιω 𝔓^{75*} ς *rell* | αγιω ⸢α⸣[ι πυρι] 𝔓$^{75c\ vid\ (man\ 1\ vid)}$ C* sa

1:40 πετροc 𝔓^{75*} | πετρου 𝔓^{75c} ς *rell*

1:44 βηδcαιδα 𝔓^{75*} Θ 579 a b ff^{2} sa bo^{pt} | βηθcαιδα 𝔓$^{75c\ (man\ 1)}$ ς ℵ^{c} *rell* sa^{ms} bo^{pt} (βιθcαιδα Ψ 1071) | βηθcαιδαν 𝔓^{66} ℵ* *f*^{13} 8 127 1093

2:4 coι 𝔓^{75*} ς *rell* | cυ 𝔓$^{75c\ vid}$ *cum* K W^{s} Θ Λ 69 1241 1424 (*vel* cου 𝔓^{75c} *solus*)

2:20 coι 𝔓^{75*} | cυ 𝔓^{75c} ς 𝔓^{66c} *rell* | *om.* 𝔓^{66*} q vg$^{cor\ vat\ mg}$ bo^{ms}

3:2 cημεια α 𝔓^{75*} | cημεια 𝔓^{75c} ς *rell*

3:3 γεννηθην 𝔓^{75*} | γεννηθη 𝔓^{75c} ς *rell* (-ενη- 2*)

3:11 αα(μην) *scripturus erat* 𝔓^{75*vid} | αμην *prim.* 𝔓$^{75c\ (man\ 1\ [in\ scribendo?])}$ ς *rell* (αμιν Θ) | *om.* L 2768 sy^{s}

3:16 επ αυτον 𝔓^{75*vid} Ψ 083 | εις αυτον 𝔓^{75c} ς *rell* | επ αυτω L | *om.* 0141

4:5a εερχε|… 𝔓^{75*} (?) (*an* εερχε|ιας ?) | εερχε|ται 𝔓^{75c} | ερχεται ς ℵ^{a} *rell* | ερχεται ουν εις πολιν της cαμαρειας *om.* ℵ*

4:5b ουν εις πολιν της cαμαρειας *om.* 𝔓^{75*} | ουν εις πολιν της cαμαρειας 𝔓$^{75c\ (man\ 1\ [in\ mg.\ inf.])}$ ς ℵ^{a} *rell* (ουν *om.* C^{3} F 1279 *pc*, ο ιηcουc *ante* εις *add.* C^{3} F H U 71 440 472 477 1093 1424 1574 1675 *al* e, ο ιηcουc *ante* ουν *add.* 2, την *ante* πολιν *add.* 726, την *post* cαμαρειας *add.* 579) | ερχεται ουν εις πολιν της cαμαρειας *om.* ℵ*

4:13 πωc 𝔓^{75*} | πας 𝔓^{75c} ς *rell*

4:27 ειπειν 𝔓^{75*} | ειπεν 𝔓^{75c} ς *rell*

4:36 χαιρων 𝔓^{75*} | χαιρη 𝔓^{75c} ς Π^{c} *rell* | χαιρει E K Γ Δ Θ Λ Π* *f*^{13} 2* 28 124 157 579 1071 1241 1424 *pm* | χαρη D

4:38 κεκοπιακοcιν 𝔓^{75*vid} | κεκοπιακαcιν 𝔓^{75c} ς *rell* (κεκοποιακαcιν 124) | εκοπιαcαν D

4:42 ειπ$\overline{\alpha}$ (= ειπαν) 𝔓^{75*} | ελεγον 𝔓$^{75c\ (man\ 1\ in\ scribendo)}$ ς *rell*

4:47 ιαcη 𝔓^{75*} | ιαcηται 𝔓^{75c} ς *rell* (ιαcεται H S* 28 *al*)

4:52 κοψοτερον 𝔓^{75*} | κομψοτερον 𝔓^{75c} ς *rell* (-ψωτ- 2)

5:5 ετη *om.* 𝔓^{75*} 579 | ετη 𝔓$^{75c\ (man\ 2)}$ ς 𝔓^{66} (𝔓^{66*} *ante* $\overline{\lambda\eta}$ *pon.*, 𝔓^{66c} *post* $\overline{\lambda\eta}$ *pon.*) *rell* (ετι 2 1071)

5:6 πολλυν 𝔓^{75*} 2* | πολυν 𝔓^{75c} ς *rell*

5:11 coι 𝔓^{75*} | cου 𝔓^{75c} ς ℵ^{ca} *rell* | *om.* ℵ* 726 vg^{s}

5:19 αυτου 𝔓^{75*} | εαυτου 𝔓^{75c} ς *rell* (εμαυτου 157)

5:22a κρεινει 𝔓^{75*} | κρινει 𝔓^{75c} ς *rell* (-νη L M Θ 13 579 *al*)

5:22b τεδωκεν 𝔓^{75*} | δεδωκεν 𝔓^{75c} ς *rell* | εδωκεν 𝔓^{45} G *f*^{13}

5:30 ⸢α⸣[λ]λο 𝔓^{75*} | ⸢α⸣[λ]λα 𝔓^{75c} ς *rell*

5:45 υμιν 𝔓^{75*} L 063 485 1188 1241 (*pc*) | υμων *prim.* 𝔓$^{75c\ (man\ 1)}$ ς D^{2} *rell* | υμαc D* 472 1424 (*pc*) | *om.* 1689

5:47 [π]ιcτευεȩτε *sec.* 𝔓^{75*} 𝔓^{66} B V Π* 235 1071 1604 (*pc*) f ff^{2} l vg^{mss} bo^{pt} Did | [π]ιcτευcεȩτε 𝔓^{75c} ς ℵ A L Π^{2} Ψ 33 892 1006 *rell* lat | πιcτευcητε D G S W Δ Θ (-cιτε) 0141 *f*^{1} *f*^{13} 28 157 205 565 579 726 1010 1093 1241 1242 1342 1424 2768 *al*

6:17 και ηδη 𝔓^{75*} | και *tert.* (*ante* ουπω *vel* ουκ) 𝔓$^{75c\ (man\ 1\ [in\ scribendo?])}$ ς *rell*

6:50 [αυτο]ῠ 𝔓^{75*} | [αυτο]ῠ [φαγ]η 𝔓$^{75c\ vid}$ ς *rell* (φαγει E 2 28 *pc*)

6:54 το 𝔓^{75*} | την 𝔓$^{75c\ (man\ 1)}$ ς *rell*

6:59 cυναγω 𝔓^{75*} | cυναγωγη 𝔓$^{75c\ (man\ 1)}$ ς *rell* (-γει Θ)

7:43 cχιμα 𝔓^{75*} B* H | cχιcμα 𝔓$^{75c\ (man\ 1)}$ ς B^{3} *rell*

8:14 ε[ρχο]μαι και 𝔓^{75*} ς ℵ L W Θ *f*^{13} 700* 892 *rell* it vg^{mss} ac^{2} pbo bo^{ms}

(εχομαι G) | ε[ρχο]μαι η 𝔓75c 𝔓39vid pr. sp. 𝔓66 B D K N T U X Λ Π Ψ 070 0141 0250 f^1 157 185 205 213 262 660 700v.l. 945 998 1006 1071 1093 1170 1188 1207 1223 1242 1321 1355 1574 2145 2768 *l*844 *l*2211 *pc* lat sy^h sa bo | υμεις—υπαγω *om.* M S Γ Δ Ω 28 33 69 579 1342 1424 *al* vg^{mss}

8:18 περι εμου μαρτυρει 𝔓75* | μαρτυρει περι εμου 𝔓75c (man 1 in scribendo) ς *rell* (-ρη K)

8:19 ουτε *prim.* 𝔓75* ς *rell* | ουδε 𝔓75c

8:41 ουκ εγεννημεθα 𝔓75* ℵ* L T 070 983 (*pc*) | ου γεγεννημεθα 𝔓75c ς ℵc C D^1 Θ Ψ f^1 33 892 1241 *rell* (cου *pro* ου 579) Or | ου γεγενημεθα 𝔓66 N W 0250 f^{13} 28 33 157 482 565 1010 1342 *al* | ουκ εγεννηθημεν B $D^{*,2}$ 409

8:46 αμαρτειαc 𝔓75* | αμαρτιαc 𝔓75c ς *rell* | *vs* 46 *om.* D

8:50 κρινων 𝔓75* ς B^3 *rell* | κρεινων 𝔓75c B* D | κρηνων 579

8:56 ιδεη 𝔓75* | ιδεν 𝔓75c ς *rell* (ειδεν ς 𝔓66 ℵ B D *pm*, ηδεν E*, ειδον 579)

9:6 αυτον 𝔓75* | αυτου (*ante* τον πηλον) 𝔓75c 𝔓66 ℵ A B C^2 L N Θ f^1 33 157 565 579 1071 1241 1321 *pc* | *om.* ς C* W Δ Ψ f^{13} 892 *rell* | αυτω D 1010

9:10 cοι 𝔓75* ςe 124 lat | cου 𝔓75c ς 𝔓66c (cου *ante* ηνεωχθηcαν *transpon. et* ουν *om.* 𝔓66*) *rell* b r^1 r^2 $vg^{mss\ cor\ vat\ mg}$

9:30 απεκριθη δ ο 𝔓75* | απεκριθη ο 𝔓75c ς 𝔓66c (ο ανθρωπος *post* ειπεν *transpon.* 𝔓66*) *rell* (-κριθει 28 1071, -κρηθη 579)

10:10 τι μη 𝔓75* | ει μη 𝔓75c ς *rell* (ει μι 13 1241, B *scripsit* ιν *post* ερχεται *sed scriba ipse correxit*)

10:40 ιωανης 𝔓75* B D | ιωαννης 𝔓75c (man 1) ς 𝔓45 𝔓66 *rell*

11:3 [ασθεν]ει απεστειλαν ουν αι αδελφ[αι προc αυτ]ον 𝔓75* (*et* λεγουcαι κτλ. *scripturus erat*) | [ασθεν]ει 𝔓75c (man 1 in scribendo) ς *rell* (ασθενη Λ, ασθενης 579)

11:41 ηκο[υcα]ς 𝔓75* ς *rell* | *supra* ηκουcαc *litteras paucas scripsit* 𝔓75c (man 3) (*an* ακουεις *pro* ηκουcαc?)

12:18 οχλοc 𝔓75* ℵ (*et add.* πολυc *post* οχλοc) W 69 157 251 (*pc*) bo^{ms} | ο οχλοc 𝔓75c ς 𝔓66 A B L Θ Ψ 0250 f^1 f^{13} *rell* sy^h sa ac^2 pbo bo^{mss} | οχλοι D c sy^p (οχλοι πολλοι) bo^{pt}

12:31 ἐκ̓βλ̓ηc(εται) *scripturus erat* 𝔓75* | ἐκ̓βλ̓ηθηcεται 𝔓75c (man 1 in scribendo) ς *rell* f vg (-θεc- Δ*, -θειc- 579) | βληθηcεται 𝔓66 D Θ 1093 *l*22 it sy^s sa Epiph Chr

12:36a ωc 𝔓75*vid ℵ A B D L W Θ Π* Ψ 33 138 265 489 579 1219 1346 1355 2145 *l*2211 (*pc*) e | ἐωc 𝔓75c vid ς 𝔓66 Δ $Π^3$ 0250 f^1 f^{13} 892 1006 1241 1342 1506 *rell* lat

12:36b γενη[cθ]ἐ 𝔓75* ς *rell* | γενν̣η[cθ]ἐ 𝔓75c (man 1) | γενηcεcθαι 579

APPENDIX C

ORTHOGRAPHIC PHENOMENA

A total of 261 singular readings, 62 or 63 or 64 asterisked readings, and 193 corrections have been assigned to this category; their distribution is as follows:[1]

	Total Singulars	Orthographic Singulars	Percentage	Orth. Sings. /N-A Page	Asterisked	Corrections
$\mathfrak{P}^{45}$	226	8	3.5%	0.19	2/3	5
$\mathfrak{P}^{46}$	639	124	19.4%	0.97	20	44
$\mathfrak{P}^{47}$	76	18	23.7%	1.14	7	6
$\mathfrak{P}^{66}$	128	14	10.9%	0.23	5	63
$\mathfrak{P}^{72}$	150	64	42.7%	3.32	13/14	32
$\mathfrak{P}^{75}$	166	33	19.9%	0.38	15	43
Total	1386	261	18.8%	0.75	62/63/64	193
Average			20.0%	1.05		

It is here that we can see most clearly the influence of phonological factors on the transmission of the text. Naturally, some of the instability of the transmission at this point is owing simply to the fact that the notion of a fixed orthography, a correct spelling, was yet to be established. The variety of spelling in the non-literary papyri is, of course, well known, but one finds remarkable orthography even in later New Testament manuscripts.

All the readings cited in chapters 3–9 as orthographic singulars or as orthographic asterisked readings (abbreviated as "ast.") or as corrections by the first hand involving orthographic shifts are here classified according to Gignac's categories.[2] Comments concerning features peculiar to the specific papyri are not repeated. Moreover, in order to save space and to make the presentation more perspicuous, only the names of the papyri and the Greek readings are presented; the location of the readings can be easily found from the sections on orthographic readings above. I use "corrected" (abbreviated as "corr.") to mean that the reading was corrected either certainly or likely by the original scribe; corrections by later hands are ignored here.

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[1] The total number of N-A pages in the six papyri is 349.9.

[2] Finer details for comparison in Gignac can also be found, such as whether a given interchange occurs intervocalically; I have generally ignored such distinctions in order to save space. References to other reference works are occasionally given. Besides the references cited here, the reader will find much valuable material for comparison in the lists of orthographica found in the volumes of the Göttingen LXX.

Recall that, following Colwell, I have ignored (except in corrections) the most common itacisms, namely ει / ι, αι / ε, and οι / υ.[3] But it has been observed that 𝔓66 and 𝔓72 have an unusually high frequency of those confusions.

1. *Consonants*

I. Stops

Omission of π in -λημπτ-:[4] 𝔓72 (αρροσωπολημτωc).
Omission of intervocalic γ:[5] 𝔓47 (κραυη); 𝔓75 (corr. απηαγον).
ζ > δ:[6] 𝔓47 (κραδει).
δ > ζ:[7] 𝔓46 (ελπιζει twice); 𝔓72 (αυδαζειc; corr. ζουλοι).
γ > κ:[8] 𝔓72 (οινοφρυκειαιc).
κ > γ:[9] 𝔓66 (corr. ου γεγνωκατε).
τ > δ:[10] 𝔓46 (εμβαδευων, δεκαδαc twice); 𝔓47 (κενδρα).

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[3] "Scribal Habits," 110 (and see 110–111). The figures reported by Colwell result in the following comparison (where "page" is a page of the codex):

Itacistic spellings	𝔓75	𝔓45	𝔓66
Per page	.7	1.5	2.7
Per verse	.1	.1	.5

The figures for 𝔓45 are misleadingly low (especially for the verses) because of the fragmentary nature of the codex. I have not attempted to confirm Colwell's figures.

[4] See Gignac, *Grammar* 1:64–65, on omision of π generally, and especially 64, where he reports that π is sometimes omitted in "combinative forms of -λημπτ-." It may be noted that at the six places where the similar words προσωπολημπτεω, προσωπολημπτηc, and προσωπολημψια occur in the New Testament (Acts 10:34; Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1, 2:9), only a few manuscripts (mostly the oldest) have the μ, and the only reported variation is the presence or absence of this μ (except at Jas 2:1, where -ληψια is found in 442 *l*884). Cf. BDF, § 119(2).

[5] See Gignac, *Grammar* 1:71–75, on addition and omission of γ generally; no very close parallel is cited. Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 55, cite "the vulgar omission (κραυη, φευων) or insertion (λε{γ}οντεc) of gamma" from scribe B of **א**. Thackeray, *Grammar* 112–117, discusses the omission of consonants generally, noting that the omission of γ is especially frequent; at 113 he states: "Κραυή for κραυγή is consistently written by the first hand of **א** in the Prophetical books, 17 times including Jer. xxxii. 22 καυῆc; the only exceptions (all in 'Jer. α') are Jer. iv. 19 where the MS has κραγήν and viii. 19, xviii. 22, xx. 16 where it has the usual form. On the other hand, κραυγή is always written by this MS in the historical and literary books (14 examples between 2 Es. and Judith). B writes κραυή in Is. xxx. 19 (with **א**) and Ez. xxi. 22." It is scribe B who copied the Prophets in **א** (see Milne and Skeat, *Scribes and Correctors of the Codex Sinaiticus*, 18). I note that at John 19:15 εκραυαcαν is read by L M (according to Tischendorf). See also Rutherford, *The New Phrynichus*, 86.

[6] Gignac, *Grammar* 1:75–76.

[7] Ibid., 75–76; Gignac (76) cites ελπιδω for ελπιζω (from 4th century?).

[8] Ibid., 77–80 generally, and 79 (intervocalically).

[9] Ibid., 79–80 (intervocalically).

[10] Ibid., 80–83 generally, 81–82 (medially after ν; note the example of υφανδρα for υφαντρα), and 82–83 on intervocalic interchange. This probably results from Coptic influence. Cf. ibid.,

δ > τ:[11] 𝔓75 (corr. τεδωκεν).
χ > κ:[12] 𝔓45 (εκει, διηρκετο); 𝔓72 (corr. κιτωνα).[13]
κ > χ:[14] 𝔓46 (περιχειμενον), 𝔓47 (μυχαται); 𝔓66 (corr. εχειναι).
θ > τ:[15] 𝔓46 (ακροτινιων, κατηρτιςται); 𝔓66 (λιτοστρωτον); 𝔓72 (αποκαλυπτεςται).
τ > θ:[16] 𝔓46 (corr. νουθετουνθες).
θ > δ:[17] 𝔓72 (αυδαζεις); 𝔓75 (ast. εξουδενουντες; corr. βηδςαιδα).

II. Liquids:

Omission of λ:[18] 𝔓72 (βαcφημουcιν; corr. βαcφωμουcιν).
Omission of ρ:[19] 𝔓66 (ματυρουcηc).

III. Nasals[20]

Omission of final -ν:[21] 𝔓46 (εργω νομου [Hapl],[22] τουτο, προcφερει, cωζει, το; ast. εκλογη, φυcει [= φυcι] *pro* φυcιν, προφητεια, εχουcα,[23] ομη; corr. λεγει);

64: "The frequent unconditioned interchange of γ and δ with κ and τ respectively indicates the identifiction of the voiced and voiceless phonemes originally represented by these symbols in a single velar /k/ and dental /t/ phoneme in the speech of many writers. This was the result of bilingual interference from the Egyptian language in which there were only voiceless stop phonemes."

[11] Ibid., 80.

[12] Cf. ibid., 86–96, and especially 92 for the intervocalic interchange (εκει and ουκ) and 89–90 for the interchange before or after a liquid or nasal (διηρκετο).

[13] On this form see ibid., 93–94.

[14] See ibid., 86–96 generally, and 92 for the intervocalic interchange; cf. BDF, § 33. Mussies, *Morphology of Koine Greek*, 27–28, discusses the one such confusion in A: ηχμαcαν for ηκμαcαν at 14:18.

[15] Gignac, *Grammar* 1:92 (intervocalically), and 87 (after c; note the close parallels cited by Gignac: several examples of -cται for -cθαι). This interchange may again be a result of influence from Coptic; see ibid., 95.

[16] Ibid., 92.

[17] Ibid., 96; Gignac says: "There is little evidence for the interchange of aspirated and voiced stops," giving examples on 96–98, including 5 examples of θ > δ.

[18] Ibid., 107, where the closest example is βεβαμμένου for βεβλαμμένου (of 323 C.E.?).

[19] Ibid., 107–108 (here before a stop); an example of ματυρω for μαρτυρω from the 6th/7th century is cited there.

[20] See ibid., 111–119 on addition and omission of ν generally. Gignac (111) states: "In the papyri, final -ν is very frequently omitted and frequently added. Movable -ν is used irregularly. Medial nasals are also very frequently omitted and occasionally inserted, especially before stops. In addition, the symbols for nasals are sometimes confused."

[21] Ibid., 111–112. Four of these omissions, noted with "Hapl," occur before a word beginning with ν-; thus, in *scriptio continua* it is undeterminable whether the final ν or the initial ν has been omitted, or the doubled νν has been simplified, on which see ibid., 158. But in connection with similar readings with c, Gignac, ibid., 125 n. 1, points out that "final -ς is much more freq. om. than initial σ." And, although he seems not to make the observation explicitly, the same point holds for ν. I thus suppose that the final -ν has been omitted rather than the initial ν-; so we thus have an omission of final ν before a word beginning with a nasal or sibilant. Cf. the example with c cited in n. 37.

[22] Gignac, ibid., 112, cites "ἄλλω (for ἄλλων) νομῶν" from 151 C.E. In our reading we could conceivably have ἐργῷ νόμου or ἐργῶν ὁμοῦ, but I would view both of these as nonsense.

[23] The reverse error is cited ibid., 113.

𝔓47 (ast. ο εχω νουν [Hapl]);[24] 𝔓66 (corr. τη νυμφην [Hapl], εα μη, το τοπον, αυτο νυκτος [Hapl], τω); 𝔓72 (ηδονη; ast. τη; corr. υμω twice, αδικω, τη, εαυτω); 𝔓75 (ειρηνη, λαμβανει).

Addition of final -ν:[25] 𝔓45 (corr. κατακολουθουσαν); 𝔓46 (δοξαν, εαυτων; corr. υιοθεσιαν, την, φωνην);[26] 𝔓47 (εχουσαν, εσκωτωμενην); 𝔓66 (corr. ουν, λεγων); 𝔓75 (αμαρτιαν; corr. γεννηθην).

Movable -ν:[27] 𝔓46 (corr. εσθιουσιν).

Omission of medial ν or μ:[28] 𝔓46 (φρονουτες, παρακαλουτος, περιπατουτες, πεποθε); 𝔓66 (ast. προσκυνουτας; corr. σκαδαλιζει, οτως); 𝔓72 (εραυνωτες, καταισχυθη);[29] 𝔓75 (αφιστατται; ast. ηρξατο; corr. ηρξατο, κοψοτερον).

Addition of medial ν:[30] 𝔓46 (ανθεστηκοντες, οντι, διηνεγκες; corr. ειπενγνωτε); 𝔓72 (εκαστοντε; corr. παρεληλυθωνς);[31] 𝔓75 (αποκρινθεντες).

μ > ν:[32] 𝔓46 (φερωνεθα); 𝔓72 (corr. κριθωσι νεν).

IV. Sibilants

σ > ζ:[33] 𝔓72 (γογυζμου).

ζ > σζ:[34] 𝔓47 (περιεσζωμενοι).

Addition and omission of σ generally:[35]

Omission of final -σ:[36] 𝔓45 (του, αναχθεντε); 𝔓46 (ου, ω, ο twice, παιδεια, ουδει; corr. ται, ει); 𝔓47 (ast. καιρου); 𝔓66 (τη; corr. του, οφθαλμου); 𝔓72 (ει σωτηριαν [Hapl],[37] καρδιαι, αληθου; corr. ει twice, ω, αυτοι, υμει); 𝔓75 (του οχλου; ast. αφησει; corr. τι, θυγατερε).

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[24] Of course, ὁ ἔχων οὖν makes a little better sense than ὁ ἔχω νοῦν, but even the former would seem to be nonsense.

[25] Ibid., 113 (and 111–119 on addition and omission of ν generally).

[26] The last example is before ρηματων, and Gignac presents no parallel example.

[27] Ibid., 114.

[28] Ibid., 116–117; the omission before stops (such as τ, δ, θ) is said to be "very frequent."

[29] No example of omission before θ is cited by Gignac, but the omission of medial nasals appears common enough in general; see ibid., 116–117.

[30] Ibid., 118 (but no example before θ).

[31] With respect to the last example, cf. Gignac's citation of ενστιν for εστιν.

[32] Ibid., 119 (a rare occurrence).

[33] Ibid., 120–124 generally, and 120–122 for examples where "σ is frequently replaced by ζ before a voiced consonant."

[34] Ibid., 123–124.

[35] Ibid., 124–131.

[36] Ibid., 124–125 (where the next to last example is parallel to the reading του in 𝔓45). Note the summary (126) on omission of final -ς.

[37] This could be seen as haplography; cf. ibid., 124–125, where Gignac notes (124) that for omission of final -σ before σ "haplography in continuous writing is a possible alternative interpretation." Or we could write εισ ωτηριαν; but see Gignac's further observation (125 n. 1) that "final -ς is much more freq. om. than initial σ." Cf. the examples with ν cited in n. 21.

Addition of final -c:[38] 𝔓45 (τις); 𝔓46 (κακεινοις, τους, περιτομης; corr. τις); 𝔓47 (ast. αυτας); 𝔓72 (πλανης [Ditt];[39] ast. ταυτας; corr. ως, αγαπητοις).
ουτω without movable -c:[40] 𝔓46 (ast. [before μ-]).
Omission of medial c:[41] 𝔓46 (corr. στενοχωρειθε); 𝔓47 (προκυνει, περιεζωμενοι); 𝔓66 (σχμα); 𝔓72 (πρεβυτεροις; corr. χρυειου, επεικοπουντες); 𝔓75 (corr. σχμα).
Addition of medial c:[42] 𝔓46 (εχαριστωσεν); 𝔓72 (ast. προσκειντε; corr. αντιτασσεσται); 𝔓75 (ast. επεστρεψεν).

Interchange of -c and -ν:[43]
Final -c > final -ν:[44] 𝔓46 (υπομονην); 𝔓75 (προσθεν).
Final -ν > final -c:[45] 𝔓46 (αγιωσυνης, ωρας, αποστολος, κατεκρεινεντος); 𝔓47 (βασιλευσις); 𝔓72 (τρυφης before σπειλοι; corr. αποσειμπανως); 𝔓75 (αδελφης).
Medial ν > medial c (rare):[46] 𝔓72 (ορωστες).

V. Aspiration[47]

Non-aspiration:[48] 𝔓46 (κατ ις = κατ εις); 𝔓72 (ast. ουκ εαυτοις).
False aspiration: 𝔓45 (καθ ιδιαν,[49] ουχ ολιγοι;[50] ast. καθ ιδιαν); 𝔓46 (καθ ενιαυτον

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[38] Ibid., 125–126; the addition of -c is said to occur "sometimes," i.e., 11–25 examples.

[39] The following word is συναπαχθεντες, so we could just have a dittography; see the example (ibid., 125) of εν μιας σφραγιδιν.

[40] Ibid., 126, and BDF, § 21.

[41] See Gignac, *Grammar* 1:124–131 on addition and omission of c generally, 130–131 (c) specifically for the omission before μ, and 130 for the omission before a stop; note especially (at 130) the first and last examples (under b), where προ- is written for προσ- (in the second example προκυνημα).

[42] Ibid., 131. Gignac reports that medial c is added "mainly in anticipation of a following σ / ς."

[43] Gignac, ibid., 131, remarks: "Final -ς and -ν sometimes interchange. Many of the examples may be the result of scribal error or reflect a confusion of cases or verb forms, but since both /n/ and /s/ tended to be dropped in final position, there is a possibility that these instances represent the interchangeability of 'silent' letters."

[44] Ibid., 132 generally.

[45] Ibid., 131–132.

[46] Ibid., 131 n. 3; Gignac gives two examples.

[47] See ibid., 133–138, for confusions of aspiration generally. For the general interchanges of τ and θ, and of κ and χ, see ibid., 86–96 (where the influence of Coptic is cited at 95); however, Gignac notes (137): "Loss of aspiration and false aspiration are found much more frequently than the interchange of aspirates and voiceless stops in other positions, precluding the probability of more than a few examples being instances of the interchange of stops." See further: Westcott and Hort, *Appendix*, 143–145; von Soden, *Die Schriften, Untersuchungen*, 1363; Thackeray, *Grammar*, 124–129 (especially 126); Moulton, *Grammar* 1:44; Moulton and Howard, *Grammar* 2:98–99; Robertson, *Grammar*, 221–225; BDF, § 14.

[48] See Gignac, *Grammar* 1:134–135, for examples of loss of aspiration.

[49] The closest parallel cited by Gignac, *Grammar* 1:136, is καθ ιδιογραφον, from 212–213 C.E. The aspirated forms ἴδιος and ὀλίγος are attested in other New Testament manuscripts and in other Hellenistic texts; see BDF § 14; Westcott and Hort, *Appendix*, 143–145; von Soden, *Die Schriften, Untersuchungen*, 1363; Robertson, *Grammar*, 221–225; Thackeray, *Grammar*, 124–129.

[50] Gignac, *Grammar* 1:136, cites some examples of ουχ ολιγων as well as μεθ ολιγον and εφ ολιγω.

three times,[51] καθ ιδιαν, forms of καθηχεω three times, ουχ ειδεν);[52] 𝔓66 (corr. ουχ εχετε, ουχ εχω).[53]

VI. Consonants in Combination

Simplification and gemination:[54]

λλ > λ:[55]
- αλλ > αλ:[56] 𝔓46 (16 examples; 1 ast.).
- other: 𝔓46 (απωλυντο; ast. αληγορουμενα; corr. απολυε, υπεστελεν); 𝔓66 (corr. αλοc); 𝔓75 (ast. αλα; corr. εκβαλειν, επιβαλον).

λ > λλ:[57] 𝔓46 (ελλεγχετε, ελλεγχομενος; corr. ελλεγχος); 𝔓66 (corr. αλληθης, at a line break); 𝔓72 (μαλλιστα, βαλλααμ); 𝔓75 (ast. cκυλλα; corr. πολλυν).

ρρ > ρ:[58] 𝔓46 (παρησια); 𝔓66 (corr. χειμαρου); 𝔓72 (ast. γομορα(c) twice).

γγ > γ:[59] 𝔓72 (γογυζμου).

μμ > μ:[60] 𝔓72 (προcκομματος, προγεγραμενοι); 𝔓75 (ast. πλημυρης).

μ > μμ:[61] 𝔓75 (corr. καταλυμμα).

νν > ν:[62] 𝔓75 (corr. υπερεκχυνομενον, ιωανης twice).

ν > νν:[63] 𝔓66 (cιμωννος); 𝔓72 (αμαρτανντες); 𝔓75 (γενννηcθε; ast. εγενννηθηcαν).

c > cc:[64] 𝔓66 (corr. οc cεχει, at a line break); 𝔓72 (ενκομβωcαccθε, αccελγια, αccελγειαις); 𝔓75 (οπιccω).

cc > c:[65] 𝔓46 (corr. υποταcεcθε); 𝔓72 (υποταcομενε, γλωcαν, φυλαcεcθε, θαλαcης).

ππ > π:[66] 𝔓72 (καπαδοκειας).

δ > δδ:[67] 𝔓66 (corr. ποδδας, at a line break).

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[51] Gignac, ibid., 135, cites several examples of καθ ενιαυτον (as well as εφ ενιαυτον and μεθ ενιαυτον), and (n. 5) says: "Sim. Ptol. papp., inscrr., and codd. of J. [= Josephus] LXX." See also Thackeray, *Grammar*, 125.

[52] Gignac, *Grammar* 1:130–131, cites some examples of aspiration in composition with (unaspirated) forms of ιδειν: e.g., εφειδον and εφιδειν.

[53] Ibid. 136.

[54] Ibid., 154–162. Cf. generally Moulton and Howard, *Grammar* 2:101–102.

[55] Gignac, *Grammar* 1:155; BDF, §11(2).

[56] See BDF, §11(2), and Gignac, *Grammar* 1:155 (where numerous examples of this spelling are given).

[57] Ibid., 155–156, where a 6th/7th century example of ελλεγχω and an example of μαλλιστα from 370 C.E. are cited.

[58] Ibid., 156, where an example of παρησια is cited. See also BDF, §11(1); Westcott and Hort, *Appendix*, 148, where examples of variation concerning this word in the New Testament are cited (e.g., John 7:13 παρησια B* D L*, Acts 2:29 παρησιας C, to which may be added B* at John 7:4, as cited by Swanson and confirmed by the plates); von Soden, *Die Schriften, Untersuchungen*, 1364 (where it is said that B ℵ D [05] L [019] "mehrfach" have παρησια); and Robertson, *Grammar*, 212 and 1210.

[59] Gignac, *Grammar* 1:116; see the example παραγελλεται, which he classifies as omission of a medial nasal before a velar stop, rather than simplification of a doubled consonant.

[60] Ibid., 157.

[61] Ibid., 157–158.

[62] Ibid., 158.

[63] Ibid., 158.

[64] Ibid., 159–160.

[65] Ibid., 158–159.

[66] Ibid., 161.

[67] ibid., 162.

Assimilation:
Unassimilated ν before γ:[68]
εν̲γυc:[69] 𝔓[46] (three times; ast. once).
εν- elsewhere:[70] 𝔓[45] (ast. εν̲γιζει).
cυν-:[71] 𝔓[45] (corr. cυν̲γενειαν); 𝔓[46] (ast. cυν̲γενων).
γ > ν:[72] 𝔓[47] (corr. την̲ υναικι);[73] 𝔓[72] (εξαν̲γειλητε, ευcπλαν̲χνοι).
εμπ > ενπ:[74] 𝔓[72] (ast. εν̲πλακεντεc, and perhaps ast. εν̲παιγμονη).[75]
γκ > κκ:[76] 𝔓[72] (ανενεκ̲και, ανηνεκ̲κεν, ανακ̲καcτωc).
[γ > κγ:[77] 𝔓[72] (corr. ευλοκ̲γουντεc, κ̲γνωcιν, διεκ̲γειριν).]

ἐκ before a vowel:[78] 𝔓[46] (before ιουδα).
εκ > εγ before consonants.[79]
εκ > εγ before γ:[80] 𝔓[72] (εγ̲ γηc).
εκδ > εγδ:[81] 𝔓[46] (εγδικοc).
εκβ > εγβ:[82] 𝔓[46] (εγ̲βαcιν twice).
εκλ > εγλ:[83] 𝔓[46] (εγ̲λογη(ν) twice, εγ̲λεκτον, εγ̲λελυμενοι, εγ̲λεληcθε; ast. εγ̲λογη twice, εγ̲λυου); 𝔓[72] (εγ̲λεκτον twice; ast. ανεγ̲λαλητω).
εκλ > εκγλ:[84] 𝔓[72] (εκγ̲λεκτον).
Assimilation of γ before ν:[85] 𝔓[66] (corr. εν̲ωκαc).

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[68] Ibid., 170–171.
[69] Ibid., 170–171, where (171) examples of ενγυc are cited.
[70] Cf. Tischendorf, *Novum Testamentum Graece* 3:77; Westcott and Hort, *Appendix*, 156; von Soden, *Die Schriften, Untersuchungen*, 1382.
[71] Cf. Tischendorf, *Novum Testamentum Graece* 3:75; Westcott and Hort, *Appendix*, 156; von Soden, *Die Schriften, Untersuchungen*, 1382.
[72] Gignac, *Grammar* 1:170–171.
[73] Gignac seems to have no example of such a substitution before a vowel.
[74] Ibid., 171.
[75] But this last reading, 2 Pet 3:3, is more likely to be an omission; see the discussion in chapter 8.
[76] Ibid., 171–172.
[77] I do not see that Gignac cites such a shift; yet in view of the interchange of γ and κ (ibid. 76–80), and of the simplification and gemination of κ (ibid., 160–161), it seems to me reasonable to include the shift from γ to κγ as orthographic. Gignac (ibid., 118) does cite some examples of what must be virtually the identical shift from κ to γκ: ωγκτω (for οκτω), ενεγκα (for ενεκα), and ενεγκεν (for ενεκεν). Thackeray, *Grammar*, 101, cites as "[a]nomalous forms with γκ for κ" εγκλεκτοις at Jer 10:17 in ℵ* and αγκμη at 2 Macc 4:13 in A. The sections on orthography in the Göttingen LXX note quite a few readings with similar insertions of γ or κ, e.g.: Gen 26:21 εκχθρια A; Lev 6:30 εισενεγχθη F, 14:5 οστραγκινον 664; Num 10:9 εκχθρων 313, 33:9 στελεγχη 246 527; Jer 26:27 εκχμαλωσιας ℵ*; Ep Jer 19 εκγλιχεcθαι 410; Ezek 14:7 ενεγχεται 147; Wis 3:9 εκκλεκτοις 485; Sir 24:33 εκκχεω 534. But I found no example of the shift from γ to κγ.
[78] Gignac, *Grammar* 1:172–173.
[79] Ibid., 173–176. See also pp. 249–250 above.
[80] Ibid., 173.
[81] Ibid., 174.
[82] Ibid., 175.
[83] Ibid.
[84] Gignac cites εκγλημπτωρ, ibid., 175.
[85] Ibid., 176–177, although Gignac does not give any example parallel to ours. But see also Thackeray, *Grammar*, 115.

2. *Vowels*

VII. Diphthongs

ωυ > ου:[86] 𝔓[72] (μ<u>ου</u>cεωc).
ει > ι:[87] 𝔓[46] (corr. εcθ<u>ι</u>ετε, cυν<u>ι</u>δηcιν, αcθεν<u>ι</u>αιc, πολ<u>ι</u>τειαc, εχ<u>ι</u>ν); 𝔓[47] (corr. <u>ι</u>δου); 𝔓[66] (corr. ηλ<u>ι</u>ac, χρ<u>ι</u>αν, λεγ<u>ι</u> twice, cαμαρ<u>ι</u>τιc, φιλ<u>ι</u>, υμ<u>ι</u>c, ζητ<u>ι</u>ται, δοκ<u>ι</u>τε, πεντεκιcχ<u>ι</u>λιοι, αποκτ<u>ι</u>ναι twice); 𝔓[75] (corr. <u>ι</u>δαν, φωτ<u>ι</u>νον, κλ<u>ι</u>βανον, γαλ<u>ι</u>λαιαc, εκλ<u>ι</u>ποντας, <u>ι</u>cτηκειcαν, ομ<u>ι</u>λειν, κρ<u>ι</u>νων).
ι > ει:[88] 𝔓[46] (corr. πολιτ<u>ει</u>ac); 𝔓[66] (corr. ευριcκ<u>ει</u>); 𝔓[72] (corr. ελπ<u>ει</u>δα); 𝔓[75] (corr. αποκρ<u>ει</u>θειc, κρ<u>ει</u>νει, αμαρτ<u>ει</u>ας).
αι > ε:[89] 𝔓[66] (corr. ιδετ<u>ε</u>, ερχετ<u>ε</u>, <u>ε</u>τειc); 𝔓[72] (corr. αγαθοποιει<u>ε</u>c).
ε > αι:[90] 𝔓[46] (corr. ενδυcαcθ<u>αι</u>, ect<u>αι</u>); 𝔓[66] (corr. ζητηcετ<u>αι</u>, γεγον<u>αι</u>ναι).
αι > α:[91] 𝔓[46] (εκκληcι<u>α</u>c; corr. ιουδ<u>α</u>cμω, επιθυμι<u>α</u>c); 𝔓[66] (corr. ειν<u>α</u>, αν<u>α</u>βη, κ<u>α</u>); 𝔓[75] (κοιλι<u>α</u>).
α > αι:[92] 𝔓[46] (αυτ<u>αι</u>c).
υ > οι:[93] 𝔓[75] (corr. c<u>οι</u> twice).
ο > οι:[94] 𝔓[46] (ανθρωπ<u>οι</u>c); 𝔓[72] (corr. απ<u>οι</u>γεινομενοι).
υι > ι:[95] 𝔓[66] (corr. <u>ι</u>οι).
ου > ω:[96] 𝔓[47] (corr. αδ<u>ω</u>cιν); 𝔓[66] (corr. τ<u>ω</u>).
ω > ου:[97] 𝔓[46] (ast. κοπι<u>ου</u>cαc; corr. προcωπ<u>ου</u>); 𝔓[66] (θυρ<u>ου</u>ρω, θυρ<u>ου</u>ροc); 𝔓[72] (εντρυφ<u>ου</u>ντεc).
ου > ο:[98] 𝔓[46] (καθαιρ<u>ο</u>ντεc, τουτ<u>ο</u>, cυνδ<u>ο</u>λου); 𝔓[72] (cπ<u>ο</u>δην; corr. τ<u>ο</u>c, <u>ο</u>κ, [ι<u>ο</u>δα]).
ο > ου:[99] 𝔓[46] (corr. πρ<u>ου</u>c); 𝔓[66] (corr. λεγ<u>ου</u>μενην).
ου > υ:[100] 𝔓[45] (corr. <u>υχ</u>).
υ > ου:[101] 𝔓[75] (corr. c<u>ου</u>).
ου > οι:[102] 𝔓[75] (μ<u>οι</u>; corr. c<u>οι</u> twice).
οι > ου:[103] 𝔓[46] (corr. εαυτ<u>ου</u>c); 𝔓[75] (τοιc ιουδαι<u>ου</u>c).

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[86] Gignac, *Grammar* 1:187, where examples of μουcηc are cited; of course, we may also just have the shift ω > ο, on which see ibid., 276–277.
[87] Ibid., 189–190.
[88] Ibid., 190–191.
[89] Ibid., 192–193.
[90] Ibid., 193.
[91] Ibid., 194.
[92] Ibid., 194–197 generally, and 185 (medially); note especially ημεραιc for ημεραc twice in the examples.
[93] Ibid., 198–199.
[94] Ibid., 201.
[95] Ibid., 204, where a few examples, all of forms of υἱός, are cited.
[96] Ibid., 208–209.
[97] Ibid., 209–211 on ω / ου generally, and 210 (medial). On ου and ω generally see ibid., 208–211; Gignac (211) says that θυρουροc is "the normal spelling in the papyri."
[98] Ibid., 211–212 (and see 211–214 on ο / ου generally). Examples are cited of τo for του, αυτo for αυτου, and εαυτo for εαυτου. Ibid., 211–214 on ο / ου generally, and 212 (unaccented).
[99] Ibid., 212–213.
[100] Ibid., 214–215. Till, *Koptische Grammatik*, 335, refers to sections of his work where he discusses "ϒ *für* ογ"; cf. Gignac, *Grammar* 1:216.
[101] Ibid., 215.
[102] Ibid., 215. But Gignac (ibid., n. 1) remarks: "The frequent confusion of μου and cου w. μοι and cοι is prob. syntactical."
[103] Ibid.

αυ > ου:[104] 𝔓66 (corr. ουτοις).
η > ου:[105] 𝔓46 (corr. τ<u>ου</u>).
αυ > α:[106] 𝔓46 (corr. <u>α</u>του); 𝔓66 (corr. <u>α</u>του).
ευ > ε:[107] 𝔓46 (μνημον<u>ε</u>ουσιν); 𝔓66 (corr. πιστ<u>ε</u>ων); 𝔓72 (corr. προσ<u>ε</u>χομενοι).
ε > ευ:[108] 𝔓75 (πν<u>ευ</u>οντα).
ευ > υ:[109] 𝔓72 (corr. ελ<u>υ</u>σονται).

VIII. The Quality of Simple Vowels

η > ι:[110] 𝔓72 (ast. αγιοτητ<u>ι</u>).
ι > η:[111] 𝔓46 (φ<u>η</u>λει); 𝔓72 (<u>η</u>ματιων, κ<u>η</u>βωτου).
η > ει:[112] 𝔓66 (corr. ιωαννε<u>ι</u>ς, <u>ει</u>δεις, <u>ει</u>ν); 𝔓72 (πασ<u>ει</u>); 𝔓75 (corr. απεκριθ<u>ει</u>ς).
ει > η:[113] 𝔓46 (πετ<u>η</u>νων); 𝔓66 (corr. <u>η</u>); 𝔓72 (<u>η</u>π<u>η</u>λει, επιγνωσ<u>η</u>, γνωσ<u>η</u> twice).
η > ε:[114] 𝔓46 (πενε<u>σ</u>ιν, τ<u>ε</u>).
ε > η:[115] 𝔓46 (corr. αμαρτανητε); 𝔓47 (εξεχε<u>η</u>ν); 𝔓75 (corr. <u>η</u>ρει).
η > αι:[116] possibly 𝔓45 (ast. αποθηκ<u>αι</u>).[117]
ι > ε:[118] 𝔓45 (γ<u>ε</u>νωσκητε); 𝔓72 (υμ<u>ε</u>ν).
ε > ει:[119] 𝔓46 (κρ<u>ει</u>α,[120] <u>ει</u>σεσθε; corr. <u>ει</u>πενγνωτε); 𝔓66 (corr. απ<u>ει</u>σταλκεν, δ<u>ει</u>, λ<u>ει</u>λουμενος); 𝔓75 (υπηρ<u>ει</u>τας; corr. <u>ει</u>π<u>ει</u>ν).
ει > ε:[121] 𝔓46 (<u>ει</u>π<u>ε</u>ν, <u>ε</u>τι; corr. κρ<u>ε</u>νεται, υμ<u>ε</u>ν); 𝔓66 (corr. λεγ<u>ε</u>); 𝔓72 (corr. λ<u>ε</u>θος, ομ<u>ε</u>ν [= υμεν]); 𝔓75 (ast. εδ<u>ε</u>το).

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[104] Ibid., 217 (see also 216).
[105] Ibid., 217 (see also 216).
[106] Ibid., 226–228; this "occurs most frequently in forms of αὐτός and in Latin names."
[107] Ibid., 228–229. There are several examples cited of εου for ευου, as in our example.
[108] Ibid., 229; Gignac remarks: "The converse writing of αυ for α and of ευ for ε is rare and usually the result of anticipation or repetition of another υ in the word or some other orthographic factor." But no υ occurs in the immediate environment here; see chapter 9, n. 171.
[109] Ibid., 230: "αυ and ευ appear rarely as υ. These are probably scribal errors."
[110] Ibid., 235–237 on η > ι generally, and 235–236 (unaccented in final position).
[111] Ibid., 237–239 on ι > η generally, and 237–238 (the last two examples are unaccented; Gignac cites ηματια). See also BDF, § 24.
[112] Gignac, *Grammar* 1:239 (an example of πασει is cited from 134 C.E.).
[113] Ibid., 240–242.
[114] Ibid., 242–243, where examples of this shift of unaccented η after a nasal and before σ are cited; πενεσιν fits both categories.
[115] Ibid., 244–246; here we have an unaccented occurrence before a nasal (244).
[116] Ibid., 247–248; Gignac (248) cites αποθηκαιν for αποθηκην from the 3rd century.
[117] But here, Luke 12:24b, we have the meaningful shift to the plural, and so this is considered as a substitution (which agrees with the parallel).
[118] Ibid., 251–256; for this shift before a nasal see 258, for which Gignac gives only one example (εμι for ειμι). Ibid., 249–256 on ε / ι generally, and 253 (before a nasal).
[119] Ibid., 256–257 (before a back vowel and before σ). Ibid., 256–257 generally, and 257, where under "other positions" Gignac gives one example of the shift before τ.
[120] Gignac, ibid., 256, cites an example of βραχεια for βραχεα. LSJ, s. κρέας, cites the Epic form κρεῖας, but only as a dubious conjecture in Ananius.
[121] Gignac, *Grammar* 1:258 (before a nasal); the only examples cited are εμι for ειμι. Ibid., 257–259 (under "other positions" [259] Gignac gives one example before τ).

η > υ:[122] 𝔓[66] (ast. υμεις [a common confusion]).[123]
η > οι:[124] 𝔓[46] (οις).[125]
οι > ι:[126] 𝔓[66] (πιει).
αι > οι:[127] 𝔓[46] (ast. πνευματικοις); 𝔓[75] (corr. cοι).
Interchange of ο and ω:[128]
ω > ο:[129] 𝔓[46] (πρωcοπον, ος,[130] αυτο; corr. εδικαιοcεν, ενδειξομαι, προcοπον, αναcτάcεος); 𝔓[66] (θεορηcωcι, ανοθεν; ast. ανοθεν, μιζον); 𝔓[72] (ζοην three times, ζοης, κακοcων, ορυομενος); 𝔓[75] (παραδοcει, λαβον; ast. cιδονι, τουτο, φρονιμοτεροι,[131] επολουν, κολυοντα; corr. απολολωc).
ο > ω:[132] 𝔓[45] (corr. γεγονως); 𝔓[46] (πρωcοπον, ως,[133] διαφωρωτερας, ογκων; corr. cκοπων, φρωνωμεν); 𝔓[47] (ast. εcκωτωμενην); 𝔓[66] (corr. εκπορευcωνται); 𝔓[72] (ast. αποδιωριζοντες); 𝔓[75] (ουδεπωτε; corr. ουτως).
α > ε:[134] 𝔓[45] (corr. εορακεν); 𝔓[46] (εξεπειρασεν; ast. ανασταυρουντες); 𝔓[66] (corr. εωρακεμεν); 𝔓[72] (cπουδασετε); 𝔓[75] (απεστειλεν).
ε > α:[135] 𝔓[46] (ανακρεινατε = ανακρινατ̣αι, επιcκοπουντας, αποδωcοντας; corr. περιπατουτας); 𝔓[47] (πτερυγας, δραπανον four times; ast. δραπανον three times; corr. εθαραπευθη, προcκυνουντας); 𝔓[75] (απαρας, απαρατε, απαρατοι).
α > η:[136] 𝔓[46] (δοξη); 𝔓[66] (corr. αγαπηται); 𝔓[72] (δοξης; ast. αγιοτητι); 𝔓[75] (εργατης).
η > α:[137] 𝔓[47] (corr. πασα); 𝔓[75] (μαθητας).
α > ι:[138] 𝔓[47] (δοξιcει).

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[122] Gignac, *Grammar* 1:264–265, and 2:165 (item d).
[123] Ibid., 2:165 (item d); Metzger and Ehrman, *The Text of the New Testament*, 255–256.
[124] Gignac, *Grammar* 1:266, who cites τοιc for τηc.
[125] If the reading should be εις, then we have η > ει, as at ibid., 239–240.
[126] Ibid., 272, where πιω for ποιω is cited from a manuscript of ca. 3rd/4th century. See also Thackeray, *Grammar*, 92, on the LXX manuscripts; I note that at Jer 22:17 ℵ* 106 have πιειν for ποιειν.
[127] Gignac, *Grammar* 1:275, where only one example is cited: γυνοικειου for γυναικειου from the 6th century; however, other interchanges of the phonetically equivalent ε and υ are cited at 273–275.
[128] Gignac, ibid., 275, notes that this interchange "occurs very frequently in all phonetic conditions throughout the Roman and Byzantine periods." Cf. 275–277 generally on the ο / ω interchange. See also Tregelles, "Introduction to the Textual Criticism of the New Testament," 51, who asserts that this confusion is only in the later manuscripts.
[129] Gignac, *Grammar* 1:276–277, and 275–277 generally on the interchange of ο and ω (which is said to occur "very frequently" [275]).
[130] Gignac, ibid., 276, cites two examples of this variation, adding "etc."
[131] See Gignac, ibid. 2:146 (item a), on -οτερος / -ωτερος.
[132] See Gignac, ibid., 277, as well as 275–277 on the interchange of ο and ω generally (which is said to occur "very frequently" [275]).
[133] Three examples of this variation are cited ibid.
[134] Ibid., 279 (and 278–282 generally). Ibid., 278–286 on α / ε generally, and 279 (c.i). Ibid., 278–282 generally, and 279 specifically (unaccented syllable). Gignac (285–286) attributes this interchange to bilingual influence.
[135] The interchange of these two vowels occurs "frequently" (ibid., 278). For this direction see ibid., 283–286 generally, and 283 (in unaccented syllables). Gignac gives evidence (285–286) that this interchange is caused by bilingual interference from Coptic.
[136] Ibid., 286, where, though, no example of the interchange in this direction is given (the interchange in general is said to be "sporadic").
[137] Ibid., 286. This interchange is said to be "sporadic" (i.e., 1–5 examples).
[138] Ibid., 286; this interchange is said to be "rare."

α > ο:[139] 𝔓[46] (διατοξομαι); 𝔓[66] (μετοξυ); 𝔓[75] (οcον γαρ, catανοc; corr. κεκοπιακοcιν, αλλο).
ο > α:[140] 𝔓[46] (corr. ειδωλαθυτα); 𝔓[66] (corr. αραν); 𝔓[72] (αγαθαποιουcαι); 𝔓[75] (corr. actιc).
α > ω:[141] 𝔓[47] (ομοιω); 𝔓[75] (corr. μιων, πωc).
ω > α:[142] 𝔓[72] (corr. αμαμητοι).
ο > ε:[143] 𝔓[46] (corr. cυνεπιμαρτυρουντεc); 𝔓[66] (ειπεν); 𝔓[75] (ειcηλθεν, εξελθοντεc, προυπηρχεν; ast. θεντεc).
ε > ο:[144] 𝔓[46] (corr. οτι); 𝔓[66] (corr. ευρον).
ο > η:[145] 𝔓[46] (ζωηποιηθηcονται).
ω > η:[146] 𝔓[46] (corr. νουθετη).
ιει > ι (= ει):[147] 𝔓[46] (επικεc).
ωο > ω:[148] 𝔓[46] (cυνεζωποιηcεν).

IX. Vowels in Combination

Vowel loss:[149]
Aphaeresis of ἐ-:[150] 𝔓[46] (ηλευθερια); 𝔓[66] (corr. τη παυριον).
Aphaeresis of ἀ-:[151] 𝔓[46] (ονιcτανομενοc, ονaβαc).
Vowel development:
ει > ιει:[152] 𝔓[66] (corr. οφιειλεται).
Elision:[153] 𝔓[46] (κατ ανθρωπον, ιν εχη; ast. κατ ανθρωπον, παρ ανθρωπου); 𝔓[72] (ειν εν = ιν εν; ast. κατ ανθρωπουc); 𝔓[75] (ιν οταν).
Non-elision: 𝔓[46] (αλλα εν, αλλα ο twice; ast. αλλα εωc, αλλα ωc);[154] 𝔓[66] (αλλα ινα; ast. αλλα εκ); 𝔓[72] (αλλα ωc,[155] ast. τουτο εcτιν;[156] corr. αλλα ογδοον).

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[139] Ibid., 286–287. Cf. μετοξυ, which occurs frequently (ibid., 287). But see ibid., 286, "occurs almost exclusively in unaccented syllables, mainly in final syllables before -c," which does not fit any example here.

[140] Ibid., 286–288 on α / ο generally, and 287–288 (unaccented).

[141] Ibid., 288.

[142] Ibid.

[143] Ibid., 289–290.

[144] Ibid., 290–291.

[145] Ibid., 293.

[146] Ibid.

[147] Ibid., 295–298 generally, and especially 297 (d), where a third-century example of επικεc is cited, as well as ανεπικεc of 11 C.E. and επικιαc of 193 C.E.

[148] Ibid., 300.

[149] Gignac (ibid., 319 n. 1) comments: "Aphaeresis is a phenomenon of popular speech, found rarely in class.Gr. It is extremely freq. in MGr. … moderately freq. in the Ptol. papp. … but not common elsewh. in the Koine."

[150] Ibid., 319–320, including a few examples of η followed by ἐ-.

[151] Ibid., 320–321, citing ὁ 'νήρ and ὁ 'δελφόc among others.

[152] Ibid., 310–311; Gignac cites εκχιειται for εκχειται.

[153] Gignac, ibid., 315–318 (316 [item b] cites ινα ιδηc); BDF, §17; Tischendorf, *Novum Testamentum Graece* 3:93–95; von Soden, *Die Schriften, Untersuchungen*, 1377–1380; Moulton and Howard, *Grammar* 2:61–62; Robertson, *Grammar*, 206–208; BDF, §17.

[154] Gignac, *Grammar* 1:315–318; BDF, §17; Tischendorf, *Novum Testamentum Graece* 3:93–94; von Soden, *Die Schriften, Untersuchungen*, 1377–1378.

[155] Gignac, *Grammar* 1:316 (item b).

[156] Cf. ibid., 317.

Hiatus:[157] $\mathfrak{P}^{46}$ (αποκατααλλαξαι).[158]
ουκ before a consonant:[159] $\mathfrak{P}^{46}$ (before τικτουσα).
ουκ for ου *in pausa*:[160] $\mathfrak{P}^{75}$ (before αλλα).
Crasis:[161] $\mathfrak{P}^{46}$ (και εαν > καν); $\mathfrak{P}^{66}$ (εγω ειμι > εγωμι).[162]
Non-crasis: $\mathfrak{P}^{46}$ (κακει- > και εκει-).

Nomina sacra

Our six papyri use the usual *nomina sacra*, but with occasional variations.[163] I have counted as separate readings those places where a scribe has neglected to write the line over the abbreviation: $\mathfrak{P}^{46}$ (Rom **16:8**, κω); $\mathfrak{P}^{72}$ (1 Pet **5:6**, θυ); $\mathfrak{P}^{75}$ (Luke **23:33**, εστρωσαν). And as a final confusion I have included from $\mathfrak{P}^{75}$ another place where the line is incorrectly (rather than superfluously) added: John **3:8a** ($\overline{\text{πνει}}$).

While these readings are simply the result of carelessness, more puzzling are the places where a scribe writes a superfluous line. $\mathfrak{P}^{72}$ does this twice with *nomina sacra* that are written *plene*: $\overline{\text{θεω}}$ at 1 Pet 2:4 and $\overline{\text{κυριου}}$ at 2 Pet 2:20. The scribe also writes $\overline{\text{δυμι}}$ for δυναμει at 1 Pet 1:5. Most interesting are the places where the scribe writes proper names in full but also with a line: $\overline{\text{μιχαης}}$ (Jude 9), $\overline{\text{ενωχ}}$ (Jude 14), $\overline{\text{σαρρα}}$ (1 Pet 3:6, where the NTP edits $\overline{\text{σαρρ}}$α), $\overline{\text{αβρααμ}}$ (1 Pet 3:6), and $\overline{\text{νωε}}$ (1 Pet 3:20, where the NTP edits $\overline{\text{νωε}}$).[164] But I have not counted these places with superfluous lines as separate readings.

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[157] Ibid., 318–319.

[158] See the similar examples (such as τετρααρχης) cited in BDF, §124, and von Soden, *Die Schriften, Untersuchungen*, 1381.

[159] Cf. Gignac, *Grammar* 1:317–318, where though only two examples are cited.

[160] Gignac, ibid., 318, cites one example (οὐκ δανίζεται) of the "false addition of κ" to οὐ, but does not separately mention examples *in pausa*.

[161] Gignac, ibid., 321: "Crasis is generally restricted to a few familiar combinations, as elsewhere in the Koine." His examples (321–324) include (322) κἄν and κἀκεῖνος (and related forms). For the New Testament see BDF, §18; Tischendorf, *Novum Testamentum Graece* 3:96–97; von Soden, *Die Schriften, Untersuchungen*, 1380–1381; Westcott and Hort, *Appendix*, 152–153.

[162] See Gignac, *Grammar* 1:321–324, where no similar example is cited; this could well be simply the omission of one syllable.

[163] See the surveys by Paap, *Nomina sacra*, and O'Callaghan, "*Nomina sacra*."

[164] See the further references in chapter 8, n. 189. Note also the writing $\overline{\text{αιμα}}$ found in $\mathfrak{P}^{46}$ at Heb 9:14; the original scribe wrote $\overline{\text{πνα}}$ for αιμα (the singular **9:14a**), and the later corrector, man 2, changed πνα to αιμα but neglected to erase the now superfluous line (the correction 9:14a); see chapter 5, n. 181.

APPENDIX D

SUMMARY OF RESULTS

Our six papyri have preserved a total of 1386 singular readings, along with 469 asterisked readings, and 888 corrections.[1] While these do not give a complete picture of the myriad ways in which scribes have transformed their texts, they do provide a broad range of data. My purpose here is to survey the categories into which the singular readings have been assigned, to call attention to some interesting phenomena, and to make some comparisons among the six papyri.[2]

I would emphasize that in order to make reasoned assertions about scribal habits it is crucial to rely on a wide sample of readings that is obtained in an objective manner. As noted throughout our study, scholars have often relied on anecdotal evidence (or even no evidence at all) for their theories.[3]

Rates of Error

The overall accuracy of a scribe is evidently the frequency with which he correctly copies his *Vorlage*. Naturally, it is impossible to determine this directly (unless we have the *Vorlage*), but alternatively we may determine the frequency with which he creates singular readings; let us call that the scribe's rate of error. It is, however, difficult to assess our six papyri in that way since (except for $\mathfrak{P}^{72}$) they contain considerable lacunae, and we may be certain that singular readings once stood in those lacunae. Nevertheless, we can obtain some figures that may be at least roughly indicative of how often our six scribes committed errors. In interpreting these numbers, we should keep in mind that the frequency of singular readings depends not only on the choice of variation units but also on

[1] Almost half the singular readings are in $\mathfrak{P}^{46}$, and more than half the corrections are in $\mathfrak{P}^{66}$.

[2] Perhaps this would be an appropriate place to note what is indeed obvious, namely that the precise numbers cited here are subject to some uncertainty. In some places the reading of the papyrus is uncertain, and in some places the analysis of the error committed is uncertain. At all places there is the possibility of errors or oversights by me, as well as of errors or oversights in the sources that are used. But I am confident that the numbers cited are sufficiently accurate to show the overall tendencies of these papyri.

[3] See chapter 1 for some examples of such a practice. Among the protests against the use of anecdotal evidence, a particularly clear statement is made by Weiss, *Der Codex D*, 112.

the base of manuscripts with which we are comparing, and here there are great differences. Revelation has the fewest manuscripts, but these manuscripts are (at least virtually) completely known through Hoskier's edition. The Gospels have the most manuscripts, but many are totally unreported or only partially reported in collations and editions. And the textual histories of the various books and portions of the New Testament vary considerably.

In order to calculate the rates of error we need some measurement of the amount of text found in the six papyri. I used the text of Nestle-Aland as a standard, but of course the pages of Nestle-Aland vary considerably in how much text they contain.[4] In order to obtain more precise measurements, I counted the lines of Nestle-Aland ("N-A lines") contained in each of our six papyri, using the standard lists of their contents and

[4] Martini, *Il problema*, 54–55, compares the Lukan portion of $\mathfrak{P}^{75}$ with $\mathfrak{P}^{45}$'s remains of the same material (Luke 6–14), with $\mathfrak{P}^{46}$'s text of Galatians, and with $\mathfrak{P}^{66}$. He uses the pages of the Westcott-Hort edition as his standard, observing of course that these papyri are in different states of preservation. Martini arrives at the following:

	W-H pages	"errori palesi"
$\mathfrak{P}^{45}$ (Luke 6–14)	8–9	11 (1 corrected)
$\mathfrak{P}^{46}$ (Galatians)	8	15
$\mathfrak{P}^{66}$ (John 1:1–14:28)	38	150
$\mathfrak{P}^{66}$ (John 1:1–4:28)	8	33 (27 corrected)
$\mathfrak{P}^{75}$ (Luke 10:8–12:37)	8	22 (6 corrected)
$\mathfrak{P}^{75}$ (Luke 12:38–15:2)	8	13 (1 corrected)
$\mathfrak{P}^{75}$ (Luke 15:3–17:29)	3.5	13 (5 corrected)
$\mathfrak{P}^{75}$ (Luke 22:38–24:53)	8	18 (6.5 corrected)

Martini calculates that on average for 8 W-H pages $\mathfrak{P}^{75}$ would contain about 16 "errori palesi." Thus he finds that $\mathfrak{P}^{75}$ has about the same proportion of errors as does $\mathfrak{P}^{45}$, although he cautions that the very fragmentary nature of $\mathfrak{P}^{45}$ makes a comparison difficult, and also about the same as does $\mathfrak{P}^{46}$. For $\mathfrak{P}^{66}$ Martini takes his number of 150 errors from Martin's comment (*Papyrus Bodmer II*, 30) that, in John 1:1–14:28, $\mathfrak{P}^{66}$ has more than 150 omissions, which form the majority of errors in $\mathfrak{P}^{66}$. Martini thus calculates that 8 W-H pages would contain about 31 errors. But, as he states, the majority of these have been corrected by the first hand. Martini then makes a more accurate count for John 1:1–4:28. See further the sections on the accuracy of the scribes of $\mathfrak{P}^{46}$, $\mathfrak{P}^{66}$, and $\mathfrak{P}^{75}$ in chapters 5 (n. 357), 7, and 9, where Martini's results are discussed and criticized.

Direct comparison of the figures I reach here with those of Martini is difficult, since I have used the counts of singular readings as the primary data, while he uses the "errori palesi," which, except for $\mathfrak{P}^{75}$, are not listed. But it seems that, surprisingly enough, Martini's reliance on such "obvious errors" has resulted in understating the overall accuracy of $\mathfrak{P}^{75}$. For proportionately more of the singulars of $\mathfrak{P}^{75}$ fall into our categories of orthographic and nonsense readings than do the singulars of $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, and $\mathfrak{P}^{66}$ (as well as $\mathfrak{P}^{47}$). Only $\mathfrak{P}^{72}$ (not considered by Martini) has a larger combined percentage of readings in those two categories than does $\mathfrak{P}^{75}$. What this means is that, when $\mathfrak{P}^{75}$ makes a mistake, it is more likely to be an obvious slip, than a significant reading. But my calculations make $\mathfrak{P}^{75}$'s absolute rate of error the lowest of our six papyri, and of course when scribes make errors, obvious slips are the sorts of errors that we would prefer them to make.

counting a partial line as one line.[5] Of course, the text of Nestle-Aland is not identical with the text in any of our papyri (or any of their *Vorlagen*), but presumably the small differences involved will even out.[6] Since the papyri (again, except for $\mathfrak{P}^{72}$) are more or less lacunose, we need to adjust the number of lines to reflect the fragmentary nature of the texts. This is admittedly problematic. An orthographic variation could occur at any letter or pair of letters, and so we could only get an estimate of how many such singular readings existed in the lacunae by counting extant letters and missing letters; I have not done that. On the other hand, some kinds of variation, transpositions for example, might be detectable even if only a few letters were extant. What I have done is to estimate adjustment factors for the papyri or even for sections of the papyri, which are meant to represent how many of the once existing singular readings are now visible. I can but hope that the many arbitrarinesses in such an undertaking will skew the figures for all the papyri more or less equitably, so that the results will still allow reasonable comparisons. Finally, in order to have more manageable figures, I have arbitrarily considered twenty-five N-A lines to be one "N-A page", and calculated the rates of error per N-A page.

$\mathfrak{P}^{45}$ is very lacunose, and is the least well preserved of the six. No page is intact, almost all are missing three or even four of the margins, and many have missing sections. In fact, most of the verses that it contains are preserved only partially. The best preserved portion is Luke 9:26–13:24, and there I estimate that $\mathfrak{P}^{45}$ contains about 80 % of the text. And I have considered that on average $\mathfrak{P}^{45}$ contains 50 % of the rest of the text.

$\mathfrak{P}^{46}$ is usually fairly well preserved. I have estimated that it contains about 90 % of the text of Rom 8:15–14:8 and 15:11–16:27, as well as about 90 % of the following Heb, 1 Cor, 2 Cor, Eph, Gal, and Phil. And I suppose that about 80 % of the text of Col and of the few surviving verses of 1 Thess is preserved. The text of Rom 5:19–6:14 and 14:18–15:7 is too fragmentary to be so counted.

$\mathfrak{P}^{47}$ is generally well preserved, but between consecutive pages of $\mathfrak{P}^{47}$ a few lines are missing. I have estimated that $\mathfrak{P}^{47}$ contains about 90 % of the covered text.

$\mathfrak{P}^{66}$ falls into two sections. John 1:1–14:26 is virtually perfectly preserved, except for the missing 6:11–35. John 14:27–21:9 is more or less fragmentary, and I estimate that about 40 % of the text is preserved.

$\mathfrak{P}^{72}$ is preserved virtually intact.

$\mathfrak{P}^{75}$ varies widely. Luke 22:38–24:53, John 1:1–5:23, and John 8:22–10:14 are perfectly preserved, while Luke 10:8–17:15 and 17:19–29 are almost completely preserved. The rest of the material is more or less fragmentary.

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[5] I took as authoritative the contents as found in Appendix I of Nestle-Aland.

[6] I did ignore Luke 22:43–44 and John 7:53–8:11.

The results are as follows, where the order of books is that of the papyrus:

	N-A lines	adjust factor	sings	sings /N-A page
$\mathfrak{P}^{45}$				
Matt	129	.50	11	4.3
John	169	.50	29	8.6
Luke 9:26–13:24	432	.80	65	4.7
remainder of Luke	139	.50	9	3.2
Mark	345	.50	27	3.9
Acts	680	.50	86	6.3
*total	1894	.57	227	5.3
$\mathfrak{P}^{46}$				
Rom 8:15–14:8	322	.90	49	4.2
Rom 15:11–16:27	113	.90	31	7.6
Hebrews	713	.90	153	6.0
1:1–4:16	171	.90	11	1.8
5:1–13:25	542	.90	142	7.3
1 Cor	847	.90	144	4.7
1:1–7:16	280	.90	27	2.7
7:17–12:11	277	.90	53	5.3
12:12–16:24	290	.90	64	6.1
2 Cor	576	.90	94	4.5
1:1–5:10	193	.90	31	4.5
5:11–9:15	195	.90	37	5.3
10:1–13:13	188	.90	26	3.8
Eph	311	.90	55	4.9
Gal	277	.90	43	4.3
Phil	207	.90	38	5.1
Col	189	.80	23	3.8
1 Thess	37	.80	2	1.7
*total	3592	.89	632	4.9
$\mathfrak{P}^{47}$				
total	439	.90	76	4.8
$\mathfrak{P}^{66}$				
John 1:1–14:26	1217	1.00	85	1.7
1:1–6:51	442	1.00	18	1.0
6:52–14:26	775	1.00	67	2.2
14:29–21:9	471	.40	43	5.7
*total	1688	.83	128	2.3
$\mathfrak{P}^{72}$				
1 Pet	250	1.00	79	7.9
1:1–2:25	122	1.00	35	7.2
3:1–5:14	128	1.00	44	8.6
2 Pet	156	1.00	38	6.1
Jude	68	1.00	33	12.1
1–4	12	1.00	4	8.3
5–7	10	1.00	3	7.5
8–13	17	1.00	6	8.8
14–16	9	1.00	3	8.3
17–19	6	1.00	0	0.0
20–25	14	1.00	17	30.4
20–23	8	1.00	8	25.0

	N-A lines	adjust factor	sings	sings /N-A page
24–25	6	1.00	9	37.5
total	474	1.00	150	7.9
$\mathfrak{P}^{75}$				
Luke 4:43–5:10	54	.90	0	0.0
6:16–7:32	172	.40	4	1.5
8:5–28	64	.90	4	1.7
8:28–10:8	233	.70	12	1.8
10:8–17:15, 17:19–29	635	.95	51	2.1
22:38–24:53	285	1.00	12	1.1
John 1:1–5:23	385	1.00	23	1.5
5:24–8:21	320	.70	29	3.2
8:22–10:14	195	1.00	5	0.6
10:15–14:26	340	.50	21	3.1
*total	2683	.82	161	1.8

When marked with an asterisk the total row is calculated from the other rows, weighting the numbers of lines in the various sections as indicated.

The rates per page must be viewed with much caution. Nevertheless, the general impression seems confirmed by other observations. $\mathfrak{P}^{75}$ stands out as the most accurate of these six scribes, and this simply repeats what has often been stated since its discovery. And $\mathfrak{P}^{72}$ is the least accurate of the six, being exceptionally inaccurate in Jude. $\mathfrak{P}^{45}$, $\mathfrak{P}^{46}$, and $\mathfrak{P}^{47}$ are not much better, and $\mathfrak{P}^{46}$ deteriorates badly in Hebrews. Perhaps the only surprise is the status of $\mathfrak{P}^{66}$. Here the crucial point, as discussed earlier, is to look at the singulars *after* correction. And we can see a shift in the scribe's accuracy. For John 1:1–6:51 he is unusually accurate, rivaling and perhaps even surpassing $\mathfrak{P}^{75}$'s record at the end of Luke. But $\mathfrak{P}^{66}$ then becomes less accurate, and seems (although the fragmentary nature of the codex makes this not as clear as we would like) to become ever more inaccurate as he proceeds. One might think that this tendency reflects, at least in part, the decrease in correction as he proceeded (or during the later checking), but in fact (see below) his rate of correction remains (perhaps surprisingly) very constant throughout the codex.

We may make a brief comparison with B. According to Martini's "Lista n. 3," B has 26 "errori palesi," and according to his "Lista n. 9," B has 27 singular readings. This would be a total of 53 singular readings in Luke, which contains 2547 N-A lines. B's error rate would thus be 0.5 singulars per N-A page, which is less than a third of $\mathfrak{P}^{75}$'s error rate.

Overall Categories

The classification of the singular readings of the six papyri is:[7]

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Singulars	227	639	76	128	150	166
Orth	8 (3.5%)	124 (19.4%)	18 (23.7%)	14 (10.9%)	64 (42.7%)	33 (19.9%)
Nons	9 (4.0%)	63 (9.9%)	5 (6.6%)	5 (3.9%)	12 (8.0%)	27 (16.3%)

We may next look at the significant readings and their percentage of the total:

Signif	210 (92.5%)	452 (70.7%)	53 (69.7%)	109 (85.2%)	74 (49.3%)	106 (63.9)

And the various categories and their percentages of the significant readings:

Add	29 (13.8%)	52 (11.5%)	6.5 (12.3%)	16 (14.7%)	14 (18.9%)	11 (10.4%)
Om	60 (28.6%)	161 (35.6%)	15.5 (29.2%)	20 (18.3%)	22 (29.7%)	34 (32.1%)
Trans	48 (22.9%)	36 (8.0%)	2 (3.8%)	18 (16.5%)	7 (9.5%)	11 (10.4%)
Sub	73 (34.8%)	195 (43.1%)	28 (52.8%)	54 (49.5%)	30 (40.5%)	49 (46.2%)
Confl	0 (0.0%)	8 (1.8%)	1 (1.9%)	1 (0.9%)	1 (1.4%)	1 (0.9%)
HarmPar	8 (3.8%)	8 (1.8%)	3 (5.7%)	5 (4.6%)	7 (9.5%)	5 (4.7%)
HarmCont	35 (16.7%)	112 (24.8%)	11 (20.8%)	26 (23.9%)	12 (16.2%)	16 (15.1%)
HarmGen	3 (1.4%)	4 (0.9%)	0 (0.0%)	7 (6.4%)	3 (4.1%)	2 (1.9%)

Relative Rankings

For each of these categories we may rank the six papyri.

Orth	Nons
$\mathfrak{P}^{72}$ (42.7%)	$\mathfrak{P}^{75}$ (16.3%)
$\mathfrak{P}^{47}$ (23.7%)	$\mathfrak{P}^{46}$ (9.9%)
$\mathfrak{P}^{75}$ (19.9%)	$\mathfrak{P}^{72}$ (8.0%)
$\mathfrak{P}^{46}$ (19.4%)	$\mathfrak{P}^{47}$ (6.6%)
$\mathfrak{P}^{66}$ (10.9%)	$\mathfrak{P}^{45}$ (4.0%)
$\mathfrak{P}^{45}$ (3.5%)	$\mathfrak{P}^{66}$ (3.9%)

Add	Om	Trans	Sub	Confl
$\mathfrak{P}^{72}$ (18.9%)	$\mathfrak{P}^{46}$ (35.6%)	$\mathfrak{P}^{45}$ (22.9%)	$\mathfrak{P}^{47}$ (52.8%)	$\mathfrak{P}^{47}$ (1.9%)
$\mathfrak{P}^{66}$ (14.7%)	$\mathfrak{P}^{75}$ (32.1%)	$\mathfrak{P}^{66}$ (16.5%)	$\mathfrak{P}^{66}$ (49.5%)	$\mathfrak{P}^{46}$ (1.8%)
$\mathfrak{P}^{45}$ (13.8%)	$\mathfrak{P}^{72}$ (29.7%)	$\mathfrak{P}^{72}$ (10.4%)	$\mathfrak{P}^{75}$ (46.2%)	$\mathfrak{P}^{72}$ (1.4%)
$\mathfrak{P}^{47}$ (12.3%)	$\mathfrak{P}^{47}$ (29.2%)	$\mathfrak{P}^{75}$ (9.5%)	$\mathfrak{P}^{46}$ (43.1%)	$\mathfrak{P}^{66}$ (0.9%)
$\mathfrak{P}^{46}$ (11.5%)	$\mathfrak{P}^{45}$ (28.6%)	$\mathfrak{P}^{46}$ (8.0%)	$\mathfrak{P}^{72}$ (40.5%)	$\mathfrak{P}^{75}$ (0.9%)
$\mathfrak{P}^{75}$ (10.4%)	$\mathfrak{P}^{66}$ (18.3%)	$\mathfrak{P}^{47}$ (3.8%)	$\mathfrak{P}^{45}$ (34.8%)	$\mathfrak{P}^{45}$ (0.0%)

[7] For $\mathfrak{P}^{47}$ there are either 6 or 7 additions, and either 15 or 16 omissions; I have thus counted 6.5 and 15.5, respectively. For $\mathfrak{P}^{66}$ there are either 15, or 16, or 17 additions, and either 54, or 55, or 56 substitutions; I have thus counted 16 and 55, respectively.

HarmPar	HarmCont	HarmGen
$\mathfrak{P}^{72}$ (9.5%)	$\mathfrak{P}^{46}$ (24.8%)	$\mathfrak{P}^{66}$ (6.4%)
$\mathfrak{P}^{47}$ (5.7%)	$\mathfrak{P}^{66}$ (23.9%)	$\mathfrak{P}^{72}$ (4.1%)
$\mathfrak{P}^{75}$ (4.7%)	$\mathfrak{P}^{47}$ (20.8%)	$\mathfrak{P}^{75}$ (1.9%)
$\mathfrak{P}^{66}$ (4.6%)	$\mathfrak{P}^{45}$ (16.7%)	$\mathfrak{P}^{45}$ (1.4%)
$\mathfrak{P}^{45}$ (3.8%)	$\mathfrak{P}^{72}$ (16.2%)	$\mathfrak{P}^{46}$ (0.9%)
$\mathfrak{P}^{46}$ (1.8%)	$\mathfrak{P}^{45}$ (15.1%)	$\mathfrak{P}^{47}$ (0.0%)

Leaps

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Total	22	53	9	9	10	6
Words	71	174	28	21	23.5	14
Average	3.23	3.28	3.11	2.33	2.35	2.33

We have here a confirmation that $\mathfrak{P}^{45}$ takes in larger blocks of text at a time, and that $\mathfrak{P}^{75}$ proceeds in a more controlled fashion. $\mathfrak{P}^{46}$ and $\mathfrak{P}^{47}$ position themselves very close to $\mathfrak{P}^{45}$, while $\mathfrak{P}^{66}$ and (surprisingly) $\mathfrak{P}^{72}$ are basically the same as $\mathfrak{P}^{75}$ in average length, although the absolute number of their leaps is larger. But $\mathfrak{P}^{66}$ almost stands alone. Seven of its leaps are of 1 word only, one is of 2 words, while 1 (John **17:16**) is of 12 words. This last reading is thus very uncharacteristic of our scribe's activity, and is the result of a correction. If we were to exclude that leap, $\mathfrak{P}^{66}$ would have 8 leaps for a total of 9 words, and an average of 1.13 words per leap. That this unusually long leap occurs near the end of the scribe's work confirms that his accuracy suffered toward the end.

Transpositions

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$ (without Rom 15:33)	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Total	48	36	35	2	18	7	11
% of Signif.	22.9	8.0	7.7	3.8	16.5	9.5	10.4
Words	198	514.5	114.5	8	42.5	25	31
Average	4.13	14.29	3.27	4.00	2.36	3.57	2.82

Here the extreme outlier of Rom **15:33**, where some 400 words have been "transposed," creates a misleading impression of $\mathfrak{P}^{46}$'s activity. Whatever happened there is atypical of his more restrained transpositions. To a lesser degree $\mathfrak{P}^{45}$ suffers from the transposition at John **10:34–35** (if that is the correct category), which has 25 words. ut $\mathfrak{P}^{45}$ stands out as the most frequent transposer, and the one who transposes the most words. Without that singular, $\mathfrak{P}^{45}$ would have a total of 46 transpositions involving 171 words, for an average of 3.72. But $\mathfrak{P}^{45}$ stands out as the most frequent transposer, and the one who transposes the most words, except for $\mathfrak{P}^{47}$

with its very small sample of two singular transpositions. As one who transposes small blocks of text, $\mathfrak{P}^{66}$ ranks the best, with $\mathfrak{P}^{75}$ not too far behind; here again we see evidence of their careful copying.

The figures for harmonization may more appropriately be given in terms of percentages of the total number of harmonizations.

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Total	46	124	14	38	22	23
HarmPar	8 (17.4%)	8 (6.5%)	3 (21.4%)	5 (13.2%)	7 (31.8%)	5 (21.7%)
HarmCont	35 (76.1%)	112 (90.3%)	11 (78.6%)	26 (68.4%)	12 (54.5%)	16 (69.6%)
HarmGen	3 (6.5%)	4 (3.2%)	0 (0.0%)	7 (18.4%)	3 (13.6%)	2 (8.7%)

HarmPar	HarmCont	HarmGen
$\mathfrak{P}^{72}$ (31.8%)	$\mathfrak{P}^{46}$ (90.3%)	$\mathfrak{P}^{66}$ (18.4%)
$\mathfrak{P}^{75}$ (21.7%)	$\mathfrak{P}^{47}$ (78.6%)	$\mathfrak{P}^{72}$ (13.6%)
$\mathfrak{P}^{47}$ (21.4%)	$\mathfrak{P}^{45}$ (76.1%)	$\mathfrak{P}^{75}$ (8.7%)
$\mathfrak{P}^{45}$ (17.4%)	$\mathfrak{P}^{75}$ (69.6%)	$\mathfrak{P}^{45}$ (6.5%)
$\mathfrak{P}^{66}$ (13.2%)	$\mathfrak{P}^{66}$ (68.4%)	$\mathfrak{P}^{46}$ (3.2%)
$\mathfrak{P}^{46}$ (6.5%)	$\mathfrak{P}^{72}$ (54.5%)	$\mathfrak{P}^{47}$ (0.0%)

Absolute Rankings

Using the figures calculated earlier, we may look at the number of errors in each category per N-A page, and thus establish an absolute ranking. The number of N-A pages in each papyrus may be found as follows:[8]

	N-A lines	adjustment factor	N-A pages
$\mathfrak{P}^{45}$	1894	.57	43.2
$\mathfrak{P}^{46}$	3592	.89	127.9
$\mathfrak{P}^{47}$	439	.90	15.8
$\mathfrak{P}^{66}$	1688	.83	56.0
$\mathfrak{P}^{72}$	474	1.00	19.0
$\mathfrak{P}^{75}$	2683	.82	88.0

Based on our earlier table we can now calculate the number of readings of each type per N-A page:

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Singulars	5.25	5.00	4.81	2.29	7.89	1.89
Orth	0.19	0.97	1.14	0.25	3.37	0.38
Nons	0.21	0.49	0.32	0.09	0.63	0.31

[8] Here I multiply the number of N-A lines found above by the adjustment factor, and then divide by 25.

	$\mathfrak{P}^{45}$	$\mathfrak{P}^{46}$	$\mathfrak{P}^{47}$	$\mathfrak{P}^{66}$	$\mathfrak{P}^{72}$	$\mathfrak{P}^{75}$
Add	0.67	0.41	0.41	0.29	0.74	0.13
Om	1.39	1.26	0.98	0.36	1.16	0.39
Trans	1.11	0.28	0.13	0.32	0.37	0.13
Sub	1.69	1.52	1.77	0.96	1.58	0.56
Confl	0.00	0.06	0.06	0.02	0.05	0.01
HarmPar	0.19	0.06	0.19	0.09	0.37	0.06
HarmCont	0.81	0.88	0.70	0.46	0.63	0.18
HarmGen	0.07	0.03	0.00	0.13	0.16	0.02

For each of these categories we may rank the six papyri.

Singulars	Orth	Nons
$\mathfrak{P}^{72}$ (7.89)	$\mathfrak{P}^{72}$ (3.37)	$\mathfrak{P}^{72}$ (0.63)
$\mathfrak{P}^{45}$ (5.25)	$\mathfrak{P}^{47}$ (1.14)	$\mathfrak{P}^{46}$ (0.49)
$\mathfrak{P}^{46}$ (5.00)	$\mathfrak{P}^{46}$ (0.97)	$\mathfrak{P}^{47}$ (0.32)
$\mathfrak{P}^{47}$ (4.81)	$\mathfrak{P}^{75}$ (0.38)	$\mathfrak{P}^{75}$ (0.31)
$\mathfrak{P}^{66}$ (2.29)	$\mathfrak{P}^{66}$ (0.25)	$\mathfrak{P}^{45}$ (0.21)
$\mathfrak{P}^{75}$ (1.89)	$\mathfrak{P}^{45}$ (0.19)	$\mathfrak{P}^{66}$ (0.09)

Add	Om	Trans	Sub	Confl
$\mathfrak{P}^{72}$ (0.74)	$\mathfrak{P}^{45}$ (1.39)	$\mathfrak{P}^{45}$ (1.11)	$\mathfrak{P}^{47}$ (1.77)	$\mathfrak{P}^{46}$ (0.06)
$\mathfrak{P}^{45}$ (0.67)	$\mathfrak{P}^{46}$ (1.26)	$\mathfrak{P}^{72}$ (0.37)	$\mathfrak{P}^{45}$ (1.69)	$\mathfrak{P}^{47}$ (0.06)
$\mathfrak{P}^{46}$ (0.41)	$\mathfrak{P}^{72}$ (1.16)	$\mathfrak{P}^{66}$ (0.32)	$\mathfrak{P}^{72}$ (1.58)	$\mathfrak{P}^{72}$ (0.05)
$\mathfrak{P}^{47}$ (0.41)	$\mathfrak{P}^{47}$ (0.98)	$\mathfrak{P}^{46}$ (0.28)	$\mathfrak{P}^{46}$ (1.52)	$\mathfrak{P}^{66}$ (0.02)
$\mathfrak{P}^{66}$ (0.29)	$\mathfrak{P}^{75}$ (0.39)	$\mathfrak{P}^{47}$ (0.13)	$\mathfrak{P}^{66}$ (0.96)	$\mathfrak{P}^{75}$ (0.01)
$\mathfrak{P}^{75}$ (0.13)	$\mathfrak{P}^{66}$ (0.36)	$\mathfrak{P}^{75}$ (0.13)	$\mathfrak{P}^{75}$ (0.56)	$\mathfrak{P}^{45}$ (0.00)

HarmPar	HarmCont	HarmGen
$\mathfrak{P}^{72}$ (0.37)	$\mathfrak{P}^{46}$ (0.88)	$\mathfrak{P}^{72}$ (0.16)
$\mathfrak{P}^{45}$ (0.19)	$\mathfrak{P}^{45}$ (0.81)	$\mathfrak{P}^{66}$ (0.13)
$\mathfrak{P}^{47}$ (0.19)	$\mathfrak{P}^{47}$ (0.70)	$\mathfrak{P}^{45}$ (0.07)
$\mathfrak{P}^{66}$ (0.09)	$\mathfrak{P}^{72}$ (0.63)	$\mathfrak{P}^{46}$ (0.03)
$\mathfrak{P}^{46}$ (0.06)	$\mathfrak{P}^{66}$ (0.46)	$\mathfrak{P}^{75}$ (0.02)
$\mathfrak{P}^{75}$ (0.06)	$\mathfrak{P}^{75}$ (0.18)	$\mathfrak{P}^{47}$ (0.00)

$\mathfrak{P}^{75}$'s accuracy is demonstrated by its ranking at or near the bottom in each category, and it is followed by $\mathfrak{P}^{66}$, which however ranks toward the top in transpositions and harmonizations to general usage. And $\mathfrak{P}^{72}$'s inaccuracy is shown by its ranking at or near the top in each category. The greatest fluctuation seems to occur in $\mathfrak{P}^{45}$, which ranks at or near the bottom in orthographic singulars and nonsense singulars, at the top in omissions and transpositions, and toward the top in additions and substitutions. $\mathfrak{P}^{46}$ and $\mathfrak{P}^{47}$ rank toward the top rather consistently. These comments simply confirm, of course, the observations found in the various chapters on each scribe. However, we see here perhaps more clearly how the overall accuracy or inaccuracy of a scribe is modulated by specific tendencies.

Additions: Presumably an addition (and particularly a meaningful addition) requires some deliberate activity that may be absent in an omis-

sion. We may thus see the low ranking of $\mathfrak{P}^{75}$ as indicating that the scribe of $\mathfrak{P}^{75}$ takes few deliberate liberties with the text.

Omissions: Here $\mathfrak{P}^{66}$'s low ranking indicates the care of the scribe, and especially his assiduousness in correcting his many original omissions. As a general point on all the papyri: The comparative rarity of omission of verbs and nouns is doubtless owing to the fact that such omission would in general materially affect the sense (or even give nonsense), while the omission of articles and pronouns often does not greatly alter the meaning, and the omission of conjunctions creates nothing worse than asyndeton.

We may also note the number of omissions by leaps per N-A page:

	Leaps	Leaps/N-A page
$\mathfrak{P}^{47}$	9	0.57
$\mathfrak{P}^{72}$	10	0.53
$\mathfrak{P}^{45}$	22	0.51
$\mathfrak{P}^{46}$	53	0.41
$\mathfrak{P}^{66}$	9	0.16
$\mathfrak{P}^{75}$	6	0.07

Taking the frequency of leaps as an indication of how often the scribe becomes misplaced, we again have evidence of the methodical work of $\mathfrak{P}^{66}$ and especially of $\mathfrak{P}^{75}$, in contrast to the other four scribes. And of these other four, $\mathfrak{P}^{46}$ fares best, despite the large number of such singular readings.

Absolute Rate of Correction

	N-A pages	corrs (man 1)	corrs/ N-A page
$\mathfrak{P}^{45}$	43.2	12	0.3
$\mathfrak{P}^{46}$	127.9	109	0.9
$\mathfrak{P}^{47}$	15.8	24	1.5
$\mathfrak{P}^{66}$	56.0	464	8.3
$\mathfrak{P}^{72}$	19.0	80	4.2
1:1–6:51	17.7	143	8.1
6:52–14:26	31.0	250	8.1
14:29–21:9	7.5	71	9.5
1 Pet	10.0	38	3.8
2 Pet	6.2	22	3.5
Jude	2.7	20	7.4
$\mathfrak{P}^{75}$	88.0	111	1.3
Luke	49.0	58	1.2
John	39.0	53	1.4

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